



# Dynamics of modernizing the curriculum in boarding schools (a study of modern Islamic boarding schools in Bone regency)

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## ABSTRACT

This research seeks to explore and elucidate the modernization dynamics within the curriculum of modern Islamic boarding schools, focusing on Al-Ikhlas Ujung Islamic Boarding School, Al-Junaidiyah Modern Islamic Boarding School, and Darul Huffadh Islamic Boarding School in Bone Regency. The research methodology encompasses observations, interviews, and the analysis of pertinent documents, employing a phenomenological approach. Data sources include input from Islamic boarding school leaders, *ustadz* (teachers), and students. The data analysis underscores the critical importance of modernizing the Islamic boarding school curriculum, recognizing that the majority of students attending these institutions do not aspire to become kiai (Islamic scholars). The innovative changes in curriculum management within Islamic boarding schools, particularly the integration of Islamic and general education, are aimed at meeting the educational needs of santri (students), a pressing requirement in the modern era. Modern Islamic boarding schools now offer a comprehensive education that encompasses general religious subjects, both within and outside the regular curriculum, including the exact sciences.

**Keywords:** Modernization; curriculum; modern Islamic boarding school

## 1. INTRODUCTION

In this modern era, modernization is one of the prerequisites for the revival of Muslims. Therefore, the thinking of Islamic educational institutions, such as Islamic boarding schools, must be modernized or adapted to the framework of modernity. Maintaining Islamic institutions in the form of traditional Islamic boarding schools will

only prolong the inability of Muslims to face the challenges of modern times and advances in science and technology as they are today. In interpreting the word modernization K.H. Abdurrahman Wahid interprets it as a process towards perfection and maintaining the values of life that already exist and are further developed without abandoning its characteristics, namely the authenticity of Islamic boarding school education (Djamil, 2007).

Modernization is part of the word dynamics, which basically includes two processes, namely the promotion of existing positive life values and the replacement of old values with new values that are considered more perfect. The process of changing that value is called modernization. It is clear from this statement that the notion of modernization is contained in the word dynamics. While the word dynamics itself, in its use here, will have the connotation or understanding of change towards the perfection of the situation by using existing attitudes and equipment as a basis. This principle was put forward because there is a belief that concepts considered foreign to the Islamic boarding school will face extraordinary obstacles later. In the long run, the approach to gaining acceptance from the Islamic boarding school will give better results than any concept (Wahid, 2010).

Processing any concept of Islamic boarding school is a challenging thing. Both because of its extraordinary growth and because it lags behind Islamic boarding schools in carrying out technical activities, Islamic boarding schools can no longer process and then implement concepts based on mere rational considerations, no matter how systematic and fashionable the system is. At least for this generation, all concepts of this nature will face extraordinary obstacles in their implementation when facing the dynamic process or modernization of Islamic boarding schools (Wahid, 2010).

Modern Islamic boarding schools have a different weight of courage in accepting general intra and extracurricular lessons. In this ever-adaptive boarding school, various general subjects, including exact sciences, have been presented (Qomar, 2010). Modernizing Islamic boarding schools are Islamic boarding schools that try to fully integrate the classical system and schools/madrasas into Islamic boarding schools. *Santri* is divided into classes, tiered or terraced, using locales, chairs, and blackboards. The curriculum in the form of classical recitation is not prominent; the sorogan and bandongan systems have changed to become individual in terms of learning and lectures in general, and the type of Islamic boarding school has accepted new things which are considered better in addition to maintaining good old traditions (Nature, 2011).

Islamic boarding schools have very strong socio-historical roots, so they can occupy a relatively central position in the scientific community, survive in the midst of social change, and adapt to social change without changing local culture and commitment to its Islamic characteristics.

Modern Islamic boarding schools such as Al-Ikhlâs Ujung Islamic Boarding School, Al-Junaidiyah Biru Modern Islamic Boarding School, and Darul Huffadh Kajuara Islamic Boarding School, Bone Regency, as Islamic educational institutions that grow and develop in the archipelago, are still surviving and are increasingly in demand throughout the archipelago. Society. It is called Islamic boarding school because it has; *kiai*, students, mosques, recitation of the yellow book, and boarding houses (dormitories). Islamic boarding schools institutionally cannot be separated from the cultural system. Each Islamic boarding school has uniqueness, superiority, and characteristics that differ from one Islamic boarding school to another, which are the main attraction for students and the community.

