Strategy of Darul Huda Mayak Islamic Boarding School in Facing Modern and Postmodern Challenges

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Abstract: *Islamic thought experiences varied dynamics, ups and downs. The clash with Western civilization, which has dominated world civilization, has caused Muslims to rethink their understanding of their religion. Conservative, traditionalist styles of thinking began to be abandoned in the Postmodern era. The tendency to criticize the establishment, modernism and traditionalism is increasingly becoming symptomatic nowadays. To find out about an Islamic boarding school-based educational institution, it is necessary to know the direction of Islamic thought in the Postmodernism era so that we can also know the direction of the Islamic movement in facing this era, especially at the Darul Huda Mayak Ponorogo Islamic Boarding School . The method used in this research is descriptive qualitative. The results of the analysis state that this Islamic boarding school is based on a classical system and is always innovative following the challenges of current developments, with the motto " Ala Nahjis Salafiyatil Haditsah" Pondok Darul Huda will be ready to compete in the field of educational advancement while still maintaining classical values which have proven to be strong any time and circumstances.*

Keywords: *Strategy, Islamic Boarding School, Modern, Postmodern*

Abstrak: Pemikiran Islam mengalami berbagai dinamika, pasang surut. Bentrokan dengan peradaban Barat, yang telah mendominasi peradaban dunia, telah menyebabkan umat Islam memikirkan kembali pemahaman mereka tentang agama mereka. Gaya berpikir konservatif dan tradisionalis mulai ditinggalkan di era Postmodern. Kecenderungan untuk mengkritik kemapanan, modernisme, dan tradisionalisme semakin menjadi gejala saat ini. Untuk mengetahui tentang lembaga pendidikan berbasis pesantren, perlu diketahui arah pemikiran Islam di era Postmodernisme sehingga kita juga dapat mengetahui arah gerakan Islam dalam menghadapi era ini, khususnya di Pondok Pesantren Darul Huda Mayak Ponorogo. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif. Hasil analisis menyebutkan bahwa pesantren ini didasarkan pada sistem klasik dan selalu inovatif mengikuti tantangan perkembangan saat ini, dengan motto "*'Ala Nahjis Salafiyatil Haditsah*" Pondok Darul Huda akan siap bersaing di bidang kemajuan pendidikan dengan tetap mempertahankan nilai-nilai klasik yang telah terbukti kuat setiap saat dan keadaan.

Kata Kunci: Strategi, Pesantren, Modern, Postmodern

INTRODUCTION

The course of human history has entered what is called the Postmodern era. However, it seems that there is no agreement regarding the Postmodern concept. In the study of Postmodernism, it indicates two things. *First,* Postmodernism is seen as a historical condition after the Modern era. In this sense, the modern era is considered to have ended and continued with the next era, namely Postmodern. *Second*, Postmodernism is considered an intellectual movement that criticizes and deconstructs the paradigm of thinking in the modern era.

As is known, modernism, which greatly glorifies the power of rationality, carries a scientific outlook on life, secularism, rationalism, empiricism, dichotomous thinking, pragmaticism, denial of metaphysical truths, although it has produced various modern sciences and technologies, but has left behind serious problems, namely bringing humans to absolutism. , alienation and tends to be repressive. Therefore, Postmodern emerged as a lawsuit against the absolute and *repressive worldview of the modern era*. Postmodern brings and preaches pluralism, relativism and rejection of a single truth as occurs in modern times.

In its history, Islamic thought has experienced varied dynamics, ups and downs. The clash with Western civilization which has dominated world civilization has caused Muslims to *rethink* their understanding of their religion. Conservative, traditionalist styles of thinking began to be abandoned in the Postmodern era. Trends in criticizing the establishment, modernism and traditionalism are increasingly becoming symptomatic in this era. As the currents of Western civilization collided, names emerged with deconstructive thinking such as Muhammad Arkoun, Ashghar Ali Engineer and Hassan Hanafi. They are the ones who are usually said to be at the forefront of Postmodern Islamic thought.

Therefore, it is necessary to know the direction of Islamic thought in the Postmodernism era so that we can also know the direction of the Islamic movement in facing this era, especially to find out about Islamic boarding school-based educational institutions. Here we will discuss the steps that must be taken by the Darul Huda Mayak Tonatan Ponorogo Islamic Boarding School in facing Postmodernism.

