

Dialectics Of Traditional Pesantren Education System In The Era Of Society 5.0

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ABSTRACT

This research aims to analyze the relevance of the traditional pesantren education system in the era of society 5.0. This research uses a qualitative approach and uses description as a form of research. Data analysis was conducted interactively. Data sources include some books and scientific journal articles that discuss various efforts to enhance the role of pesantren in empowering Indonesian Muslims in the era of society 5.0. The results obtained in the research show that the Daarul Ahkaam Islamic boarding school as an Islamic educational institution has many goals, roles, and functions in the community. In addition, the Daarul Ahkaam Islamic boarding school as an educational institution is essential for the empowerment of Muslims in Indonesia through Islamic boarding schools as an Islamic Education institution through its existence making them able to survive the changes and dynamics of life that occur in the era of Society 5.0 with the understanding and practice of Islamic religious knowledge, development of religious character, development of spiritual intelligence modernization of the education system and the formation of Islamic scholars. This research has an important aspect that pesantren is an Islamic educational institution with several characteristics, namely mosques, pondok, kyai, ustad, santri, and kitab kuning learning.

Keywords: Society 5.0; Traditional; Education; Pondok Pesantren

ABSTRAK

Penelitian ini bertujuan untuk menganalisis relevansi sistem pendidikan pesantren tradisional di era society 5.0. Penelitian ini menggunakan pendekatan kualitatif dan menggunakan deskripsi sebagai bentuk penelitian. Analisis data dilakukan secara interaktif. Sumber data termasuk sejumlah buku dan artikel jurnal ilmiah yang membahas berbagai upaya untuk meningkatkan peran pesantren dalam pemberdayaan umat Islam Indonesia di era masyarakat 5.0. Hasil yang diperoleh pada penelitian menunjukkan bahwa Pondok Pesantren Daarul Ahkaam sebagai lembaga pendidikan Islam yang mempunyai banyak tujuan, peran, dan fungsi di tengah masyarakat. Selain itu, pondok pesantren daarul ahkaam sebagai lembaga pendidikan pentingnya pemberdayaan umat islam di Indonesia melalui pesantren sebagai lembaga Pendidikan Islam lewat eksistensinya membuat mereka mampu bertahan dalam perubahan-perubahan serta dinamika kehidupan yang terjadi di era *Society 5.0* dengan pemahaman dan pengamalan ilmu agama Islam, pengembangan karakter religious, pengembangan kecerdasan spiritual modernisasi sistem pendidikan dan pembentukan cindekiawan Islam. Adapun penelitian ini memiliki aspek penting bahwa pesantren ialah lembaga pendidikan Islam dengan beberapa karakteristiknya ialah masjid, pondok, kyai, ustaz, santri, dan pembelajaran kitab kuning.

Kata Kunci : Pondok Pesantren; Pendidikan; Tradisional; Society 5.0

A. INTRODUCTION

The life of Indonesian society in the socio-cultural aspect is formed from religious values, so the religious aspect is inseparable from the daily life of Indonesian culture. Indonesia is a religion-based country, and national education is also inseparable from the role of religious education. According to (Hanun Asrofah, 1999), religious adherents and religious institutions have great potential for the state which is the national fundamental capital for human spiritual, physical, and material development. One of the social functions is guidance to prepare and shape the discipline of life. This function of education can be achieved through formal and non-formal transmission.

Theoretically, pesantren have captured the historical events of the Indonesian nation. Since the first time Islam was spread in the country, Islamic boarding schools have been the primary witnesses and an important means in the spreading activities themselves. The development of the spread of Islam and the advancement of Islamic society in Indonesia is inseparable from the role of pesantren. In line with (Hanun Asrofah, 1999), Pesantren has a great meaning in the journey of the Indonesian nation that must be maintained. Moreover, it is considered to be an educational institution that is deeply rooted in the original culture of the Indonesian people.

Pondok pesantren is an Indonesian Islamic education system whose existence can undoubtedly contribute to the development of the Indonesian nation in an authentic way that can be felt now. Islamic boarding schools have contributed to the country since the colonial period. Pesantren has a unique education system in Indonesia, which is considered unique because the peasant education model in Indonesia is growing rapidly and this type of education is not available in other countries. It is unique in that it has specific features that do not fully characterize public schools, such as Kyai, Santri, Dormitory, *Kitab Kuning*, and Mosque. In addition to its uniqueness and distinctive features, this pesantren is also a product of Islamic education native to Indonesia. The father of Islamic education in Indonesia, pesantren currently plays an important role as one of the main educational institutions in the country of Indonesia. The existence of Islamic boarding schools aims to be a counterweight to general education to facilitate the study of Islamic teachings, accepted and taught in the context of practicing Islamic teachings as a guide to the formation of moral, ethical, and civilized human beings.

