

# The Implementation Of Democratic Values At Al-Junaidiyah Islamic Boarding School: A Case Study

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*Abstract: The term democracy as a worldwide understanding of freedom, has penetrated into various corners of people's lives, but is not sufficiently understood in a mature manner. Democracy education aims to prepare citizens to think critically and act democratically, through activities to instill in new generations who are aware of three things. This study aims to examine the implementation of the value of democratization of education in Islamic boarding school al-Junaidiyah Bone, which includes: the application of democratic values in the management of Islamic boarding school al-Junaidiyah, Bone Regency and the application of democratic values of education at Islamic boarding school al-Junaidiyah, Regency of Bone. The main problem that is the focus of the study in this research is how to implement the democratic values of education at the Al-Junaidiyah Islamic Boarding School in Bone. The research questions in this study are: (1) How is the application of democratic values applied in the election of institutional administrators at the al-Junaidiyah Bone Islamic boarding school; (2) How is the implementation of the democratic education system at the Tsanawiyah level at the Al-Junaidiyah Islamic Boarding School Bone? This study aims to (1) explain the application of democratic values in determining the management of the Islamic boarding school al-Junaidiyah Bone institution; and (2) Explaining the application of democratic values of education at Pondok Islamic boarding school al-Junaidiyah Bone.*

**Keywords:** democracy, Islamic boarding school, values, Al-Junaidiyah Boarding.

## I. INTRODUCTION

The term democracy as a worldwide understanding of freedom, has penetrated into various corners of people's lives, but is not sufficiently understood in a mature manner. From the limited understanding and knowledge of democracy, plus there are fundamental differences in perceptions about democracy in its implementation, democracy is often misunderstood. To address this, it is necessary to have maturity and maturity of thinking in implementing democratic cultural values. Democracy is also a process and in the process it does not belong to the rulers but belongs to the people

because the people are the spirit of democratic life itself. So that democratization efforts are considered as learning democracy that is oriented to the ideology of the nation, because democracy depends on the ideology of the nation (Supangat & Halimi, 2017).

Democracy education aims to prepare citizens to think critically and act democratically, through activities to instill in new generations who are aware of three things. First, democracy is a form of social life that best guarantees the rights of citizens. Second, democracy is a learning process that cannot simply be imitated from other societies. Third, the survival of democracy depends on the success of transforming

democratic values (freedom, equality and justice, and loyalty) to a democratic political system (Sihono, 2011).

Democracy in education is also very important. According to Winataputra & Budimansyah, democratic values that need to be built in the world of education are developing a personality that includes politeness and human interaction, individual responsibility, self-discipline, concern for society, open-mindedness, an attitude of compromise that includes the principles of conflict and boundaries, compromise limits, tolerance for diversity, patience, generosity, and loyalty to the nation and state and all its principles (Winataputra & Budimansyah, 2012).

Thus, it can be understood that educational democracy is a view of life that expresses equal rights and obligations as well as equal treatment in the ongoing educational process between educators and students. This process will usually take place between educators and students in association, both individually and collectively. This does not only take place in the form of face-to-face, but further can occur with the use of print and electronic media. However, not all of these associations have the core of educational democracy, unless there is an intention from the educator so that students are influenced so that they are able to develop themselves to reach maturity and be able to change their behavior to achieve something useful, as well as explore the potentials possessed by students.

According to Djumberansyah, there are three problems related to education democracy in Indonesia, namely: (1) the human rights of every citizen to obtain education, (2) equal opportunities for citizens to obtain education, and (3) rights and opportunities on the basis of their abilities. To anticipate these problems, it is necessary to develop three principles, namely: (1) justice and equal distribution of learning opportunities for all citizens by means of proof of loyalty and consistency to the existing political system, (2) the formation of the nation's character as a good nation, and (3) has a close bond with national ideals (Soedjatmiko, 2000).

The concept of Islamic education and democracy has begun to have a significant place in modern Islamic political education. In an effort to find an ideological basis that is accepted by all circles in the Islamic world, thinkers from various circles of Muslim society have begun to explore a new mission to reconcile the differences between various groups, even though in essence Islamic education and democracy are mutually reinforcing even in the teachings of Islam there are democratic values.