The three modern Islamic boarding school mentioned above are classified as large in Bone Regency and are an alternative for present and future education. The educational model follows the times, which integrates religious and general education. The essence of this modern Islamic boarding school is to eliminate the dichotomy of science, namely general knowledge, and religion. The two pieces of knowledge are integrated so that there is harmony between science and technology (science and technology) and intake (faith and piety), as well as physical and spiritual education.

## **2. METHODS**

This type of research is descriptive (Suprayogo, 2001) and qualitative (Ali, 2002). Qualitative research aims to understand phenomena that occur in a community in a descriptive form with a case study approach, namely studies that are comprehensive, intense, detailed, and in-depth. This research is directed as an effort to study the problems of the dynamics of the modernization of the modern Islamic boarding school curriculum in Bone Regency.

The research locations related to the discussion of this dissertation are the Al-Ikhlâs Ujung Islamic boarding schools, Al-Junaidiyah Biru, and Darul Huffadh Kajuara, Bone Regency. Based on the Decree of the Head of the Office of the Ministry of Religion of South Sulawesi Province, the status is equated until now with the vision of making Islamic boarding schools excel in achievement based on faith and piety to Allah SWT.

The approach used in this study is phenomenological. One of the most important ideas from the phenomenological approach, which forms the basis of thought in qualitative research, is how researchers should view social reality, social facts, or social phenomena that are problems in research (Barnawi & Darajat, 2018).

Phenomenological research is qualitative research whose activities involve observing natural phenomena by going directly to the field. Make reductions to the events in the phenomenon by promoting a neutral and open attitude of researchers. In addition, in

obtaining pure-natural phenomena, researchers must be able to isolate knowledge, assumptions, and beliefs about phenomena when conducting research (Barnawi & Darajat, 2018).

The main data collection technique is observation-participation, open and in-depth interviews conducted over a relatively long period (Bado, 2021). The research object used as a source in collecting data consists of several components, namely kiai, educators, administrative heads, and Islamic boarding school administrators. In this case, the data source is the informant. Meanwhile, other data sources that are non-human are in the form of important documents related to research.

The data analysis model used in this study is an interactive model developed by Miles and Huberman, which begins with data collection, data reduction, data presentation, and conclusion/verification (Wahyu, 1996). The data analysis process is carried out continuously in the data collection process during the research

Thus, the authors' data processing analysis started with observation, interviews (interviews), and documentation. Then reducing the data, in this case, the author chooses which data are considered relevant and important related to the problem of the dynamics of modernization of the Islamic boarding school curriculum: studies on modern Islamic boarding schools Al-Ikhlas Ujung, Al-Junaidiyah Biru, and Darul Huffadh Kajuara. After that, the writer presents the research results. How are the new findings related to or compared to previous research? So that, it is from here that the writer draws conclusions and suggestions for the final part of this research.

### **3. RESULTS AND DISCUSSION**

#### **Curriculum Dynamics at Al-Ikhlas Ujung Islamic Boarding School, Al-Junaidiyah Biru, and Darul Huffadh Kajuara in Bone Regency**

The education system at the Al-Ikhlas Ujung, Al-Junaidiyah Biru, and Darul Huffadh Kajuara Islamic boarding schools in Bone Regency is based on a curriculum that is widely used; this curriculum adjusts the capabilities of each Islamic boarding school. The Islamic boarding school curriculum was initially simple, namely in the form of the core of basic Islamic teachings. The components of Islamic teachings, namely faith, Islam, and Ihsan, have become the concern of the kiai who pioneered the Islamic boarding school as a curriculum taught to their students.

The presence of the three large Islamic boarding schools in Bone Regency is an effort to introduce Islamic teachings to society. Initially, the existence of large Islamic boarding schools as Islamic educational institutions needed to be institutionalized formally, whose establishment was approved by the government. This Islamic boarding school is an

independent community institution; its existence does not depend on the government. Islamic boarding schools were born from the community, by the community, for the community, are managed by the community, and provide many benefits to the community.