In the current era of globalization, Islamic boarding schools are transforming their education system, where there are general and *diniyah* materials, such as reading the *kitab kuning* or combining two types of curricula between general and religious curricula. However, not all pesantren have made this transformation because some of them still maintain the principles of traditional pesantren without combining general and pesantren materials. Later, two types of pesantren education systems emerged: classic and modern (Muhammad Candra S, 2013). The developments of the Society 5.0 era are having a significant impact on fundamental changes in the realm of education in Indonesia. Various challenges and concerns confront educational institutions, particularly pesantren, requiring them to adapt to the technology era. They must not only be more proficient in the religious field and traditional books, but also must be able to survive and face the dynamics of community education in the Society 5.0 era, which means that Islamic boarding schools cannot excel only in the religious field or traditional books, but also in science and technology.

B. LITERATUR REVIEW

1. Theory Review Boarding School

Islamic boarding school is an Islamic educational institution whose education system still uses a traditional style that allows students to study, explore, and understand Islamic education while emphasizing the importance of character as a guide in daily behavior (Zulhima, 2013). As a religious education institution, pesantren is unique from others. Pesantren provides Islamic education, syiar, community development and service, and other courses. Students who usually stay in pesantren are called santri, and the place where they live is called pondok. An Islamic education organization that uses pondok as a dormitory system, in which a kyai functions as the central figure or caregiver, the mosque can function as the centre of its activities in addition to the madrasa, and santri study Islam guided by the kyai as their primary activity.

Based on the description of the definition above, it is understood that Islamic boarding schools are Islamic religious education institutions that have developed and have been recognized by the community with a dormitory system (*complex*). Santri who become students in it obtain religious education through recitation activities or madrasah schools,

which are fully supervised by the leadership or kyai with charismatic and independent characteristics in all aspects.

The researcher found that pesantren is a unique social environment with positive life values. They have the unique characteristic of following a traditional system and have more freedom than modern schools. In addition, life activities in pesantren are full of enthusiasm because people work together to solve problems. As an Islamic educational institution, a boarding school has a community of kyai, ustadz, santri, and administrators who live together in an environment based on Islamic religious principles along with their unique rules and traditions.

2. Society 5.0

Society 5.0 is the evolution of society 4.0, where technology is part of humans, not only as a source of information but also helps complete people's daily activities. Society 5.0 prioritizes an integrated, fast, and easy life. For example, Society 5.0 carrying out activities in their lives through the use of robotics technology that can help restaurant services, cleaning houses, and other activities become more effective, so that humans can live a better quality of life without mastering technology (Yenny Puspita et al., 2020).

Japan is developing the main idea for the *Fifth Basic Plan for Science and Technology*, "Society 5.0". The plan's primary goal is to build a human-centric society where everyone can lead a higher quality of life, increased economic development, and problem-solving. According to (Shiddiq Sugiono, 2020), in achieving this goal, the merging of cyberspace and the real world is essential for creating high-quality data and providing new quality solutions to solve any existing problems. The launch of this concept was prompted by various social issues experienced by Japan, including a decline in population growth rate, a decrease in the number of working-age people, and an increase in the greenhouse effect). Through Society 5.0, society can obtain solutions to problems and social issues through the utilization of innovations that emerged during the Industrial Revolution 4.0 era, for example through the Internet of Things and artificial intelligence or AI (Haqqi and Hasna, 2019).

In Indonesia, there are still many traditional Islamic boarding schools that still maintain the customs and habits typical of traditional Islamic boarding school education, classical Islamic books (*kitab kuning*) that do not want to blend with modernity in terms of

their education system. On the other hand, some modern pesantren have begun to be implemented, namely pesantren that follow the times and advances in technology and science, but still do not eliminate the traditions or customs typical of ancient pesantren. Thus, Pondok Pesantren is an educational institution that develops by combining three crucial educational goals: worship to instill faith, tabligh to spread knowledge, and charity to perform actions in social life. Pondok Pesantren eventually changed and improved the quality of education to compete with the formal education system and introduce innovations needed by today's students (Erhat, 2021).