This study aims to examine the implementation of the value of democratization of education in Islamic boarding school al-Junaidiyah Bone, which includes: the application of democratic values in the management of Islamic boarding school al-Junaidiyah, Bone Regency and the application of democratic values of education at Islamic boarding school al-Junaidiyah, Regency of Bone. The main problem that is the focus of the study in this research is how to implement the democratic values of education at the Al-Junaidiyah Islamic Boarding School in Bone. The research questions in this study are: (1) How is the application of democratic values applied in the election of institutional administrators at the al-Junaidiyah Bone Islamic boarding school; (2) How is the implementation

of the democratic education system at the Tsanawiyah level at the Al-Junaidiyah Islamic Boarding School Bone?

This study aims to (1) explain the application of democratic values in determining the management of the Islamic boarding school al-Junaidiyah Bone institution; and (2) Explaining the application of democratic values of education at Pondok Islamic boarding school al-Junaidiyah Bone. The expected uses of this research include theoretical uses and practical uses, namely: adding to the library of Islamic education, especially with regard to the application of democratization values of education in the development of Islamic boarding school life in Indonesia. In addition, it provides a contributive value to efforts to develop Islamic education which has recently been marginalized from Western education, so that Islamic education will always comply with the demands of the times.

In addition, the practical objectives of this study are: (1) by reviewing the application of democratization values in Islamic boarding schools in general and al-Junaidiyah Islamic Boarding School in particular, the advantages and disadvantages of the system will be found, so that it can be modified in a more ideal form and productive; and (2) This study is one of the efforts to introduce the flexibility and ability of Islamic education in answering all problems of Muslim education so that Islamic education becomes a mecca for individual and community personality development.

## II. LITERATURE REVIEW

Several previous studies have examined educational democracy, for example "Islamic boarding school and Democratization: Study of the Struggle of the Nurul Ummah Islamic Boarding School in Realizing the Values of Freedom in Education", by Sabaruddin. In this article, Sabaruddin reviews the implementation of educational democracy that took place at the Nurul Ummah Islamic Boarding School in Kotagede Yogyakarta. The results showed that the Islamic boarding school implemented a system of openness to its students, both in learning activities and in the management of Islamic boarding school management. The students are free to criticize the learning methods carried out by their clerics. Likewise, in management management, students can convey complaints to the leadership of the Islamic boarding school, both verbally and in writing (Sabaruddin, 2009). As for the difference with this dissertation research is the research location at Pondok Islamic boarding school al-Junaidiyah Bone. In addition, this dissertation focuses more on the study of the application of educational democracy to teachers and students. Thus, it can be emphasized that this dissertation research has significant differences with the article written by Sabaruddin.

In addition, another article entitled "Cultivating Democracy in Islamic Boarding Schools in Developing the Civic Disposition of Santri", was written by Supangat & Muhammad Halimi. This study confirms that Islamic boarding schools as educational institutions are highly expected to participate in growing and civilizing democratic values, so that understanding democratic values for students through the development of civic disposition of students is able to face

social realities in life. The inculcation of democratic values is carried out in order to foster students so that they are not uprooted from the roots of a complete democratic culture when they are faced with socio-cultural realities in the era of globalization.

To develop the civic disposition of students, the educational process carried out in Islamic boarding school is carried out in various ways, namely: (1) exemplary; (2) exercise and habituation; (3) educating through *'ibrah* (taking lessons); (4) educating through *mau'izah* (advice); (5) educate through discipline; and (6) educating *targīb wa tarhīb* (persuasions and threats). The civilizing democracy carried out in the Daarut Tauhid Islamic Boarding School, Bandung, in its implementation applies Islamic cultural values. A culture that combines Islamic values with the conditions of the community around the Islamic boarding school so that the values that are highlighted in the Daarut Tauhid Islamic Boarding School are such as a culture of discipline, orderly culture, clean culture, family culture, and a culture of respect between fellow boarding school residents and the people around them. Although there are similarities in terms of the study of educational democracy between the article and this dissertation research, there are significant differences, especially regarding the research location. In addition, another difference is that this dissertation research describes the application of democratic values of education between teachers and students at Pondok Islamic boarding school al-Junaidiyah Bone.