Islamic boarding schools, as Islamic educational institutions, maintain Islamic values that focus on the educational process. Islamic boarding school education seeks to educate students to deepen their Islamic knowledge. The main activities of the Islamic boarding school are the cadre of scholars and the development of Islamic studies.

Subsequent developments, students are equipped with the knowledge of worship procedures and the science of kalam to provide understanding and belief in Allah SWT. The knowledge of procedures for worship is taught in books of fiqh as a refinement of worship so that students understand procedures for worship that are good and right according to Islamic teachings.

The three major Islamic boarding schools in Bone Regency are believed to influence students' development positively. *Santri* is educated in religious knowledge, trained to get used to living independently and trained to practice religious values in everyday life. Islamic boarding school education is considered very appropriate for developing students' independence, skills, and concern. *Santri* is taught skills through various Islamic boarding school activities to make them proficient in various fields.

Islamic boarding schools as religious, educational institutions that develop and teach Islamic religious sciences. With all the dynamics of Islamic boarding school, we always experience changes and development regarding systems, management, and curriculum. It is undeniable that the three large Islamic boarding schools in Bone Regency as Islamic boarding school educational institutions follow the trend of modernizing education, especially in the curriculum.

Modernizing the Islamic boarding school education curriculum is a form of openness to any developments and new findings in education. Internally, this eliminates the notion that it is a dichotomy separating religious education and general education. Because these two sciences need and complement each other, both pieces of knowledge are very useful in society.

The curriculum of the three Islamic boarding schools in Bone Regency has changed from time to time in line with the times. This change was made to increase the resources of the *santri* and the existence of the Islamic boarding school in the community. These Islamic boarding school are classical in style, but they also introduce the implementation of national education as a form of formalizing the education system. Islamic boarding schools reform by opening public schools at Islamic boarding schools.

The idea of modernizing the curriculum for Islamic boarding schools in Bone Regency is that each has an educational program that is arranged independently. The program contains formal and non-formal education that lasts throughout the day and continues to develop according to the community's needs. Islamic boarding schools are not only a place of learning but also a process of socialization and the formation of the character of students. The three major Islamic boarding schools in Bone Regency, as modern Islamic boarding schools, prioritize formal education and emphasize Arabic and English.

The development of the three major Islamic boarding schools in Bone Regency is classified into four types, namely (a) Islamic boarding schools have organized formal education like schools in general by implementing the national curriculum, (b) Islamic boarding schools teach religious knowledge in the form of madrasah diniyah. Islamic boarding schools also develop their curriculum, (c) Islamic boarding schools as places of recitation, (d) Islamic boarding schools organize religious education in the form of madrasas and teach general science, (e) Islamic boarding schools develop students' talents by teaching various kinds of skills.

The dynamics of curriculum modernization implemented by the three major Islamic boarding schools in Bone Regency are always consistent with changing times. Religious materials have differences; they are not contained in the national curriculum, and each has its characteristics; this is the advantage of each Islamic boarding school. Based on the history of the three large Islamic boarding schools, they have developed and changed to modern Islamic boarding schools by following the curriculum of the Ministry of Religion. The three Islamic boarding schools established M.T.s and M.A. This was a success that was carried out by the Islamic boarding school, and this even became the pride of the community. The community's expectations can be fulfilled; their children studying at the Islamic boarding school study religious and general education.

Initially, the Islamic boarding school curriculum was based on ease and studying higher books. Subsequent developments of these three large Islamic boarding schools have changed the curriculum by incorporating general education into the Islamic boarding school curriculum. Efforts to include the general education curriculum are to contribute to the relevance of education in an increasingly advanced era. The dynamic curriculum taught students is based on analysis, predictions, and government expectations in managing educational institutions.

Islamic boarding schools always analyze changes, both internally and externally. The Islamic boarding school curriculum has the main function, namely, as a guide for educators in guiding their students towards the main goals of Islamic education through

knowledge, skills, and morals to become ulul albab humans by carrying out a curriculum that is systematically arranged and planned, (lin et al., 2020).

The three modern Islamic boarding schools in Bone Regency have undergone many curriculum changes since their inception today. The forms of Islamic boarding school development have carried out a lot of curriculum modernization to improve quality and quantity. Increasing the quality and quantity of the *santri* must be considered because it affects the existence of Islamic boarding school in society. Forms of curriculum modernization) Islamic boarding schools provide formal education, M.T.s, and M.A. levels by implementing the national curriculum, namely the curriculum of the Ministry of Religion.