Because education is integral to human life, humans must be educated. The development of the current era of society 5.0 is a challenge for the world of education, including Islamic education. Educators, both teachers and ustad, must prepare themselves to face complex dynamics so that both they and all components of society must also have adequate abilities because education is one of the necessities of life.

The progress of the times that are increasingly developing also encourages humans to create innovation and creativity on an ongoing basis. Now, Indonesia is considered to be in the era of Industrial Revolution 4.0, where various innovations have been made and the pace of science and technology allows the world to answer the multiple challenges of this era. In addition, people are now starting to adapt to the Society 5.0 era as a new era to face, where humans will become machines of science, technology, and innovation in any field, including education, so Indonesians must be scientifically prepared to face any challenges in this Society 5.0 era (Dede Ramdani et al., 2020). (Fitri Rahmawati 2018) also explained that especially in the era of society 5.0, it certainly encourages people to advance and be able to use the results of innovation. Thus, it is hoped that the community, especially the Santri, can keep up with the flow of Society 5.0. The crucial role of Islamic boarding schools in carrying out the mandate in the National Education System Law is severely challenged by the presence of the Society 5.0 revolution which has not been fully adopted optimally by Islamic boarding schools but has faced the era of Society 5.0. The community's happiness does not fully welcome the presence of Society 5.0. However, there is also a feeling of worry that arises in the community's minds because some behaviors do not make productive use of technology and negatively contradict using noble values rooted in society today. However, according to (Idam Mustofa, 2020), boarding schools have

gained recognition from the government as educational institutions that have the same rights and obligations as other formal educational institutions.

Researchers in this study have the intention to research the role of Islamic boarding schools in facing the alpha generation and the global challenges of education in the era of society 5.0, where people are familiar with the existence of sophisticated technological advances at a high level of intelligence as a result has brought a new chapter to human civilization. The broad reach can result in increasingly unlimited human relations in the dimensions of space and time. In the process, they will play, learn, and connect in new ways. They are born in the digital age, which means that the physical and digital environments have continuity. As they grow into adulthood, technology has become a part of their lives and will result in their experiences, behaviors, and expectations of the global. Educational institutions and educators are required to be ready to face increasingly complex challenges.

The research location chosen by the researcher is located at Daarul Ahkaam Islamic Boarding School, Jalan Sunan Ampel No.496 Uteran Village, Geger, Madiun Regency. As a result of preliminary observations that researchers have indeed lived in the village for a long time because in the village there is an Islamic educational institution that is suitable for research under the name of Daarul Ahkaam Islamic Boarding School with all the facilities owned, the researcher considers it very representative to be researched.

Based on the description of the challenges and phenomena that occur, it requires Islamic boarding schools' readiness to understand and implement Society 5.0 based on religion and culture. The application of Society 5.0 can be utilised as an initial capital in the process of producing a generation that is ready for a variety of problems and dynamics as the times change.

C. METHODS

This research uses a qualitative approach, which means examining thoroughly and in-depth individual behavior, events, or specific locations (Muhammad Ramdhan, 2021). One of the characteristics of a qualitative approach is as follows: (1) the natural setting is used as a source of data which is the key instrument for researchers; (2) descriptive research, focus is on the process rather than the results or products produced; (3) data analysis tends to be inductive; and (4) meaning is very important in qualitative research. On the other

hand, the case study is the type of research used. A case study thoroughly examines one particular situation, individual, document repository, or event (J.R Raco, 2018).

D. RESULTS AND DISCUSSION

1. Brief History of Daarul Ahkaam Uteran Islamic Boarding School

Daarul Ahkaam Islamic Boarding School is located in the middle of a densely populated village. The pondok is the legacy of Almaghfurulloh KH Barokah Fachruddin. He was among the scholars who were victims of the atrocities of the PKI Madiun in 1948. He was massacred by the PKI in the Kresek Madiun area, so his name is now written in the monument to PKI violence in Kresek Madiun. He left behind three sons and two daughters. These sons and daughters have been raised by Nyai Hj. Halimatus Sa'diyah herself with full of struggle and enthusiasm to make her sons and daughters as expected sons and daughters. After her sons and daughters had grown up and returned from the Pondok, she continued her father's struggle, so in 1970 an educational institution was established.

Daarul Ahkaam Islamic Boarding School is an aspect of education with unique supporting components, including mosques, dormitories, study rooms, books, *kitab kuning*, etc. Islamic boarding schools also have several components in the form of software, including goals, curriculum, learning methods, evaluation systems, and other tools that help the learning process. Pesantren was built as a religious education institution that is characterized, distinctive, and indigenous. Since the beginning of its existence, Daarul Ahkaam Islamic Boarding School has shown that they are an institution that can survive and adapt to changing times over time.