Furthermore, the article entitled "Efforts Towards Democratization of Education" was written by Teguh Sihono. This article emphasizes that the purpose of democratic education is to prepare citizens to think critically and behave democratically. The problem that arises is that it is possible for democratic education to be held in a bureaucratic, hierarchical-centralistic and elitist school atmosphere. The success of democratic education requires reforms in the field of education related to academic freedom, educational diversity, and reform of civics education materials. To develop a school towards a "democratic school model", at least, it must meet several ideal qualifications: (1) Education for all, ie all students get equal treatment to achieve scientific competence, skill base and skills to be achieved by the curriculum; (2) Providing skills and skills that are in accordance with technological advances that are market demands; (3) Emphasis on cooperation, namely providing experience to students in collaborating with others, through group assignments in learning; (4) Development of multiple intelligences, namely providing opportunities for students to develop their multiple intelligences, by providing opportunities to develop diverse skills and abilities; and (5) Program integration with community service, so that they have social sensitivity (Sihono, 2019).

The explanation above shows that the study of the article is very different from this dissertation research, because the article only examines the theory of democratization of education, without specifying the research location, while this dissertation chooses Pondok Islamic boarding school al-Junaidiyah Bone as the research location. In addition, this dissertation study seeks to find factors that support and hinder the implementation of democratization of education in the

research location. The word "democracy" comes from the Greek, namely from the word *demos* which means people and *kratos* which means government or *kratein* which means to rule (Pusposari, 2017). Thus, democracy can be translated as "the people rule" or "the supreme power is in the hands of the people". In the Big Indonesian Dictionary, democracy is defined as an idea or view of life that prioritizes equal rights and obligations as well as equal treatment for all citizens.

### III. RESEARCH METHODOLOGY

#### A. RESEARCH METHODS

This study uses a qualitative approach. According to Strauss and Corbin, in J. Cresswell, qualitative research is research that produces findings that cannot be achieved using statistical procedures or measurement methods. In general, this research is used to examine people's lives, history, behavior, organizational functionalization, and social activities (Cresswell, 1998). This definition is very relevant to this study which conducted research on educational democracy at Islamic boarding school al-Junaidiyah Bone. Rahmat (2009) mentions five types of qualitative research. First, biographies, namely the study of individuals and their experiences which are rewritten by collecting documents and archives. Second, phenomenology, which explains the meaning of concepts or phenomena of experience based on awareness that occurs in several individuals. Third, grounded theory, namely the development of a theory that is closely related to the context of the events being studied. Fourth, ethnography, namely the description or interpretation of a culture or social group system. Fifth, case studies, namely studies that explore a problem with detailed boundaries, have in-depth data collection, and include various sources of information. Of these five types of research, what are relevant to this dissertation research are phenomenology and case studies.

Phenomenological research describes the meaning of a life experience for some people about a concept or phenomenon. People who are involved in dealing with a phenomenon, explore the structure of consciousness of human life experience (Cresswell, 1998). A case study is a detailed study of a particular object over a certain period of time with sufficient depth and thoroughness, including its environment and past conditions. Furthermore, the researchers tried to find the relationship between these factors with one another. This study involved researchers with students, teachers and caregivers of Islamic boarding schools. The advantage with this research is that research can be more in-depth so that it can answer why this situation occurs and researchers are expected to find relationships that were not expected. In this respect, case studies are very different and even contrary to surveys that want to know the whole; the method used is by cross tabulating connecting a large number of variables but not by maintaining the integrity of each informant. Informants as a unit have disappeared in the analysis (Bungin, 2013).

## B. RESEARCH SITES

This dissertation research chose the research location at Al-Junaidiyah Islamic Boarding School, Bone Regency. Informants interviewed consisted of administrators, teaching staff and students. Researchers observed the educational activities of students at the Islamic boarding school.

## C. DATA SOURCE

In accordance with the object of this dissertation study, the research conducted is to combine library research and field research. Library materials consist of books, journals, and other documents. Meanwhile, field data were obtained from observations and interviews at the Al-Junaidiyah Islamic Boarding School, Bone Regency. In terms of library research, data are taken from primary and secondary sources. The primary sources are library materials with the theme of democratic values and other books written by the first person. Meanwhile, the secondary sources are library materials quoted by the second person, but the primary sources are not found. According to Mudrajad, secondary data is data that has been collected by other parties. For researchers, the lack of secondary data is not a small problem, because it can be a source of failure of the research conducted (Kuncoro, 2003).