Islamic boarding schools modernize the curriculum to achieve national education goals by paying attention to the development of students and the suitability of their environment. Curriculum modernization will support national development, science and technology, arts, and various skills because national education is rooted in national culture and based on Pancasila and the 1945 Constitution.

Modernizing the Islamic boarding school curriculum requires a strong foundation so that you know what needs to be developed according to conditions and needs. The curriculum should ideally follow competency and national education standards set by the government. The Islamic boarding school education system must make efforts to improve it to suit the national education system by focusing on reforming the curriculum.

The development of modern Islamic boarding school is experiencing rapid changes in terms of education and even tends to show trends. The curriculum in modern Islamic boarding schools is a set of plans and media for quality and favorite Islamic educational institutions. Islamic boarding schools, as non-formal educational institutions, have two curricula, only studying classical Islamic books. Its implementation is based on the ease and complexity of knowledge following the size of the student's ability. Over time, it was adapted to include a modern curriculum under the auspices of the Ministry of Religion, but the three large Islamic boarding schools have their characteristics and develop a local curriculum.

The phenomenon of modern Islamic boarding schools includes general education for students but also maintains classical Islamic sciences to maintain the main goals of traditional Islamic educational institutions and the characteristics of Islamic boarding school. Along with the development of the times and the community's needs, Islamic boarding schools have made improvements in their curriculum. The modern Islamic boarding schools curriculum is a combination of the salaf education system and the general education system with the hope of being able to produce quality output.

In general, modernizing the Islamic boarding school curriculum identifies that the Islamic boarding school is labeled modern, marked by changes in aspects of the curriculum (introducing general subjects), methods (introducing modern teaching methods), and facilities (starting using tables, chairs, and class systems). The modern Islamic boarding school curriculum has its own characteristics that are different from other educational institutions in the realm of implementing the Islamic education and teaching system.

### **Various Efforts to Modernize the Curriculum of Al-Ikhlās Ujung Islamic Boarding Schools, Al-Junaidiyah Biru, and Darul Huffadh Kajuara, Bone Regency**

Empirically, Islamic boarding schools deal with globalization which is marked by various advances in science and technology. With this, Islamic boarding schools must improve to modernize so they are not outdated. Modernization strengthens the subjectivity of the *santri*, the culture of the Islamic boarding schools, and the teachings of the Islamic religion. The modernization of Islamic boarding school education has introduced the surrounding community that modern Islamic boarding schools are better, more advanced, and following the needs of the times.

Following the progress and development of science and technology, the Al-Ikhlās Ujung Islamic boarding school, the Al-Junaidiyah Biru Modern Islamic boarding school, and the Darul Huffadh Kajuara Islamic boarding school have adapted themselves to the progress of the times. The three Islamic boarding schools experienced extraordinary changes in quality and quantity, so they became icons in Bone Regency. This strengthens the argument that the existence of Islamic boarding school is a private Islamic education institution that is independent and community-based.

Three large Islamic boarding schools in Bone Regency are always improving themselves to carry out various curriculum innovations to develop an education system with its characteristics. Innovations are made from the aspect of the curriculum by incorporating general knowledge and various skills as provisions for students when struggling in society. The addition of the curriculum impacts the learning system with a classical system that uses madrasah learning facilities and equipment in general.

Modernizing the Islamic boarding school curriculum to reform to achieve national education goals. Islamic boarding schools always pay attention to the development of students following the culture of the Islamic boarding school, advances in science and technology, the arts, and their respective educational units. National education is rooted in national culture and national education based on Pancasila and the 1945 Constitution.

Modernizing the Islamic boarding school curriculum requires a strong foundation, which is made following competency standards and based on standards set by the



government. The Islamic boarding school curriculum contains a set of subjects and various activities carried out within the Islamic boarding school. *Santri* is required to follow subjects according to their individual levels and Islamic boarding school activities.

The modernization of the Islamic boarding school education curriculum is one of the long-term solutions for dealing with various problems that exist in society. Therefore, modernizing the Islamic boarding school curriculum is very important because it can birth a new Islamic civilization, both in Islamic boarding schools and the surrounding community. Modernizing the Islamic boarding school education curriculum requires a long, continuous, and gradual process.