Daarul Ahkaam Islamic Boarding School brings in teachers and ustaz from outside the pesantren who have never lived or taught there. The goal is not only to convey knowledge to the students but also to help the teachers and ustaz themselves to be able to adapt to the activities of life in the pesantren to prepare a generation that is proficient in religious knowledge so that it can be applied in daily life. Daarul Ahkaam Islamic Boarding School emphasizes its religion not to exclude others. The contemporary pesantren model also needs to be studied, namely its type. 80% of Daarul Ahkaam Islamic Boarding School leads to general education or is called modern education because it still uses educational methods, curriculum, and salaf books from Jurumiyah, Imriti, Al-Fiyah, and Fathul Muin,

Aqidatul 'Awam, Mabadi' Fiqh I & II, Fasholatan, Hidayatus Shibyan, Nadzmul Mathlab, Bulughul Marom, Jawahirul Bukhari and other books.

To welcome the era of society 5.0, the concept of traditional Islamic education and its essential role in empowering the ummah is indispensable. Further, it can be seen from this point of view that boarding school institutions are expected to improve themselves so that they can not only spread knowledge of the *kitab kuning* with skills and knowledge but also interact with other cultures. In preparing students, boarding school educational institutions are expected to develop the potential of children's fitrah from birth.

Traditional pesantren education is very important in the era of Society 5.0. The following are some points that explain its relevance in the era of modernization:

2. Understanding and Practicing the Teachings of Islam:

Religious understanding and practice are always related to each other. People who understand the values in religion, such as creed, sharia, and morals, will naturally apply these values in life. According to the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 16 of 2010 concerning the Management of Religious Education in Schools, religious education provides knowledge and forms the attitudes, personalities, and skills of students in practicing their spiritual teachings. Religious education must be conducted at least through learning in all pathways, levels, and types of education (Ministry of Religious Affairs of the Republic of Indonesia, 2010).

With the rapid growth and development of the pesantren, the materials taught at the Darul Ahkaam boarding school have increased. These materials include the Qur'an, Hadith, classical Islamic books (Aqidah, Fiqh, Akhlak), and the tool sciences (Arabic and Nahwu). This is tailored to the needs of the students and society as a whole. However, until recently, the main subject matter was only classical Arabic books (also known as *kitab kuning*) or those related to them. KH. Zaenal Arifin also proposed changing the study time in the madrasah from afternoon to morning. Ultimately, this change in study time was one of the factors that encouraged the growth in the number of santri.

Three definitions of Islamic Education are mentioned in educational literature: tarbiyah, taklim, and ta'dib. Tarbiyah in this case consists of taklim and ta'dib in the process, both of which focus on education throughout human life, from birth to death. The taklim focuses more on teaching, which is more precisely conveying knowledge, while

ta'dib does other things besides conveying knowledge. Learning of religious education in the process is carried out by referring to the concept of example, habituation of noble morals, practicing religious teachings, and in line with Article 8 of the Regulation of the Minister of Religious Affairs of the Republic of Indonesia no. 16 of 2010. (Ministry of Religious Affairs, 2010).

In implementing understanding and practicing Islamic teachings at Pondok Pesantren Daarul Ahkaam, they still use sorogan and halaqah methods to teach santri about religion. This learning process is known as "*ngaji*". In halaqah learning, santri can talk or ask questions to their teachers. With this learning, the santri can easily communicate with their teachers or Ustaz because they sit in a circle. The recitation teacher in this halaqah learning method will conduct a study of the book which is carried out by reading and discussing. According to (Tohet and Fitria, 2022), the sorogan learning method, which is better known as an independent learning method, this method involves the study of books read by santri, which will then be corrected by the teacher or ustaz. In short, halaqah is collective education and sorogan is individual education.

From the above, it becomes clear that someone who already knows must be followed by application and experience in line with their abilities. This is done to make all the knowledge and understanding we have beneficial for ourselves and the general public, learning, and habituation of religious values must be nurtured from an early age, and sorogan should not be used for individual education. According to pesantren tradition, the number of books or scriptures that have been studied by a santri and ulama determines the level of knowledge of a santri.