To obtain various information on the problems discussed, the researchers conducted a literature review. Therefore, reading sources are an essential part of supporting research. Theories and concepts can be found in textbooks, encyclopedias, or monographs. Generalizations can be drawn from reports of previous research results that are relevant to the problem to be worked on. The results of previous research can generally be found in specific reference sources, namely literature in the form of journals, research bulletins, theses, dissertations, and other reading sources containing reports on research results. In this case, Suryabrata said that in searching for reading sources, researchers must be selective in choosing reading materials. This means that not everything that is found is then analyzed. According to Suryabrata (2013), there are two criteria used to select reading sources, namely the principle of recency and the principle of relevance. In this field research, the dissertation study focuses on the location of the Al-Junaidiyah Islamic Boarding School, Bone Regency. The expected data sources are documentation materials related to the Al-Junaidiyah Islamic Boarding School, Bone Regency, which is then supported by observations and interviews with teaching staff and students.

## D. DATA ANALYSIS

Data processing is directed so that the reduced data is organized, arranged in a relationship pattern, so that it is easier to understand and plan further research work. In this step the researcher tries to compile relevant data so that it becomes information that can be concluded and has a certain meaning. The process can be done by displaying data, making connections between phenomena to interpret what actually happened and what needs to be followed up to achieve the research objectives. Good presentation of data is an important

step towards achieving a valid and reliable qualitative analysis (Junaedi, 1994).

To process and analyze the data obtained at the Al-Junaidiyah Islamic Boarding School, Bone Regency, descriptive-qualitative analysis techniques were used. This analysis technique provides an overview of the logical flow of data analysis, as well as provides input to the qualitative data analysis technique used.

Qualitative data analysis actually relies on qualitative descriptive strategies and qualitative verification strategies, qualitative descriptive strategies are inductive and deductive ways of thinking on qualitative verification strategies. The use of a qualitative descriptive strategy starts from analyzing various data collected from a study, then moves towards the formation of categorical conclusions or certain general characteristics. Therefore, this strategy starts with data classification work (Bungin, 2013). The main purpose of the analysis is to provide illustrations and summaries that can help readers understand the types of variables and their relationships. Qualitative data in the form of words is set aside for the time being, because it will be very useful to accompany and complete the picture obtained from quantitative data analysis.

After all data has been collected, then data processing is carried out. Data processing includes editing data and coding data. Editing data is an activity of checking the collected data whether it has been filled in completely or not, which has not been completed or correctly filled in, can be filled in (not analyzed) or perfected by collecting repeated data from the relevant data sources. (Faisal, 2005)

## IV. RESULTS AND DISCUSSION

There are two things that become a dilemma in Islamic education. First, it relates to phenomenological elements that invite debate whether Islam is compatible with democracy or not. Secondly, relates to the roots of democracy in the Islamic experience. For some circles, especially in academia and Western media, the current discourse on Islamic education raises serious doubts about the compatibility of Islam and democracy. The reason that is often put forward is that Muslim revivalists have weaknesses in their commitment to democratic pluralism. As a result, the countries of the Islamic world have always failed in their efforts to form a democratic politics.

Regarding the education of Paulo Freire, this Catholic scholar from Brazil has been very harsh in criticizing the educational system and practices such as the banking style which shackles the human mind and reason in education. In line with the democratic principles of Islamic education, the education that Paulo Freire wants is education that places humans in a central position in every change that occurs and is able to direct and control those changes. To denounce the kind of education that compels humans to yield to the decisions of others. The proposed education is education that can help humans to increase their critical attitude towards the world and thereby change it (Freire, 2001).

Paulo Freire's tendency towards education, in our point of view, is not much different from what Muhammad saw,



sixteen centuries ago: with his conception of the noble teachings of monotheism and his practice of Islamic education and da'wah which was so tolerant of differences of opinion among his friends. . He really appreciates every difference of opinion from the companions, such as the difference of opinion between the companions of Abu Bakr and Umar bin Khatab.

Education is the key to unlocking the progress of a nation. Advanced and strong education will accelerate social change. However, if the education is backward, it can be ascertained that it will be counter-productive to the course of the process of social change, and it will actually lead to disharmony in the social order.

Speaking in the context of Islamic education, Azyumardi Azra raised a concern for the achievements of Islamic education which still occupies a marginal position. Azra stated that; Due to generally unprofessional management, Islamic education is often unable to compete in various aspects with the National education sub-system organized by other community groups. It is no secret that the image and prestige of Islamic educational institutions are often seen as subordinate to education organized by other parties (Azrah, 1999).