The curriculum of these three Islamic boarding schools has its characteristics, so it is not dependent on the curriculum made by the government. The Islamic boarding school curriculum has more dominant values and is an advantage for the Islamic boarding school itself. The idea of modernizing the Islamic boarding school curriculum was carried out in stages. Even though it could have been better, this idea always developed and adapted to the community's needs.

Islamic boarding schools need to organize the curriculum in a *kaffah* (thorough) manner, especially with regard to the quality of education, which will also affect the quality of its graduates, as well as its relevance to the needs of society and the world of work. Islamic boarding schools are life, for learning activities must be able to equip students with life skills (life skills or life competence) that follow the living environment and the needs of students. Unesco (1984) put forward two principles of education that are very relevant to Pancasila: first, education must be placed on the four pillars, namely learning to know, learning to do, learning to live in togetherness (learning to do). to live together), learn to be yourself (learning to be); second, life long learning (Ansori, 2021).

The modernization of the Islamic boarding school curriculum can be seen easily in the curriculum, especially in several curricular and extracurricular fields in foreign languages, skills education, arts, sports, scouting, and leadership in organizations. All of this is addressed and integrated into the Islamic boarding school education system using a modern system. Initially, the Islamic boarding school education system was an ancestral heritage from the founders, with time being modified by the modern education system.

The movement to modernize the Islamic boarding school curriculum is a very smart and strategic choice because most people are highly concerned about their children's education. The modernization of the Islamic boarding school curriculum is carried out by applying a classical system; the curriculum contains religious lessons which are typical of Islamic boarding school and general and is strengthened by the use of Arabic and English. The use of Arabic and English is an advantage for each Islamic boarding school.

The modernization of the Islamic boarding school curriculum can give birth to a combinative education. The contents of the Islamic boarding school curriculum are not only intellectual development; these three Islamic boarding schools also hone and improve the abilities of students through skills with various extracurricular activities such as the development of information and communication technology, leadership, life skills, scouting, calligraphy, speeches, sports, and others. Education that is applied to balance physical and spiritual education learning is more than partial.

The number of students studying at large Islamic boarding schools in Bone district is quite a lot because the community assumes that by studying at modern Islamic boarding schools, their children can study religious education and general education. Therefore, Islamic boarding school is an alternative education for the community. Islamic boarding schools make curriculum improvements through new strategies to increase progress to become prominent and dynamic Islamic educational institutions. Islamic boarding schools are needed to provide benefits and guarantees for students' scientific personality, skills, and depth of religious understanding.

Islamic boarding schools have the breadth to manage the existing curriculum and resources so that independence and creativity are demanded to increase students' resources. In addition, Islamic boarding schools cooperate with the community and government so that there are inputs for improving Islamic boarding school education. Efforts to modernize the Islamic boarding school curriculum have contributed greatly to the progress of the nation. The Islamic boarding school education model prepares students to adapt to meet the ever-changing demands of the times.

## **Factors Supporting and Inhibiting the Modernization of the Curriculum at Al-Ikhlas Ujung Islamic Boarding School, Al-Junaidiyah Biru, and Darul Huffadh Kajuara in Bone Regency**

### **a. Supporting factors**

#### ***Educator Commitment***

Educators in Islamic boarding schools emphasize that they must always develop gradually, think logically, and develop students' reasoning in understanding the material, be actively involved in the Islamic boarding school environment, make new discoveries, and modify the material taught to students. *Ustaz* must create quality and quantity facilities to make students study in the Islamic boarding school environment effectively. When *Ustaz* can design a boarding school environment as a place for students to study, students will be motivated to study continuously while at the boarding school. A good Islamic boarding school environment will also have good work and will be a catalyst for

effective teaching and learning. In the Islamic boarding school environment, many places are used as places of learning.

*Ustaz* at Islamic boarding schools commits and is responsible for fostering students voluntarily. *Ustaz* can create a conducive Islamic boarding school climate to make students comfortable learning. *Ustaz* prepares much time optimally to carry out teaching assignments. *Ustaz* also always thinks about how the students are active and can produce excellent student resources.