Pesantren institutions set some standard books that must be read (*kutubul muqarrarah*) with Arabic as the language of instruction. Thus, classical Islamic books also known as *kitab kuning* are used in traditional pesantren as a subject of study and as a tool to differentiate students' ability levels in the learning process. In the process, the quantity of study time of the santri is not determined by age and curriculum; instead, it is based on completing one or more assigned books. In addition, the classification of the ability of the santri is not based on age; instead, the classification is based on the capacity of the santri to learn and explore the books themselves.

Furthermore, the evaluation method used by each educational institution is not much different from other institutions in general, which is carried out to measure the student's level of knowledge through their understanding and practice. In Pondok Pesantren Daarul Ahkaam, oral and written exams are used to measure how well the students understand the material taught. In terms of understanding, the ustaz or teacher will pay attention and observe how they act every day. Thus, it can be seen that there are differences between santri who have an understanding, and santri who can use this understanding in practice.

3. Religious character development

Etymologically, the word character comes from the Greek that is *charassein*, which means "to engrave" or "to paint" or a collection of principles that form a system, that determines the attitudes, thoughts, and behaviors displayed by Islamic boarding schools as religious educational institutions, have clear social characteristics because they are integrated with society. Pesantren develop predominantly for the benefit and despite the community. To accomplish this objective, boarding institutions must have functions and roles that align with the progress of the state, nation, and society. (Dian & Aceng K, 2019). In addition, the character in Greek is called *charassian*, which means a sign of how an individual can apply values to their actions. This term is closely related to habits or actions performed every day. According to the Islamic perspective, the cultivation of character and the application of *kaffah* Islamic teachings occurred during the time of the Prophet Muhammad SAW (Meti Hendayani, 2019).

The development of religious character with daily activities in pesantren, especially those carried out by boarding students, consists of studying, worshipping, fulfilling the needs of life, and doing social charity. One example of religious character development activities with the addition of attending lessons at school, and activities to take care of daily needs, such as shopping at the market, cooking, washing, and spending time to relax simply. In addition, social deeds, such as doing community service, following community invitations, and attending ceremonies at pesantren are activities for santri in developing religious character today.

Komang (2022) revealed that the purpose of the character development process to welcome the era of Society 5.0 is to build students' character so that they can articulate values normatively in their daily behavior and actions. For them to be involved in practice,

a teacher must have an understanding of knowledge that is relevant to what is being taught. The boarding school must have the ability to apply education to its students, teachers, and education. I hope that every element can work together to create a character that is in line with the goals of era society 5.0.

Given that the pesantren is a socially significant place, in this case, the Darul Ahkaam Islamic boarding school plays a role as a driving force in the community to improve the welfare of the community around the pesantren. In general, the Daarul Ahkaam Islamic boarding school functions as a *tafaquh fid din* institution, which means having and mastering religious knowledge, to collect Islamic values and spiritual life. In addition, character cultivation aims to teach students to become human beings or ulul albab humans in the future.

By doing this, students will learn to develop themselves, improve their lives, and implement these values in their life activities, one form of religious culture-based character development. (Sibilana, Annas Ribab, 2020) revealed This can be achieved by various habituation, such as routine habituation, programmed development, and spontaneous development. Character education must remain and become a culture. One example is a culture of mutual respect, a value that must be preserved from time to time. The goal is for students to understand and be able to apply it in their lives. Educational institutions essentially teach all students how to interact with others and strengthen their ethics (Sibilana, Annas Ribab, 2020).

Therefore, it is primarily a relationship between students and teachers. Then it spreads to the community, nation, and country. Although students will experience changes and developments over time, the reflection of character will not disappear from them. According to (Yoyo Zakaria Anshori, 2020) in the era of society 5.0, the use of technology can fulfill almost all human needs. However, Indonesia's noble values and culture are not lost, which have been maintained throughout history. To be a moral person, one must be disciplined and continue to uphold moral values and principles that are considered correct.

Traditional pesantren education also emphasizes strong character traits, such as discipline, perseverance, responsibility, and honesty. These good characteristics are very relevant for society 5.0, which demands integrity and the ability to adapt quickly to the changes that occur. So that to reduce immoral generations, character development must

also be carried out so that the behavior of appreciating and respecting differences is not lost. The competence of each component that has broad insight into diversity must support the implementation of boarding school-based learning to provide examples and applications as well as the consequences that will occur if we do not respect our differences.