METHOD

The research method in this research uses field research with a qualitative approach. The reason researchers chose this method was based on the basic philosophical assumption that qualitative research seeks to build meaning about a phenomenon based on the views of participants. This means identifying a cultural community, sharing it, then examining how

that community develops different behavioral patterns over time. The appropriate data collection method in this research is to observe participant behavior by observing, asking questions and documenting. The location of this research is the Darul Huda Mayak Islamic Boarding School, Ponorogo. while data collection techniques include interviews, observation and documentation.

RESULTS AND DISCUSSION

Understanding Postmodernism

Postmodernism comes from the words post and modern. "Post" or "after" literally means after, so the term Postmodernism means the post-modern era in the form of a lawsuit against modernism. Regarding the definition of Postmodernism itself, there is no standard formulation to date, because Postmodernism as a discourse of thought is still developing as a reaction against modernism that has emerged since the end of the 19th century.[1]

The first originator of postmodernist thought was Arnold Toynbee in 1939. Meanwhile, Charles Jencks [2]also emphasized that the birth of the concept of postmodernism was from the writings of a Spaniard, Frederico de Onis. In his *Anthology de la poesia espanola e hispanoamericana* (1934), Yang introduced the term postmodernism to describe the reaction within the scope of modernism [3]. Toynbee is considered to be the originator of the term as evidenced by his famous book entitled *Study of History* . In 1960, the term postmodernism managed to penetrate the European continent so that many European thinkers began to be interested in this idea. For example, J. Francois Lyotard, is an example of a person who has been captivated by this concept. He succeeded in producing his work entitled " *The Post-Modern Condition* " as a criticism of the work " *The Grand Narrative* " which was considered a fictional fairy tale created during the Modern era [4] . Based on this conceptualization if agreed so now (in 2011) "we" are in a postmodern era. An era, where premodern and modern have passed.

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[1] Postmodernism as a discourse of thought must be distinguished from postmodernity as a social reality. Postmodernity is a condition where society is no longer governed by the principles of goods production, but rather the production and reproduction of information where the service sector is the determining factor. Meanwhile, postmodernism is a new discourse of thought as an alternative to modernism which is described as a discourse of thought that believes in the existence of absolute truth as an object of representation for conscious, rational and autonomous subjects. Quoted from the internet. *http://aryaverdimandhani.blospoth.com.*

[2] To understand the full concept of Charles Jencks' narrative, summarized in his work *The Language of Post-Modern Architecture* , 4 th ed. (London: Academy Editions, 1984)..

[3] Joko Siswanto, *Systems of Western Metaphysics* , (Yogyakarta: Student Library, 1998) , p. 159

[4] Seyla Benhabib, *Epistemologies of Postmodernism:A Rejoinder to Jean - Francois Lyotard* (Autum:Telos press, JSTOR,1984) p.111

The term Postmodernism is used in various meanings, and it is not easy to create and formulate one definition that can cover or reach all the dimensions of meaning it contains. The term postmodernism first appeared before 1926, namely in the 1870s by a British artist named John Watkins. There are also those who claim that the term Postmodernism was coined at the end of 1040 by the English historian, Arnold Toynbee. However, this term was only used in the mid-1970s by American art critic Charles Jenck to describe the anti-modernism movement.[5]

In the study of Postmodernism, it implies two things. *First*, Postmodernism is seen as a historical state after modern times. In this case, modernism is seen as having undergone a final process that will be replaced by the next era, namely postmodern. *Second,* Postmodern is considered an intellectual movement that tries to challenge, even deconstruct previous thinking that developed within the framework of the modern thought paradigm with its main pillar being the power of human rationality. This wants to be sued because it has trapped humans into absolutism and tends to be repressive.[6]

The main essence of Postmodernism's line of thought is opposing everything that smells of absolutes, standards, rejecting and avoiding a systematic description or solution of problems that are simple and schematic, and utilizing values that come from various sources.[7] Postmodernism is a movement of ideas that replaces the ideas of the modern era. The modern era is characterized by prioritizing ratio, objectivity, totality, structuralization/systematization [8], single universalization and scientific progress [9]. Postmodern has ideals, wanting to improve social, cultural conditions and awareness of all realities and developments in various fields. Postmodern criticizes modernism which is considered to have caused the centralization and

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[5] From several sources that the author has searched regarding the beginning of the term postmodernism and its use, it seems that there is still conflicting opinion, and the data above the author quoted from the internet. http ://aryaverdimandhani.blosposth.com.

[6] See Dr. Agussalim Situmpol, "History and Islamic Civilization", p. 5 quoted from Suyoto et al. Postmodernism and the Future of Civilization, (Jogjakarta: Aditya Media Publishers, 1994), p. VI.