### **Islamic Boarding School Culture**

*Santri*, who studies at the three major Islamic boarding schools in Bone Regency, comes from various socio-cultural backgrounds. The acculturation process of local cultural values where the students come from does not affect the life of the Islamic boarding school. Initially, the students entered Islamic boarding schools, and the cultural stigma of each student's area could color the social process and interactions. As time goes by, the students adapt to the culture of the Islamic boarding school to find their identity as a *santri*. The influence of Islamic boarding school culture is very large on the cultural values of the area where the students come from; the students exchange ideas at the Islamic boarding school.

Islamic boarding school is an Islamic educational institution and a social institution that develops from and for the community. The *Ustaz* in Islamic boarding schools is obliged to educate students towards maturity in thinking so that they can take advantage of everyday interactions within the Islamic boarding school environment. Islamic boarding school culture is the most effective environment in the formation of the personality of the students.

In Islamic boarding schools, students are required to implement activities that have been programmed in the Islamic boarding school for 24 hours, from waking up to going back to sleep. The daily life of students in Islamic boarding schools is required to maintain their attitude and behavior according to what is taught. *Santri* is trained to familiarize themselves with discipline, independence, caring, mutual help, responsibility, loyalty, brotherhood, and love for one another. So that all pleasures are felt together, and all difficulties are tried to be overcome together (Mukhibat Mukhibat, 2016). All activities at the Islamic boarding school contain educational values and shape the students' personalities.

Creating a conducive Islamic boarding school environment is the obligation of the *santri* and *ustadz*, who live together in the dormitory, to enable continuous interaction, education, and learning processes. The life of the students while living in the 24-hour

boarding school is regulated and programmed with various activities that are productive and conducive to achieving educational goals optimally.

While at the Islamic boarding school, students practice social interaction with other students with different backgrounds regarding area, ethnicity, social, economy, and culture. Thus, students are taught to live together by applying the values of togetherness, mutual help, sacrifice, responsibility, honesty, and social values.

## **b. Obstacle**

### **Literature Limitations**

Islamic boarding school is one of the symbols of the spread of Islam in Bone Regency. The lack of literature can affect *Ustaz's* teaching responsibilities in Islamic boarding schools, experiencing obstacles in educating and preparing students to study. *Santri* can grow and develop into a generation that is intelligent, qualified, moral, and beneficial to others but must be supported by good literature.

At Islamic boarding schools, students are educated to have good reasoning abilities. Good reasoning abilities must be supported by qualified literature. Sufficient literature as a provision to sustain change and develop a modern educational concept. Literature is the main reference for students in Islamic boarding schools to realize noble ideals, expand freedom of thought, and realize scientific traditions.

Islamic boarding schools seek to reform demands for change and promote the concept of modern Islam. Support changes and the quality of students studying in Islamic boarding schools must be supported by good literature. The three large Islamic boarding schools in Bone Regency still need more literature for students and *ustadz* as a guide and limited availability of books in the library. The quality of the Islamic boarding school is also determined by the level of literature provided by the Islamic boarding school.

The three modern Islamic boarding schools in Bone Regency not only study yellow book but also follow contemporary developments, namely from the narrative of Islamic knowledge and education. In this modern Islamic boarding school, the students are focused on studying the yellow book and general lessons; the time is divided. Due to limited literature on Islamic and general knowledge, students could better understand all knowledge. Literature that does not meet the standards of existing students can impact the lack of quality of half-hearted students, or you can say that they are all raw.

The three large Islamic boarding schools in Bone Regency are selective towards ideas for reforming Islamic education, especially those related to religious literature as educational content. Islamic boarding schools open public schools and educational institutions as a manifestation of the characteristics of modern Islamic boarding school.

Modern Islamic boarding schools make several adjustments by implementing a classical system to support the existence and continuity of modern Islamic boarding school education. Religious literature and educational curricula in modern Islamic boarding schools always go hand in hand, continuing to develop Islamic studies as the hallmark of Islamic boarding school education. Islamic boarding schools, as the most superior Islamic educational institutions, remain consistent and preserve the yellow book as the first and foremost literature.