4. Spiritual Intelligence Development:

Spiritual intelligence is an important intelligence to develop in children, especially in the lower grades. However, spiritual intelligence is still underdeveloped in lower-grade children due to a lack of encouragement and habituation at home or school. The growing globalization also influences spiritual intelligence. A system built for spirituality will also be constructive. Children's religious understanding is best when they enter primary school, where the concept of religious understanding begins to be correct. Children need to be encouraged and guided through learning and experience to develop strong spiritual qualities. As the child grows, he passes through the stage of individuality, where his emotions increase, spiritual intelligence is not a religious teaching that persuasively invites reasonable people to accept the religion they follow alone. The same thing is presented (Komang Satya Permadi, et al., 2020) spiritual intelligence is about focusing on concepts related to how people manage and apply values and the quality of their spiritual life. In this case, the Darul Ahkaam Islamic boarding school also participates in bahtsul masa'il activities, syawir, leadership training, speech practice, and book teaching as well as worship activities including congregational prayer, dhikr, tadarus al-Qur'an, night prayer, sunnah fasting, and so on.

Therefore, according to (Nur Hafidz, 2022) the best way to develop the spiritual intelligence of elementary school children is to invite them to worship, tell stories about parents, prophets, and apostles, teach prayers in daily life, and support their activities so that they will get spiritual lessons. Spiritual intelligence involves one's mind and soul, which usually comes from the mind and returns to the soul. In addition, spiritual intelligence has more to do with intelligently managing and utilizing the meaning, value, and quality of one's religious life to achieve a more meaningful life. An important question that often arises today is the problem of the spiritual condition of children and adolescents.

The increasing number of bullying in schools is evidence of the decline in children's behavior, where children cannot think directly about the comfort and convenience of others around them. Other evidence is when they tell lies, behave disrespectfully, act and speak rudely, and so on. Such evidence suggests that education should also focus on improving the quality of life, not just on intellectual development. Every child should have spiritual intelligence, it is expected that every child understands religious teachings in one part and can do it in daily life.

In the process of teaching students at Pondok Pesantren Daarul Ahkaam, developing spiritual intelligence is important for a child, which is the ability to understand what is good and bad, follow religious teachings, and respect others. Schools and parents can help children improve their spiritual intelligence. In line with (Rahmat Ariadillah, 2021) by incorporating religious practices into daily routines, one can develop spiritual intelligence. This shows that developing children's spiritual intelligence is very important because it has a significant impact on their lives which will then be applied in their daily activities.

Spiritual intelligence allows a person to choose the best for themselves and others; they can adapt well, face challenges and all problems, and take lessons from the problems faced which can fortify students not to be easily carried away by negative currents and erosion of social values and social awareness. (Fifi Indrayani et al., 2021) emphasizes that by having spiritual intelligence, they can also understand the meaning of the inner life of the mind and spirit related to the world and have awareness as a force in their lives. Spiritual principles are important and must be applied to everyone so that work and worship activities remain balanced. In line with what was described (Diah Maulidiyah et al., 2021). Spiritual values must be instilled early, especially in children. This can be seen in the study of the Qur'an, which is a tradition of educating children to have real spiritual benefits in the form of faith and worship. Therefore, it can be concluded that spiritual intelligence refers to the intelligence that resides within us and deals with knowledge that goes beyond the ego or conscious psyche. A fully functioning individual who possesses spiritual intelligence is unlikely to help others within their influence and make themselves (Pakpahan: Dedek Pranto, 2021).

Pondok pesantren Daarul Ahkaam in this case, the management also pays great attention to the development of spiritual intelligence in children (*santri*) who are still at an

early age in the era of Society 5. These activities can provide religious knowledge in a more applicative manner, starting from learning and practicing writing hijaiyah letters, writing pegon letters, memorizing daily prayers (for example, fardhu prayer intentions, ablution intentions, prayers before eating, prayers before going to bed, and so on), memorizing short Qur'anic verses, hadith, and tajweed.

Children (*santri*) can get spiritual benefits from this afternoon Quranic activity, where they hope to produce an intelligent young generation. These afternoon Quranic activities are conducted from Monday to Thursday, and many people find spiritual intelligence to be a strong foundation for maintaining mental and emotional balance.

Spiritual intelligence is the intelligence that helps people solve problems and leads them to a more meaningful life. Spiritual intelligence is the basis for improving children's cognitive function and emotional intelligence. Children in primary and spiritual schools have entered the stage of existence, where they show respect based on spirit and truth. By the time they reach primary school, they tend to imitate the behavior of adults, and religious thinking is based on emotions, leading to a positive view of God. The spiritual intelligence of primary school children is influenced by internal, and external factors, human nature in religion, where external knowledge is taught from outside, and from the family, through school and society. Therefore, parents, teachers, and educational institutions need to be able to guide children in improving their spiritual intelligence.