[7] Amin Abdullah, *Kalam Philosophy in the Era of Postmodernism* , (Jogjakarta: Student Library, 2004), p. 96.

[8] Louis Leahy, *Man is a Mystery; philosophical synthesis of paradoxical creatures* (Jakarta: Gramedia, 1985) , p. 271

[9] Here another anti-structuralist movement emerged which was called the poststructuralist movement and some authors called it superstructuralism. This concept developed as a movement wanting to carry out serious criticism of the structuralist thinking of modernists which has paralyzed the creative reasoning of humans living in the contemporary arena. Poststructuralism means a philosophical movement which is a reaction to structuralism and dismantles every claim of paired opposition, multilevel hierarchy, and the validity of universal truth and then proposes a new concept by upholding the free play of signs and the instability of meaning and intellectual categorization. To get a more complete picture read Karua Richhard Harland, *Superstructuralism; Comprehensive introduction to semiotics, structuralism and poststructuralism, (Yogyarta; Jalasutra, 2006)*

universalization of ideas in various fields of science and technology, with its influence firmly gripping the form of globalization of the world.

The principle of postmodernism is the melting of territorial boundaries and distinctions between high culture and low culture, between appearance and reality, between symbols and reality, between universal and peripheral and all other binary oppositions that have been upheld by social theory and conventional philosophy [10]. So postmodernism in general is a process *of dedifferentiation* and the emergence of fusion in all fields. [11] Postmodernism is a dynamic *intensification* (expansion of the concept), which is a continuous effort to seek novelty, experimentation and revolution of life, which opposes and does not believe in all forms of grand narratives (*meta narratives*), and its rejection of metaphysical philosophy, philosophy of history, and all totality thought forms, and so on. Postmodern in the field of philosophy also means all forms of critical reflection on the modern paradigm and on metaphysics in general and attempts to find a contemporary form.

Postmodernism, when confronted with modernism, has various positions. On the one hand, modernism is considered to have failed to elevate the dignity of modern humans. It even leads humans to the brink of inequality. On the basis of this criticism, new movements and ideas are needed which are called postmodernism. While others think that postmodernism is a development of modernity [12]. The differences in opinion between the two groups regarding the understanding of Post-modernism are quite different significantly. One concept says that modernism is at odds with postmodernism and there is even a contrasting paradox. While others consider that postmodernism is the perfect form of modernism, like one step on a ladder and the next in sequence. In this concept, we cannot enter the ladder of postmodernism without going through the stages of modernism.[13]

In the midst of the debate over the two concepts above, there is a third opinion that wants to mediate the two contradictory opinions. The word "Post" in the term postmodernism does not only mean "after" (the next period), postmodernism is an endeavor as a reaction to the futility of the modernist era which simply disappeared like a breeze. The cause of the futility of the modernist era is the result of pressure originating from human intellectual

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[10] Bambang Sugiharto, . *Postmodernism Challenges for Philosophy* . (Yogyakarta: Kanisius. 2000) p. 20

[11] Scoot Lash, *Sociology of Postmodernism* (Jakarta: Kanisius, 2004) p. 21

[12] Bryan S. Turner, *Sociological Theories of Posmod* e *rity Modernity* . (Yogyakarta: Student Library. 2000) .

[13] Finally, postmodernism is divided into several parts, including: *Post-Modernism Resistace, Post-Modernism Reaction, Opposition Post-Modernism and Affirmative Post-Modernism.*

reasoning which continues to metamorphose. This is where postmodernism emerged as an idea into the arena of debate with various scopes of discourse and in all its dimensions.

Postmodernist Theories

Postmodern social theory experiences divisions of opinion and flow between its respective figures. In connection with this problem, the main positions of postmodern social theoreticians are grouped into the following categories : [14]

1. First, they are called *extreme postmodernists* , who argue that modern society has been replaced by postmodern society. Jean Baudrillard is a thinker who is often categorized as this group, because he believed that society had changed radically. Paul Virilio is also a thinker who is often categorized in this group.

2. The second is *moderate postmodernism* , which reveals that change has indeed occurred, and postmodernity is growing along with modernity. Examples of these figures are Frederic Jameson, Ernesto Laclau, Chantal Mouffe [1985], David Harvey [1989] as well as postmodern feminists such as Nancy Fraser, Donna Haraway and Linda Nicholson.