Actually the values of democracy, pluralism, and human rights do not really clash with Islamic boarding school. Especially when viewed as the oldest educational institution in Indonesia, which was originally known as an Islamic educational institution with the main goal of teaching religious sciences and noble character to students. Characteristics that are very prominent in Islamic boarding schools as educational institutions, can be said to be multicultural. The reason is because learning in Islamic boarding schools places more emphasis on the moral character and local culture of the archipelago, or more specifically the culture of the local community.

Meanwhile, the face of Islam that is transmitted by clerics in Islamic boarding schools is basically inclusive Islam and is expected to spread peace in society. The clerics in Islamic boarding schools usually also carry on the teachings of their founders who teach manners, tolerance and respect for local culture. In fact, reflecting on the historical reality, basically Islamic boarding school was born to provide a response to the social situation and condition of a society which is being faced with the collapse of its moral foundations through the transformation of the values it offers. The presence of Islamic boarding school can be called as agents of social change who often carry out work to liberate society from moral ugliness, oppression and poverty. In addition, the establishment of Islamic boarding school also has a mission to disseminate information on the universal teachings of Islam to all corners of the archipelago with a pluralist character (Zuhri, 1999).

Referring to the democracy of education at Islamic boarding school al-Junadiyah is a democracy of Islamic education which is based on the Islamic provisions of the Islamic religion. because it talks about everything at the al-Junaidiyah Islamic boarding school including educational democracy, according to the view of Islam it is based first on the Qur'an and Hadith, as identical sources of Islamic teachings which are the center of the institution. Qur'anic, that the conception of education democracy in al-Junaidiyah

Islamic boarding school is an Islamic model of education democracy, which not only sees education as a mere intellectual endeavor (intellectual education, and intelligence), but is in line with the Islamic conception of human beings and the essence of their existence.

It was the verse of the Qur'an that became the basis of the Al-Junaidiyah Islamic Boarding School: "why not each group among them some people go to deepen their knowledge of religion and to warn their people when they have returned to him" and the hadith that popular among us that states "seeking knowledge is obligatory for every Muslim" and seek knowledge even though it reaches China" is a sign of Islamic teachings towards human freedom to obtain education.

If we want to open the pages of the manuscripts of the Qur'an and Hadith, there are many Islamic teachings that are relevant to the democratic principles of education in general. Deductively, for example, from the verses of the Qur'an and Hadith, a common thread can be drawn that places humans in an important (central) position and is relevant to education: humans are intelligent beings, creatures who can learn and be educated and can read, speak and speak creatures. able to communicate ideas, and beings who can count.

In this study, the researcher concluded that in general, in Islamic boarding school, there is only one color of organizational ideology. For example, if the Islamic boarding school was founded from among the people of Nahdhatul Ulama (NU), then automatically those who are appointed as leaders or head of an institution in the Islamic boarding school are NU citizens. On the other hand, if the Islamic boarding school is built by Muhammadiyah, it can be ascertained that the leaders appointed in the Islamic boarding school are Muhammadiyah members. However, at the Islamic boarding school al-Junaidiyah Bone, this does not apply. Although this Islamic boarding school was built by NU figures, it turns out that some of the teaching staff come from teachers with Muhammadiyah backgrounds. In fact, he was entrusted with the position of headmaster. This condition shows that Islamic boarding school al-Junaidiyah Bone, on the one hand, has implemented democratization of education

The success of Islamic boarding school al-Junaidiyah Bone in implementing democratic values in terms of organizational ideology, however, on the other hand, there are still many weaknesses in the application of democratization of education. For example, there are still teachers who impose their opinions on students, so that the freedom of expression orally has not been implemented for students. Including in this case, students have not dared to criticize the learning methods applied by the teacher.

