

## Opportunities and Challenges of Modernizing The Educational System of The Tahfiz Boarding School Medan City

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### ABSTRACT

Islamic boarding schools (pesantren) are the oldest educational institutions in Indonesia that have produced many generations of scholars. Unfortunately, numerous pesantren still adhere to traditional patterns that seem stagnant, especially in the city of Medan. Therefore, there is a need for the modernization of the pesantren education system. This research aims to analyze the opportunities and challenges in modernizing the pesantren education system at the Tahfiz Foundation in Medan (a case study at the Syarief Sulaimaniyah Tahfiz Foundation and the Islamic Center Tahfiz Foundation in North Sumatra). The research employs a qualitative method with a case study approach. The researcher employs in-depth interviews, observations, and document analysis. The study explains that modernizing the pesantren education system opens opportunities for the advancement of the pesantren institution. However, challenges arise from both internal and external sources. Interestingly, based on the research findings, a novelty emerges in the form of a modernization model for the pesantren education system that integrates social, religious, scientific, technological, and cultural aspects. The researcher recommends that future researchers explore other areas such as management or leadership within the context of pesantren at the Tahfiz Foundation in Medan.

**Keywords: Opportunities, Challenges, Modernization, Education System, Islamic Boarding Schools, Medan City Tahfiz Foundation**

## **A. INTRODUCTION**

Education responding to the competition in the education system that is present today, pesantren as one of the oldest Indonesian educational institutions must be aware that times are moving and changing. Therefore, pesantren must be pro-active in providing renewal and improvement of their education system, in an appreciative way but still selective in responding to cultural developments and pragmatism(Yasid, 2018, p. 168).

Based on the phenomenon of the high interest of the Islamic community to educate their children in Islamic boarding schools, it is necessary to have an in-depth study of the Islamic boarding school education system which is truly able to realize the vision and mission of Islamic education in depth, which is able to realize students who are in accordance with Islamic expectations. This in-depth study is certainly very much needed to continue to improve innovations in a better direction for the Islamic boarding school education system so that the results will become a recommendation that can be applied to Islamic boarding schools in particular and to other Islamic educational institutions.(Al Asyari, 2022, p. 140)

This research seeks to examine the Islamic boarding school education system to be an answer to the needs of the Muslim community for quality education and in accordance with the expectations of parents for their children. One of the pesantren that has good output, especially in tahfiz Al-Qur'an in the city of Medan is the Tahfiz Syarief Sulaimaniyah Foundation in Medan and the Tahfiz Islamic Center Foundation in North Sumatra. These two foundations will be the focus of this research. Tahfidz Syarief Sulaimaniyah Medan Foundation, which in this study will be abbreviated as YTSSM. YTSSM is affiliated to Turkey, besides that the education system implemented in this pesantren is related to the uniqueness of Turkish culture. In addition, in Medan City there is the North Sumatra Tahfizh Islamic Center Foundation which is the first Tahfiz Al-Qur'an Islamic boarding school educational institution in Medan City, which in this study will be abbreviated as YTICSU. These two Tahfiz Foundations will be the main focus in the discussion of this research.

The author intends to analyze how the modernization of education that has been carried out by YTSSM and YTICSU is by pouring it into this study entitled "Opportunities and Challenges of Modernizing the Islamic Boarding School Education System at the Tahfiz Foundation in Medan City (Analytic Study at the Tahfiz Syarief Sulaimaniyah Foundation Medan and the Tahfiz Islamic Center Foundation North Sumatra"

## **B. LITERATURE RIVIEW**

### **Modernization**

According to the Dictionary of Indonesian Language (KBBI), modernization is taken from the modern word and is meant by: latest, modern, attitudes and ways of thinking that correspond to the development of the times. Then the modern word is given the remuneration of a *sasi* which shows a process. (Poewadaminta, 1991, p. h. 589.)