3. The third is referred to as *a theoretical position* . This group believes: rather than questioning modernity and postmodernity as historical eras or times, it is better to see modernity and postmodernity as forces that are always in a relationship in line with each other. By placing postmodernity on an ongoing basis, we strive to always show the limitations of modernity. This third position can be considered as an alternative to the position that places modernity and postmodernity in the category of time. The most important representative of this school is none other than Jean-Francois Lyotard.[15]

Apart from the classification of postmodernist theorists mentioned above, more concrete details are needed, although finding concreteness itself in the discourse of postmodernism is very difficult. This concerns the breadth of the field of study it covers. Starting from art, architecture, music, film, literature, sociology, anthropology, communication, technology and even fashion. However, it is believed that in the postmodern theoretical paradigm there are a number of theories which are the building blocks of the strength of postmodernism as a movement of thoughts and ideas in the midst of public.[16]

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[14]Other examples of typologies of social theorists include Rosenau's (1992) typology of the distinction between skeptical and affirmative postmodern thinkers and Kumar's (1995) typology of the distinction between reactionary and resistance postmodernism.

[15]Christopher Norris, *Unpacking Jacques Derrida's Deconstruction Theory* (Yogyakarta:Arruss, 2003) Pg.7

[16] This concept is summarized from various sources and concepts that have been successfully tracked.

From Modernism to Postmodernism

The challenge of modernism which put so much pressure on Christianity was not over when the church then had to face the new philosophy of "Postmodernism". In contrast to modern philosophy which tries to absolute truth based only on reason and science, postmodernism actually states that there is no truth that is absolute and universal. The position of Christianity is becoming more difficult because modern influence has not yet been completely released and postmodernism has begun to sink its roots deeper and deeper. Christianity seems to be forced to stand on two boats that will soon cross paths. However, before talking further about the implications of this problem for Christianity, we need to know more clearly about the philosophy of postmodernism.

Basically, postmodern emerged as a reaction to the fact that the dreams aspired to in the modern era have never been achieved. The modern era which developed between the fifteenth and eighteenth centuries and reached its peak in the nineteenth and early twentieth centuries had ideals summed up in five words, namely: *reason, nature, happiness, progress* and *liberty* [17]. This spirit must be recognized as having resulted in rapid progress in various areas of life in a relatively short time. It seems that the dream of having a better world with the capital of knowledge has been realized. However, it wasn't long before it was discovered that there were so many negative impacts of science on the world. The latest technology turns out to be very dangerous in war and the chemical side effects actually damage the environment. Thus, the dreams of these modernists did not go as expected.

Modern rationality fails to fully address human needs. Science has proven unable to solve all human problems. Technology also does not provide free time for people to rest and enjoy life. In the past, when there were only traditional tools that were less effective, everyone hoped that advanced technology would make human tasks easier so that people could enjoy their free time. Currently, technology has succeeded in creating tools that make human work easier. Everyone should be freer than before, but in reality, everyone is busier than before. *Instant* technology What currently exists actually requires individuals to work harder to get maximum results from the effectiveness created. Ironic.

Starting from the differences between dreams and the reality of modernism, postmodernism emerged and developed. Modernism has actually been under attack and criticism since Friederich Nietzsche (1844-1900), but these attacks were not really paid attention to before the 1970s. The movement to get rid of modernism directly came through

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[17] Surya, "Getting to Know the Postmodern".

the presence of deconstruction as a literary theory that influenced new currents in philosophy .[18] Deconstruction is an initial breakthrough to oppose structuralist theory in literature which says that all societies and cultures have the same structure so that texts (literary results) can be read and understood universally. Deconstruction, in this case, assumes that this is not true. Meaning is not contained in the text, but meaning emerges from each individual who reads the text. Indirectly, this seems to state that a writer cannot claim his rights to the meaning of the text he wrote, everyone can read the text and interpret it according to their own interpretation.

From deconstruction literary theory, postmodern philosophy applies it to reality. The meaning of a reality is legitimately judged differently by each person. There is no certain standard for interpreting or understanding a particular thing. Meaning no longer has objective value – in the sense of being universally accepted. Meaning becomes subjective; and subjective meaning becomes the truth for the person concerned. Therefore, postmodernism does not recognize the existence of one truth and modernism is considered stupidity. There is no single meaning in the world, no central point of reality as a whole.