Another thing found in the application of democratization of education at Islamic boarding school al-Junaidiyah Bone is the unavailability of print media (magazines or bulletins) that can be used by students to convey criticism of the learning system and social conditions they experience while in the Islamic boarding school environment. The five elements will be described in detail as follows:

✓ *Kiai*. *Kiai* is the first and main element in the Islamic boarding school. As can be seen from the history of the emergence of Islamic boarding school that in general, the establishment of a Islamic boarding school begins with the presence of religious leaders (*Kiai*). The predicate or

nickname "Kiai" is given by the community as a form of acknowledgment of the depth of knowledge and mastery in the religious sciences (Hazbullah, 1996). The existence of a kiai in an Islamic boarding school is like the heart of human life. Kiai's intensity shows an authoritarian role because Kiai are pioneers, founders, managers, caregivers, leaders, and even the sole owner of a Islamic boarding school. With the reasons for the Kiai's character above, many Islamic boarding schools eventually disbanded due to the death of their Kiai. Meanwhile, Kiai has no descendants who can continue his business (Bawani, 1993). The Kiai's authority and depth of knowledge are the main capital for the continuity of all the authorities exercised. He is known as a key figure, his words and decisions are adhered to by the entire community in the Islamic boarding school, especially by the students, however, Kiai spends more time educating his students than on other things. Referring to the description above, it can be understood that the centralization of the Kiai's role in the life of the Islamic boarding school is mainly due to three things, namely: First, the superiority of knowledge and the integrity of the personality which in turn gives rise to public recognition and trust. Second, the existence of Kiai as the founder, owner, and nurse of the Islamic boarding school itself. Third, the Islamic boarding school culture is very conducive to the creation of a pattern of relations between Kiai and santri that are superior to subordinate, with a communication model that tends to be one-way.

✓ *Students.* After Kiai, santri are the second element in the Islamic boarding school. Santri are students or students who study in Islamic boarding schools. An ulema can be called a Kiai if he has a Islamic boarding school and santri who live in the Islamic boarding school to study Islamic religious sciences through the classical book (Kitab kuning). Like a magnet, Kiai encourages students to come to study with him. The more famous a Kiai is, the more people want to learn from him. In fact, the greatness of a Islamic boarding school can be measured by the number of students. In general, students are divided into two categories. First, mukim students, namely students who come from distant areas, who are not able to return to their homes every day, they live in huts provided by Islamic boarding schools or in the homes of surrounding residents and they have certain obligations to their Islamic boarding school (Rama, 2003). Second, santri bats, namely santri who come from areas around the Islamic boarding school and they do not live in the Islamic boarding school. They go back and forth from their own house. The bat students go to the Islamic boarding school when there are study assignments and other Islamic boarding school activities. When they have finished attending the lessons at the Islamic boarding school, they immediately return to their respective homes. If a Islamic boarding school has more mukim santri than bat santri, then the Islamic boarding school is a large Islamic boarding school, on the other hand, small Islamic boarding school has more bats than mukim students.

In addition to the two terms above, there is also the term "santri wandering" in the Islamic boarding school

world. Wandering students are students who always move from one Islamic boarding school to another, only to deepen their religious knowledge. These wandering students will always have the ambition to have certain knowledge and skills from the Kiai who are used as places to study or become teachers. However, after Islamic boarding school adopted a modern education system, such as schools/madrasas, this wandering tradition began to be abandoned.

✓ *Classic book.* In Islamic boarding schools, especially traditional Islamic boarding schools, the teaching of classical books or the yellow book is an inseparable part of the education and teaching system of Islamic boarding school. In fact, as Bruinessen mentions, the main reason for the emergence of Islamic boarding school is to transmit the traditional Islam contained in classical books written centuries ago. All of the classical books taught in Islamic boarding schools can be classified into eight groups: nahwu (syntax), araf (morphology), fiqh, uşul al-fiqh, hadith, tafseer, monotheism, tasawuf, morality, tārīkh, and balāgah. All of these can also be classified into three groups, namely the basic books, intermediate books, and major books. Now, although most Islamic boarding school have included the teaching of general knowledge as an important part of Islamic boarding school education, the teaching of classical books is still given as an effort to continue the main goal of Islamic boarding school to educate prospective ulama, who are loyal to traditional Islamic understanding.

✓ *Mosque.* A kiai who wants to develop a Islamic boarding school, generally the first priority is the mosque. The mosque is considered an inseparable symbol of the Islamic boarding school. The mosque is not only a place for practicing ritual worship, but also a place for teaching classical books and other Islamic boarding school activities. The position of the mosque as an educational center in the Islamic boarding school tradition is a manifestation of the universalism of the Islamic education system that was once practiced by the Prophet Muhammad. That is, there has been a continuous process of the function of the mosque as the center of people's activities. Efforts to make mosques as centers of Islamic study and education have an impact on three things, namely: First, educating children to continue to worship and always remember Allah swt. Second, it instills a love for science and fosters a high sense of social solidarity so that it can realize human rights and obligations. Third, to provide peace, peace, prosperity, and positive potentials through education for patience, courage, and enthusiasm for religious life. Although now the educational model in Islamic boarding school is starting to be transferred to classes in line with the development of the modern education system, it does not mean that the mosque has lost its function. The kiai are generally still faithful in carrying out the teaching of classical books with the sorongan and bandongan or wetonan system in the mosque. On the other hand, the students also continue to use the mosque as a place to study, for reasons that are quieter, quieter, and more conducive are also believed to contain the value of worship.