The yellow books studied in modern Islamic boarding schools in Bone Regency are of various types from various works of past scholars, written and formatted specifically in the pre-modern period. Islamic boarding schools follow the modernization of Islamic education, but the position of the yellow book literature only changes after some time, meaning that it remains intact and maintained. The curriculum applied by MTs/M.A. Islamic boarding schools always changes according to the Ministry of Religion's times and rules.

*Santri*, who excel in various cultures and civilizations, must be supported by a variety of good literature because sufficient literature in Islamic boarding schools will open up students' insights through the tradition of reading and writing. With the development of the tradition of reading and writing, students can listen, communicate/speak skills, analyze, think critically, and solve problems.

### **Limited facilities and infrastructure**

Facilities and infrastructure in Islamic boarding schools are urgent in meeting needs and equipment. Meeting the needs of Islamic boarding school equipment requires careful planning. Because planning in the management of facilities and infrastructure.

The Islamic boarding school facilities are in the form of all facilities that do not meet standards, such as equipment, accessories, materials, and furniture used directly in the learning process. There are moving and immovable facilities so that the achievement of learning objectives in Islamic boarding schools runs smoothly, regularly, effectively, and efficiently. Modern Islamic boarding schools should have complete facilities, such as buildings, classrooms, tables, chairs, learning media tools, libraries, school offices, student council rooms, parking lots, and laboratory rooms. The infrastructure in the form of facilities indirectly greatly supports the education and learning process, such as courtyards, gardens, or Islamic boarding schools, roads leading to Islamic boarding schools, and Islamic boarding school rules and regulations.

Facilities and infrastructure are a must to be equipped and repaired in order to add comfort to the learning process. The arrangement of the Islamic boarding school environment should be neat, beautiful, clean, comfortable, and beautiful. With conditions

like this, at least it can make students feel at home in the Islamic boarding school environment, both during the learning process in class, during breaks, and when student guardians or guests visit the Islamic boarding school.

Islamic boarding schools' facilities and infrastructure greatly contribute optimally to the educational process. Physical facilities in Islamic boarding schools must be managed efficiently because it will be a fun, safe and comfortable place for students to study. To increase the motivation of the presence of students and participate adequately in the learning process. The facilities and infrastructure provided in Islamic boarding schools are inadequate, so it can complicate learning activities and affect students in learning activities.

The existing facilities and infrastructure in the Islamic boarding school environment are supporting factors. The success of students studying at Islamic boarding schools is influenced by adequate facilities and infrastructure and optimal utilization of available facilities. Facilities and infrastructure in the Islamic boarding school environment are the main and important components in supporting the learning process.

### **Curriculum Products as a Result of Modernization Efforts Carried out by Al-Ikhlâs Ujung, Al-Junaidiyah Biru, and Darul Huffadh Kajuara Islamic Boarding School Managers, Bone Regency**

Pondok Pesantren Al-ikhlas Ujung, al-Junaidiyah Biru, and Darul Huffadh Kajuara, Bone Regency, have made many very hopeful contributions to the people of Bone. This can be seen from the alums of the three Islamic boarding schools who were cadres studying to become experts in the Islamic religious sciences and have noble personalities. Apart from that, Islamic boarding schools are also Islamic educational and teaching institutions that also seek to mold their students to be able to live independently and simply. Islamic boarding schools carry out internal reconstruction to prepare ready-to-use output in society. Islamic boarding schools provide a variety of expertise and skills based on Islamic normative values.

These three modern Islamic boarding schools in Bone Regency have modernized the curriculum, including reforming the education system, institutions, thinking, and functions. The Islamic boarding school curriculum is a blend of Islamic boarding schools and national education, which is expected to produce quality output or results. The knowledge obtained from Islamic boarding schools is not for self-interest but rather to bring about societal changes in civilization.

The success of the large Islamic boarding schools in Bone Regency in educating students has attracted the public's attention. The existence of modern Islamic boarding schools has received a positive response from the surrounding community because they

are considered to accept renewal. These three Islamic boarding schools still maintain traditional educational patterns. This Islamic boarding school education is carried out conservatively and follows modern educational standards. Even with the availability of very simple facilities and infrastructure, Islamic boarding schools can produce alum students who are useful for religion and society.

The success of alums from the three major Islamic boarding schools in Bone Regency is widely known in the community. Islamic boarding schools have provided a good education to students and formed a moderate attitude and a friendly spirit toward local culture. The Islamic boarding school curriculum was modernized to avoid negative opinions from the public because they were considered less responsive to the times, and their children had to study religious and general education.