In the postmodern world, humans no longer believe that knowledge is good. To avoid the myth of the Enlightenment, postmodernism replaced optimism with pessimism. The hope of getting a better life in the future is also considered a lie. It is not surprising that many say that the postmodern era began after the Pruitt-Igoe house project in St. Louis. Louis, which is a symbol of modern architecture, was blown up deliberately by its residents. Buildings that try to promise a better life for the residents of 'flats' are considered unable to fully answer the needs of their residents. Charles Jencks (a postmodernist architecture) said that the Pruitt-Igoe explosion marked the death of modernism and the birth of postmodernism.[19]

Even though there are quite a lot of new influences brought about by postmodernism in various aspects of life, it is very important to note that this new movement is not anti the results achieved by the modern era. The point of postmodern resistance to modernism is the modernist *worldview* and philosophy which is considered to have failed. In essence, postmodernists are dismantling the perspective and basic assumptions behind all modern ideals which they see as the root of the problem of various disasters . [20]Therefore, it would

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[18] Stanley Grenz, *A Primer on Postmodernism* (Yogyakarta: Andi, 2001), p.13
[19] Charles Jenks, *The Language of Post-Modern Architecture* , 4 ʸ ed. (London: Academy Editions, 1984), p.9
[20] Surya, "Getting to Know the Postmodern".

not be wrong to say that postmodern refers more to the intellectual atmosphere and cultural expressions that dominate today's society.

Challenges of Intellectuals in Modern and Post Modern Times

Modern Philosophy as Intellectual Revolt. On the one hand, modernity is seen as intellectual disintegration. Modern philosophy presents itself more as anarchy and chaos than wholeness and order, an intellectual decline. On the other hand, modern philosophy is considered as emancipation, a progress in thinking, from the stagnation and deification of metaphysical thinking that supports the traditional ecclesiastical system of power. The second party supports further radicalization, the separation of science from philosophy. The destruction of traditional metaphysics was welcomed by Nietzsche, Kant, Comte, on the other hand, Hegel and Marx wanted to restore metaphysical integration from its ruins.

In an effort to break away from tradition, modern philosophy launched new themes, knowledge which is now known as "modern science", namely the natural sciences, such as Galileo, Bacon and Descartes who placed great emphasis on "methods" for knowing. If traditional philosophy is busy questioning supernatural reality (God, spirits and so on), modern philosophers are busy questioning how to find a valid basis for knowledge about all of this. Gradually, interest in reflection on God shifted to reflection on humans with all their natural abilities. So, theocentrism shifts to anthropocentrism. Human abilities as subjectivities, such as: ratio, perception, affection and will are new themes of reflection.

In early modern times, Descartes' *"Cogito ergo sum" formulation* corresponded to Luther's subjective interpretation of faith. If knowledge is achieved by itself and faith is interpreted by itself, what is being opposed here is not only the official teachings about true knowledge, but also the totalitarian practices of the Medieval church which those teachings legitimized. In the 18th century, John Locke and Adam Smith formulated property rights that marked the capitalist economic practices of that era. These old practices came under intense attack from Marx who showed property rights as the culprit of oppression in society.

In today's student life, this is information technology regarding Facebook. Many people and journalists call Facebook a social networking site. However, according to professor Sherry Turkle , [21]Facebook has the potential to make people anti-social. He stated that sites like Facebook or Twitter dominate life too much, making people isolated and less

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[21] This opinion was expressed by Professor Sherry Turkle, an academic at the Massachusetts Institute of Technology, United States. He wrote the book 'Alone Together', which criticized the use of social networking sites as a form of modern madness.

human. In his book, he argues that Facebook creates the illusion of ease in communicating better . However, technology actually isolates people from real human interaction. Even though reality in the cyber world is a poor imitation of the real world . He also believes that networking sites can make people crazy and engage in various inappropriate habits.

Darul Huda Islamic Boarding School Profile Display

Darul Huda Islamic Boarding School is one of the many Islamic boarding schools in Ponorogo district. It was founded in 1968 using the *Salafiyatil Haditsah* method with the intention that Darul Huda Islamic Boarding School preserves good old things and develops new, better things. and useful.

Darul Huda Islamic boarding school in form exists formal education that teaches sciences general or other good things in accordance with demands living in this modern age , too formal education in the form of a special Madrasah Diniyah teach Islamic religious sciences with assessment on books yellow . Besides That Also There is form education form courses , training , skills and others against necessary things by para students For provisions his life later . As for Formal education includes : MTs (junior high school equivalent), MA (high school equivalent), and Madrasah Diniyah (MMH). Whereas non-formal education is provided in form recitation books yellow ala Salafi .