✓ *Cottage*. Pondok or dormitory for santri is a characteristic of the Islamic boarding school tradition that distinguishes it from other educational systems that have developed in most Islamic areas and other countries. In this context, one of the main values carried out by the value system is an attitude that views all life activities as work of worship. This attitude to life is the center of Islamic boarding school values which then give birth to other values, as the "Five Souls", namely sincerity, simplicity, ukhuwwah Islamiyah, independence, and freedom (Wahid, 2007). Since entering the Islamic boarding school environment for the first time, a santri is actually entering a new world that is different from the environment he has experienced. In Islamic boarding school, not only are administrative rules introduced, as is usual in general educational institutions, but the most important thing is to instill awareness of the "inner values" of the Islamic boarding school, especially the main values, as mentioned above. However, this is different from the opinion of many people, especially among Western scholars, who identify religious life or ukhrawi orientation in terms of Islamic boarding school, with a fatalistic and passive character. The attitude of worship according to the Islamic boarding school concept contains extraordinary powers that are difficult for outsiders to understand (Hielmy, 2000).

This value has a dynamic meaning, it does not stop at surrender to Allah swt, asceticism or lillāhi ta'ālā, in the sense of ignoring worldly life. On the other hand, worldly life is subordinated to the sum of divine values which they have embraced as the highest source. A life that is obedient to Allah does not have to eliminate formal activities that directly give material influences, but rather orients all these worldly activities into a divine order of values.

For students, appreciation of the main values mentioned above is articulated in the form of, among other things, love and sincerity in studying religious knowledge without knowing the final limit. A santri will be willing to live and study for years at a Islamic boarding school or a Kiai to fulfill his intellectual qualities. As long as he feels that his knowledge is not enough, he will stay and learn. There is no tiering system (class) or diploma in Islamic boarding school, except for the acknowledgment from the Kiai to a santri to teach a certain carnival to other students who are usually more junior. Recognition of mastery of a book and oral legitimacy of the Kiai is the measure of grade promotion and diploma (syahadah) in Islamic boarding school. However, to reach this level is not easy, because to move from one book to another can take a very long time.

The value of independence in the Islamic boarding school education system is not the ability to master personal or internal issues, but also the ability to shape the condition of the Islamic boarding school as an Islamic educational institution that is independent and does not depend on the help and mercy of other parties. Islamic boarding school must be able to stand on its own strength.

In addition, in the Islamic boarding school education system, there is also a democratic Islamic ukhuwah value. The biological and intimate situation between the Islamic boarding school community which is practiced daily, whether we

realize it or not, will create an atmosphere of peace, common destiny, and shared responsibility, which is very helpful in the formation and development of santri idealism. Differences in culture, primordialism, ethnicity, race, and wealth as the origin of the santri before the santri entered the Islamic boarding school, did not become a barrier in the relationship which was based on high Islamic spiritualism. In Islamic boarding schools there is the value of freedom in choosing alternative ways of life and determining the future with a big soul and an optimistic attitude to face all the problems of life based on Islamic values. Freedom here also means not being influenced or not being dictated to by the outside world. Islamic boarding schools always require an independence.

These values, must be able to stand and always in the world of Islamic boarding school. The above explanation further clarifies the characteristics of the Islamic boarding school in terms of its function. In social life, this becomes a moral reference for the surrounding community. All of this characterizes Islamic boarding school as a vehicle for moral and reliable development, in addition to intellectual development and Islamic culture. Therefore, the role of Islamic boarding school, which is quite contributing in the community, requires Islamic boarding school to always make efforts to modernize and reconstruct the understanding of its teachings in order to remain relevant and survive. However, as far as modernization of Islamic boarding school is possible, there must be clear boundaries. Modernization of Islamic boarding school does not have to change or reduce the orientation and idealism of Islamic boarding school. Likewise, Islamic boarding school values do not need to be sacrificed for the sake of the Islamic boarding school modernization project. Even though they have to change or adapt, the world of Islamic boarding schools must still be present with their unique identity. Because that is the true identity of the Islamic boarding school.