The curriculum implemented by the three modern Islamic boarding schools in Bone Regency is integrated. So that it can give birth to alums who can develop all potential comprehensively. Alums of modern Islamic boarding schools are expected to become intellectual scholars in the future. Thus, all domains of the modern curriculum include cognitive, affective, and psychomotor, embodied in Islamic educational institutions.

In the context of modernizing the curriculum of modern Islamic boarding schools, some of the results of previous studies have identified the development of modern Islamic boarding school education. Research conducted by Saifuddin (2018) shows that Islamic boarding schools, although they are native educational models in their dynamics, cannot be separated from national education policies. Research conducted by Ali Mustofa shows that the subject matter or curriculum in modern Islamic boarding schools is not only yellow books but also "white books" or "red books," which contain general knowledge. Research conducted by Anas (2012) shows that almost every Islamic boarding school renews its curriculum by including general education in the Islamic boarding school curriculum. Research conducted by Mochamad Chairudin shows that this Islamic boarding school teaches classical books through classical or madrasas and also provides schools that provide general subject matter. Research conducted by Ismail (2011) shows that the role of the curriculum in an education system is so vital that every educational institution must be able to implement and systematize a form of curriculum that is considered capable of bringing an ideal educational condition. Research conducted by Solichin (2010) about the modernization of Islamic boarding schools is believed to be an attempt by Islamic boarding schools to survive and exist in the midst of their struggle with modern educational institutions that offer a secular education system through the school education system.

This research implies that the Islamic boarding school education curriculum must continuously develop by improving the components. Islamic boarding school curriculum

development to maintain relevance to the needs of the times, which continue to experience a process of transformative dynamics. The Islamic boarding school education curriculum is modernized based on Islamic thought and following Islamic principles.

Modernizing the Islamic boarding school curriculum must take steps to adjust the needs so that it can provide benefits for students. Steps to modernize the Islamic boarding school curriculum greatly support the sustainability and resilience of the Islamic boarding school so that the tiered system and curriculum can be planned, organized, and clear. Modernizing the Islamic boarding school curriculum is an approach to solving long-term problems in Islamic education. Therefore, modernizing the Islamic boarding school curriculum is important in giving birth to a modern generation of students.

Modernizing the Islamic boarding school curriculum must carefully transform institutions to become modern Islamic institutions. Therefore, an appropriate and basic concept of the Islamic boarding school curriculum is needed to deal with civil society. Therefore, Islamic boarding schools are expected to improve themselves so that they can become a medium for transmitting culture, knowledge, and expertise. Islamic boarding schools must also be able to interact between potential and culture in order to be able to develop the potential of students in preparing for their future.

## **CONCLUSION**

In conclusion, this research sheds light on the dynamic process of modernizing the curriculum in modern Islamic boarding schools, driven by the evolving needs of students and society. The study focused on Al-Ikhlas Ujung Islamic Boarding School, Al-Junaidiyah Modern Islamic Boarding School, and Darul Huffadh Islamic Boarding School in Bone Regency, providing valuable insights into the modernization efforts within these institutions.

In response to the demands of the modern era, these modern Islamic boarding schools have innovatively merged Islamic education with general studies, addressing the urgent educational requirements of their students. This integration encompasses a wide range of religious subjects, both within and outside the regular curriculum, extending to include exact sciences. As such, these institutions are at the forefront of fostering a holistic and well-rounded education, ensuring that students are well-equipped to navigate the challenges of the contemporary world.

## **Acknowledgement**

Thank you profusely to all those who have assisted and supported me in writing this work. I thank: Colleagues who have shared knowledge and experiences through discussions so that they can enrich the contents of this article. Various references and



literature are used as references so that they can provide insight and information and can strengthen arguments. In writing this paper, the big family of modern Islamic boarding schools has been willing to provide data through interviews and information. Family and friends who have provided direction, guidance, motivation, and moral support during the writing of this thesis. Thanks also to all parties for all the dedication, time, and contribution so that the writing of this paper can be completed. Hopefully, the results of this hard work can provide benefits and contributions to modernizing the curriculum of a more modern Islamic boarding school.

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