With method those , students Cottage Islamic boarding school Darul Huda got it learn knowledge Islamic religious knowledge whole , deep meaning No only learn knowledge Islamic religious knowledge such as : Shari'ah , monotheism And Sufism in frame *"Tafaqquh fi diin "* but Also learn knowledge Islamic religious knowledge general like physics , chemistry , biology and others in frame *" tafakkur fi khalqillah "* . So that with method the will form students who have soul firm religion as well as can life in a way flexible in society , nation And state in this modern era .

The method used in Pondok Islamic boarding school Darul Huda is combination between Islamic boarding school Salafiyah and Modern ('*Ala Nahjis Salafiyyatil Hadithah*) with guided on :

المحافظة على القديم الصالح و الاخذ بالجديد الاصلح

" Conserving the good old (methods). And take a new (method) that is more Good "

In know And understand existence cottage boarding school Darul Huda exists One mandatory thing understandable And understood , that all form activity And the rules at the cottage Certain have good aim and for good all over students in the future come .

Vision and Mission

Vision

Knowledgeable, charitable and devout based on good morals

Mission

Fostering a culture of knowledge, charity and piety as well as good morals in the souls of students, in the context of serving religion and society.

Institution Under the Auspices of the Darul Huda Boys and Girls Islamic Boarding School Foundation

1. Curriculum and Teaching System

    a. The curriculum uses a classical system with Salafi teaching methods.

    b. Learning refers to the study of the yellow books of Mu'tabaroh.

2. Education and Teaching Systems

    a. Combining salafiyah and hadithah (modern) systems

    b. Using the sorogan and wekton system

    c. Organizing extra-curricular activities, including courses in the art of calligraphy (superior), scouting, Arabic, English, hadroh, the art of reading the Koran, sports, and others.

    d. Learning refers to the yellow books which are mu'tabaroh.

    e. Education through example and moral habituation

    f. Spiritual education through mujahadah to auliya' graves, sermons from the Qur'an and others

    g. Provision of special language rooms for the development of Arabic and English

    h. Use of the classical system with Salafi teaching methods.

    i. The education system uses a dormitory system (full day study).

Educational Institutions

1. Miftahul Huda Madrasah

    Madrasah Miftahul Huda has a 6 year education level followed by a 2 year Post MMH (Takhasus) program with a Salafiyah Islamic Boarding School curriculum starting in the afternoon from 14.30 WIB - 16.30 WIB.

2. Darul Huda Tsanawiyah Madrasah

    Madrasah Tsanawiyah (MTs) Darul Huda Mayak Ponorogo has accredited status with an education unit level curriculum (KTSP), starting in the morning from 07.00 WIB – 12.40 WIB. as per the government's BOS (School Operational Costs) program, MTs students are not charged tuition fees (free tuition fees). Carrying out Mujahadah Kubro before taking the National Examination for class IX Tsanawiyah.

3. Darul Huda Aliyah Madrasah

    Madrasah Aliyah (MA) Darul Huda Mayak Ponorogo status Accredited with curriculum Level Unit Education (KTSP) which has been approved , come in in the morning start 07.00 WIB to 12.40 WIB.

    Selected Programs at Madrasah Aliyah:

a. Religious Programs

b. Natural Sciences (Science) Program

c. Program (IPS)

    Carrying out Mujahadah Kubro before taking the National Examination for class XII Aliyah. Since 2006, MA Darul Huda has included outstanding students to take part in the East Java Province Ministry of Religion's undergraduate scholarship program and bidikmisi, to various public universities and Islamic religious universities.

Analysis of the Darul Huda Islamic Boarding School in Facing the Modern and Postmodernist Era

Nowadays, Islamic boarding schools are institutions that combine the Islamic boarding school system and provide Islamic religious education and teaching using the bandungan, sorogan, or wetonan systems. The students are provided with boarding houses or are kalong students, which in terms of modern Islamic boarding school education fulfill the criteria for non-formal education and also provide formal education in the form of Madrasas and even public schools at various levels and various vocations according to the needs of each community.

Based on this statement, it seems that some Islamic boarding schools have retained their original form of education, while others have undergone changes. This is more caused by the demands of the times and the development of education in the country. The distinctive characteristics of Islamic boarding schools which also show their main elements and differentiate them from other educational institutions are as follows:[22]

1. Homecoming students: are students who come from distant areas and live in Islamic boarding schools, usually boarding schools or dormitories are provided in these Islamic boarding schools.

2. Kalong students: are students who come from areas around the Islamic boarding school and usually they do not live in the Islamic boarding school or in the dormitory provided, they return to their respective homes after attending lessons at the Islamic boarding school.