In Indonesia itself, Islamic education (especially Islamic boarding schools) has gone through phases, namely: (1) The phase of the arrival of Islam to Indonesia, (2) The development phase through the adaptation process, (3) The phase of the establishment of Islamic kingdoms, (4) Phase the arrival of Westerners (the Dutch colonial period), (5) the Japanese colonial phase, (6) the independent Indonesia phase, and (7) the development phase. Currently, the development of Islamic boarding schools has entered a modernization phase which is marked by the emergence of the Integrated Islamic School (SIT) with various claims of excellence (Fatchurrachman, 2012). Modern Islamic Boarding School (PM) which was initiated by Gontor by breaking the old paradigm of society, among others, building new traditions by wearing pants, shirts and ties, civilizing English and renewing learning methods that were previously considered by the community to be colonial traditions which he thought were infidels, and Islamic boarding school which began to incorporate Information and Communication Technology (ICT) into their educational curriculum, and even some Islamic boarding schools have used Information and Communication Technology (ICT) media in their learning process, such as computers, laptops, LCDs, projectors, and laser pointer presenters, as hardware media. his. While the software for some Islamic boarding schools has used office-

windows, excel, power point, and further has entered the virtual world through internet media, such as Facebook, e-learning, e-laboratory, e-mail, video teleconference, video calls and e-books.

Thus, according to the researcher, it is time for Islamic boarding schools to take on their functions and roles as agents of change, agents of culture and agents of knowledge, to rebuild the Islamic education system, so that they are able to enter the cultural, theological and philosophical space of humanity as a whole. An Islamic education system with *ulū al-albāb* insight (QS li 'Imrān/3:189-190), namely people who are always busy remembering Allah while sitting, standing and lying down; and busy contemplating His creation in the heavens and the earth, both during the day and at night. Or an education system that is oriented to the formation of an intellectual society, where they are expected to be able to carry out a comprehensive cultural revolution.

In order for Islamic boarding school in the future, not to commit "civilizational suicide", it must improve the Islamic education system with a global future trend. First, Muslims must be able to take advantage of technological means as a means of struggle (jihad). That is, technological means need to be used as a tool for the struggle of Muslims in improving the quality of education, and not vice versa as a barrier to creativity in thinking and acting for change for progress. Second, Muslims must continuously improve the quality of human resources in science and technology and imtak simultaneously, or self-improvement towards spiritual, moral and intellectual robustness. Third, the modernization process is something that is necessary for the reform of the Islamic education system, starting from paradigms, concepts, frameworks and evaluations. This means that the entire Islamic education academic community must have a sense of development in a better direction, so that Islamic educational institutions in the future will become laboratories of a harmonious future.

## V. CONCLUSION

Pondok Islamic boarding school Al-Juanidiyah Kab. Bone faces almost the same object of society between Islamic boarding school which are geographically located in rural, mountainous, coastal areas, and urban areas. Because the people who use the Islamic boarding school tend to come from other places and not the local residents. The average Islamic boarding school community is a middle to lower economic community, so you can imagine how the social life of people who are on certain economic lines can be imagined.

Based on this analysis, Islamic boarding schools have challenges and obstacles that are almost the same as each other, including: (1) differences in the backgrounds of Islamic boarding school educators and caregivers, (2) low average community religious education, (3) lack of qualified educators. according to their competence, (4) lack of availability of facilities and infrastructure, and (5) the cost of education depends on the payment of students.

Differences in the educational background of Islamic boarding school have an impact on differences in the study of their books, making it difficult for Islamic boarding school to

determine what books to use. Meanwhile, the low level of religious education affects the selectivity of student admissions, so that the Islamic boarding school adopts a policy of accepting all prospective students who register. Because if it is based on input selection standards, there will not be much that can be accepted, while quantity on the other hand is needed for the existence of education in all lines. This means that the acceptance standards of students cannot be standardized with the modern Islamic boarding schools or the advanced Salafy boarding schools. Coupled with the lack of teacher competence and lack of facilities. This condition encourages curriculum innovation, especially those related to subject matter and methods.

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