5. Moderation of the Pesantren Education System

In the face of rapid change, the world of pesantren is witnessing continuous positive developments, both physically and culturally, in terms of leadership styles, leaders and their relationships with students, communication styles, decision-making methods, Daarul Ahkaam Islamic boarding school which focuses more on the principles of scientific management amaliyah, scientific amaliyah based on Islamic principles. For the pesantren to become an institution that makes changes and hopes for changes and advances in times and technology, it does not leave the current Islamic religious standards. Such as following the curriculum recommended by the Indonesian government such as the Merdeka Curriculum, Implementing Computer-Based National Assessment (*ANBK*) for santri who study in Formal in this case Madrasah Tsawanawiyah and Madrasah Aliyah at Daarul Ahkaam Islamic Boarding School Uteran Geger Madiun.

In the Introduction of Modern Science. Pesantren Daarul Ahkaam also introduces modern science to its students. Although the main focus of the pesantren is the Islamic religion, they also teach subjects such as math, science, and social This aims to provide a holistic understanding and prepare students to contribute in various fields such as Character Education, Pesantren Daarul Ahkaam provides strong character education to its students. They are taught Islamic values such as simplicity, honesty, hard work, and a sense of responsibility. This character education shapes the santri into individuals who have high integrity and morals. Social Skills Development: Pesantren Daarul Ahkaam also develops students' social skills through activities such as recitation, discussions, and social activities. This helps students to interact with the wider community and develop communication, leadership, and cooperation skills.

Therefore, some of the young administrators see another opportunity to see pesantren institutions as educational institutions born from indigenous Indonesian culture when education in Indonesia is modernized. (Yasmadi, 2005) revealed that the colonial education system, which was very different from the pesantren education system, should not be used as a model for future education. This is because the goal of welcoming a "new" Indonesia is centered on Islamicity, scholarship, and Indonesianness. Colonial education only focused on general education knowledge and skills from the beginning.

Although the pesantren has developed and changed its education system, it did not abandon the old system of sorogan and bandongan. This is implemented to ensure the pesantren maintains its relevance and contemporaneity while preserving time-honored customs that continue to be grounded in present circumstances. As anticipated, the graduates of this pesantren exhibit not only elevated intellectual acumen, spirituality, and moral principles, but also artistic prowess commensurate with their santri.

(Nur Hidayah, 2019) argues that pesantren education should not only focus on religious studies but also incorporate modern educational methods and technology to improve the quality of education. The importance of not only focusing on religious studies but also incorporating modern educational methods. In welcoming the modern times, Daarul Ahkaam Islamic boarding school also modernizes some classical books to make it easier for students and the community in general to access the book. However, the challenges faced by pesantren in implementing modernization in education do not dampen

the role of pesantren in preserving Islamic values and traditions while adopting modern educational methods. According to (Hilya Banati H., 2020), there is a need for pesantren to adapt to the changing needs of society while maintaining their own identity and originality values. Overall, this article emphasizes the importance of modernization in pesantren education to provide santri, students, and society in general with a better and more relevant education.

The researcher argues that pesantren should not only focus on religious studies but also incorporate modern educational methods and technologies to improve the quality of education and keep up with the changing times, traditional pesantren have strengths in religious education, but he emphasizes that pesantren should adopt modern educational methods to expand access to education and improve the quality of education.

Researchers argue that Pondok Pesantren can maintain their traditional values in the face of modernization through the following ways:

Balancing traditional and modern education: Islamic boarding schools can maintain their traditional values by incorporating modern educational methods and technology while still emphasizing religious studies and Islamic teachings. **Preserving Islamic values:** Pondok Pesantren can continue to uphold its traditional values by ensuring that Islamic teachings and values remain at the core of its education system. This can be done by integrating religious studies into the curriculum and emphasizing the importance of Islamic ethics and morals. **Adapting to changing needs:** Pondok Pesantren can maintain its relevance by adapting to the changing needs of society. This includes incorporating subjects and skills relevant to the modern world, such as science, technology, and critical thinking, while still maintaining a strong foundation in Islamic teachings. **Strengthening the role of teachers:** Pondok Pesantren can play a vital role in preserving their traditional values by ensuring that their teachers are trained and equipped with the knowledge and skills to teach both religious and modern subjects effectively. This can be achieved through continuous professional development and training programs. **Fostering a supportive environment:**

Pondok Pesantren can create an environment that promotes and reinforces their traditional values. This can be done through establishing strong community ties,

encouraging student participation in religious activities, and fostering a sense of belonging and identity within the pesantren community.