The typical characteristics of the education and teaching system implemented in Islamic boarding schools are as follows:

1. using a traditional system, where the Islamic boarding school has complete freedom to determine the choice of material that will be presented or wetoned to the kyai or ustadz, so that there is a two-way relationship between the kyai and the students.

2. Life in Islamic boarding schools seems to have a democratic spirit (fighting together in bitterness or joy in local or long distance matters) because they practically work together to overcome their non-curricular problems.

3. The Islamic boarding school education system prioritizes simplicity, idealism, brotherhood, equality, self-confidence and courage in life.

4. Islamic boarding school alumni do not want to hold government positions so they can hardly be controlled by the government.[23]

5. The students do not suffer from the " *symbolic* " disease, namely obtaining degrees and diplomas, because most Islamic boarding schools do not recognize the term diploma or diploma as a form of graduation for students.

On the basis of establishing independence, the Islamic boarding school education and teaching system is an integrated system. The form of an integrated Islamic boarding school education system consists of three components:[24]

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[22] A. Halim. Rr. Suhartini, et al, *Islamic Boarding School Management* , (Yogyakarta: LKIS Pelangi Aksara, 2005), p. 6-7
[23] M. Amen. Rais. *Islamic Horizons: Between Ideals and Facts,* (Bandung: Mizan, 1995), p. 162
[24] M Bahri. Ghazali, MA. *Environmentally Friendly Islamic Boarding School* , (Jakarta: CV Prasasti, 2003), p.33

1. Learning, namely studying types of knowledge both related to general science and the emphasis is on knowledge related to issues of religious teachings which are ultimately put into practice in daily life within the community or Islamic boarding school residents in Islamic boarding schools.

2. Coaching, which is carried out in the mosque as a place for spiritual replenishment.

3. Practice, which means putting into practice all types of knowledge and technology obtained during study and the coaching carried out in the mosque allows them to manifest it in the Islamic boarding school. Apart from that, indirectly the life pursued in the boarding school is the core of education, because education means making a person mature both from a psychological (psychological) aspect and also from an intellectual aspect.

The three educations above give birth to individuals who have both theoretical and practical dimensions of knowledge. With these two dimensions of ability, it is possible to produce leaders of the people who can be seen on a regional and national scale. That is one aspect that is an indication that Islamic boarding schools are an example of an institution that prepares quality individuals.

Each Islamic boarding school has different educational goals, often in accordance with the philosophy and character of its founder. Even so, every Islamic boarding school carries out the same mission, namely to develop Islamic da'wah, apart from that, because Islamic boarding schools are within the Indonesian environment, every Islamic boarding school is also obliged to develop the ideals and goals of national life as stated in the state philosophy; Pancasila and the 1945 Constitution. In general, the aim of Islamic boarding school education is to guide students to become human beings with Islamic personalities who are able, with their religious knowledge, to become Islamic missionaries in the surrounding community through their knowledge and charity.

Meanwhile, the specific aim of Islamic boarding schools is to prepare students to become pious people in the religious knowledge taught by the kyai concerned and to practice it in society as has been developed in modern Islamic boarding schools. The educational objectives of Islamic boarding schools above are in line with the objectives of Islamic boarding schools described by M. Arifin in his book " *Capita Selekta Education* " (Islam and General). [25]that Islamic boarding schools are Islamic educational institutions that try to create cadres of Muballighs who are expected to be able to continue their mission in terms of

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[25] Hasbullah. *Capita Selecta Islamic Education* . (Jakarta: PT Raja Grafindo Persada), p. 44

Islamic da'wah. Apart from that, it is also hoped that those who study at Islamic boarding schools really master the Islamic sciences taught by the kyai.

Until now, Islamic boarding schools with   Its existence is still highly recognized, and it is even increasingly playing its role in society in order to prepare reliable and quality human resources (HR). However, this does not mean that Islamic boarding schools are free from the various problems and obstacles they face. Indeed, the system used in Islamic boarding schools is unique compared to the education system applied in education in general, such as:

1. Using a traditional system which has complete freedom to choose the material to be taught in Islamic boarding schools, compared to modern schools, so that there is a two-way relationship between kyai and santri.

2. Life in Islamic boarding schools displays the spirit of democracy (fighting together in bitterness or joy in local or long distance matters) because they practically work together to overcome their non-curricular problems.

3. The Islamic boarding school education system prioritizes simplicity, idealism, brotherhood, equality, self-confidence and courage in life.

4. Islamic boarding school alumni do not want to hold government positions so they can hardly be controlled by the government.[26]

5. The students do not suffer from the " *symbolic* " disease, namely obtaining degrees and diplomas, because most Islamic boarding schools do not recognize the term diploma or diploma as a form of graduation for students. [27] This is different from other general education such as high school, where students study because they emphasize a diploma as the end result of their graduation, while students at Islamic boarding school institutions sincerely enter the Islamic boarding school to study religious sciences without any hope of having a diploma. This is because their main goal is to seek the pleasure of Allah SWT solely.

In its current development, Islamic boarding schools are starting to show their existence as capable Islamic educational institutions, where schools are also established, both formal and non-formal. Even now Islamic boarding schools have a new trend in order to renovate systems that have been generally used, the systems used in modern Islamic boarding schools in general are:

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[26] M. Amen. Rais. *Islamic Horizons: Between Ideals and Facts,* (Bandung: Mizan, 1995), p. 162.
[27] Zubaidi Habibullah Asy'ari, *Morality of Islamic Boarding School Education,* (Yogyakarta: LKPSM, 1996) p. 9

1. Become familiar with modern scientific methodology.

2. Increasingly oriented towards education and functionality, meaning open to developments outside themselves.

3. Differentiation of programs and activities is increasingly open and the dependence is absolute on the kyai, and at the same time it can equip students with various knowledge outside of religious subjects, as well as skills needed in the workforce.

4. Can function as a community development center.

With the trend as mentioned above, it does not mean that Islamic boarding schools have occupied the position of the most elite institutions (in this case Islamic education), in the midst of the current of social and cultural changes such as those that have occurred recently, in fact this trend has become New problems that seem to require solutions and solutions, include:

1. The problem of integrating the Islamic boarding school education system (traditional education system) into the national education system.

2. Problems of developing social discourse, culture and economic issues.

3. The problem of experiencing power with other parties to seek the goal of forming the desired ideal society.

4. The problem of the relationship with faith and science as long as it is lived (vision and mission) of Islamic boarding schools.

Apart from trends that actually give rise to new problems for Islamic boarding schools, on the other hand, Islamic boarding schools are now experiencing a transformation of their culture, systems and values. There are drastic changes in Islamic boarding school culture, such as:

1. The change in the teaching system from individual or sorogan to a classical system which became known as madrasah.

2. It provides general knowledge while still maintaining knowledge of religion and Arabic.

3. Increasing the educational components of Islamic boarding schools, for example skills in accordance with the abilities and needs of the surrounding community.

4. Diplomas are given to students who have completed their studies at Islamic boarding schools.

Islamic boarding schools as community development agents are expected to prepare a number of human resource (HR) development concepts, but the implementation of this

development will of course encounter several factors that will also hinder its development, such as:

1. Internal Factors

   a. Vision, mission and objectives of Islamic boarding schools. To fulfill the vision, mission and goals of Islamic boarding schools, good planning and proper implementation are needed.

   b. The vision, mission and goals of one Islamic boarding school may have the same strategy to achieve the vision, mission and goals, but having various visions and missions that are not the same will be an obstacle to implementing the vision, mission and goals.

2. External Factors

   a. Government policies, whether issued through legislation, government regulations, ministerial or government official decrees and so on.

   b. The socio-cultural differences of different communities should not be ignored by Islamic boarding schools because Islamic boarding schools themselves are founded essentially for the benefit of society.

   c. The rapid development of science and technology outside Islamic boarding schools must be recognized by Islamic boarding schools.[28]

CONCLUSION

Darul Huda Islamic boarding school Mayak Ponorogo is an educational institution that is based on the classical system and is always innovative following the challenges of the times, with the motto " *Ala Nahjis Salafiyatil Haditsah"* Darul Huda Islamic Boarding School will be ready to compete in the field of educational progress while still maintaining the classical values Proven to be tough in any time and condition. Darul Huda Islamic Boarding School students can study Islamic religious knowledge as a whole, in the sense of not only studying Islamic religious knowledge such as: shari'ah, monotheism and tasawwuf in the framework of *"Tafaqquh fi diin"* but also studying general Islamic religious knowledge such as physics, chemistry, biology and others in the framework of *"tafakkur fi kholqillah"* . So that this method will form students who have a strong religious spirit and can live flexibly in society, nation and state in this modern era.

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[28] A. Halim. Rr. Suhartini, et al, *Islamic Boarding School Management* , (Yogyakarta: LKIS Pelangi Aksara, 2005), p. 6-7

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