Researchers assert that the modernization of the salaf (*traditional*) pesantren education system is very relevant in the current era of modernization. Pesantren should combine the traditional education system with modern education methods and technology to improve the quality of education and expand access to education for Pesantren students.

6. Formation of Islamic Scholars

Traditional pesantren have an important role in the formation of Islamic scholars who can contribute in various fields, including science and technology. In the era of Society 5.0, the existence of Islamic scholars who have a strong religious understanding and the ability to adapt to technological developments is very relevant.

The Daarul Ahkaam Islamic boarding school prepares its students to become superior Islamic scholars in this regard. As an educational institution that has strong roots in Indonesian Muslim society, by including its students in bahtsul masa'il and local and national scale competitions, Islamic boarding schools can maintain and sustain themselves (survival system) and have an educational model that covers various aspects. Pesantren are divided into five categories based on their physical buildings or educational facilities. This category is based on how much facilities and infrastructure are available to the pesantren itself. Traditional (*salafiyah*), modern (*khalaf or asriyah*), and comprehensive (*combination*) schools. Pesantren consists of five components: mosque, kyai, hut, santri, and the study of the yellow classical books. Pesantren encourages santri to develop critical thinking skills. They are taught to analyze, interpret, and criticize thoughts in Islam. This enables santri to generate new ideas and contribute to the development of Islamic thought.

Comprehensive Islamic Religious Education: Pesantren provides comprehensive Islamic religious education to their students. They study various disciplines such as the Qur'an, hadith, tafsir, fiqh, aqidah, and Islamic history. This education equips students with a deep knowledge and understanding of Islam. **Arabic Language Teaching:** Pesantren also provides intensive Arabic language teaching. Arabic is the main language in studying Islamic religious sources such as the Qur'an and hadith. Mastery of Arabic allows santri to understand and interpret religious texts well.

In the introduction of modern science, the Daarul Ahkaam boarding school also introduces modern science to its students. Although the main focus of the pesantren is the Islamic religion, it also teaches subjects such as math, science, and social. This aims to provide a holistic understanding and prepare students to contribute in various fields such as Character Education, in line with what was described (Syamsuddin Bahrum, 2019) the pesantren also provides strong character education to its students. They are taught Islamic values such as simplicity, honesty, hard work, and a sense of responsibility. This character education shapes santri into an individual who has high integrity and morals. Like the development of social skills, pesantren also develops students' social skills through activities such as recitation, discussions, and social activities. This helps students to interact with the wider community and develop communication, leadership, and cooperation skills.

With this comprehensive and holistic approach, Pondok Pesantren Daarul Ahkaam prepares its students to become excellent Islamic scholars. They are given in-depth religious knowledge, critical thinking skills, an understanding of modern science, strong character, and good social skills. All this aims to produce Islamic scholars who can contribute to the development of Muslim thought and society.

Daarul Ahkaam Islamic Boarding School pays attention to the balance between religious education and general education in forming Islamic scholars. The following are some of how the pesantren balances the two types of education. In these ways, the pesantren can balance religious education and general education in forming excellent Islamic scholars. Islamic boarding schools provide comprehensive religious education but also provide general education, development of critical thinking skills, introduction to modern science, character education, and development of social skills. All of this aims to produce Islamic scholars who can contribute to the development of Muslim thought and society.

E. CONCLUSION

After looking at the results and discussions above, it can be concluded that pesantren have a very important role in society 5.0 and industry 4.0. With its various consequences in the current era of technology, communication, and transportation, the growth of technology can sometimes harm humans, education, and its goal of human moral development. The role of Islamic boarding schools is to provide Islamic education in the modern era so that people can maintain their identity as Indonesians who respect religious and human values. In dealing with the transformation dynamics that occur in this era of crisis, Islamic education must be responsive. Islamic boarding schools have a very important and crucial role as one of the oldest Islamic educational institutions in Indonesia. The empowerment efforts of Islamic boarding schools towards society emphasize that Islamic boarding schools are present to respond to social situations and conditions faced with moral decay through the value transformation they offer. Islamic boarding schools can be considered agents of social change that continue to protect the community from moral decline, oppression, poverty, and other social problems.

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