Modernization is derived from the English language modernization. In Arabic, modernization is referred to as the term which is derived from the word "جَدِّدْ-يَجِدِّدُ-تَجْدِيدًا" which is meant to mean التَّجْدِيدُ (Munawwir, 1997, p. 174)

Modernization is a change in a society where the society consciously behaves and strives in relation to a specific time (Zubaidah, 2014, p. 197). Based on the presentation, it can be understood that modernization is oriented towards changes in society and is bound by time, and these changes are carried out in response to human needs. Furthermore, modernization is defined as making changes in response to human needs that were not previously attempted. (Soekanto, 1994, p. 23). The process of change begins with restructuring or changing thought patterns, as described by Majid and Nasution, which is referred to as rationalization. This exposition provides an overview that modernization is closely related to rational thinking and analysis, enabling the identification of the issues at hand (Madjid, 1997, p. 172)

So, modernization is an effort of change rooted in rational thinking about human life's issues in a specific place and period where such thinking and efforts were previously absent and not undertaken, with the aim of providing an appropriate solution to human needs.

### **Indicators of Modernizing the Pesantren Education System**

Several experts have offered indicators for the modernization of the pesantren education system. As explained by Prof. Dr. Syahrin Harahap MA, there are nine principles of modernization. According to the author, the nine principles offered by Prof. Dr. Syahrin Harahap, MA, align with the commandments of the Qur'an and hadith. The principles are as follows:

1. Respect for intellect. Modern humans respect the gift of intellect by optimizing its use in decision-making and actions. This aligns with Allah's command to use and honor intellect.
2. Honesty and personal responsibility. Honesty is the foundation of responsible behavior. Cheating is a transfer of personal responsibility to others.
3. Ability to delay momentary pleasures for everlasting joy. Systemically, this allows individuals to perceive and manage long-term processes.

4. Time commitment and strong work ethic. Modern humans are hardworking individuals, persistent, and value good time management.
5. Belief in equal justice. Modern humans support social justice, oppose inequality, and strive for its achievement.
6. High regard for knowledge. Modern humans value and encourage the development and application of knowledge and technology. They are not bound by myths and superstitions.
7. Future planning. Modern humans plan for their future and actively strive to achieve it; they don't passively await fate.
8. Recognition of talent and capability. Modern humans value others based on their competence and professionalism.
9. Upholding morality. Modern humans apply and advocate for the enforcement of morality. (Harahap, 2015, pp. 125–126)

Based on the above principles, it can be understood that indicators of modernity within an institution are not solely measured by its facilities or physical infrastructure, but rather by the essence of the philosophical foundations implemented in the educational process within the pesantren.

### **Islamic Boarding School Education System**

The training system is no different from the general education system, which consists of many key elements. The components of the educational system are: (1) the objectives of education; (2) the teaching staff; (3) the elements of the school; (4) the element of educational curriculum; (5) the element the method of teaching; and (6) the element means and resources of education. (Mukti, 2017, p. 216)

### **C. METHOD**

This study aims to get an overview of the opportunities and challenges of modernising the Islamic boarding school education system at the Tahfiz} Foundation in Medan City (a case study at the Tahfidz Syarief Sulaimaniyah Foundation in Medan and the Tahfidz Islamic Centre Foundation in North Sumatra) using a qualitative method with a case study approach has been employed in this research (Miles et al., 2014, p. 14) This research was conducted at the Tahfiz Foundation in Medan City and focused on YTSSM, which is located at Jalan Kelambir V No. 45, Tanjung Gusta, Medan Helvetia, Medan City, North Sumatra, Postal Code 20125. In addition, this research was also carried out at YTICSU, which is located at Jalan Selamat Ketaren, Medan Estate, Deli Serdang, North Sumatra. This research started in December 2021

and ended in March 2022. The researcher conducted in-depth interviews, observations, and document studies to address the research objectives. In-depth interviews were conducted with key informants at the Tahfiz Foundation in Medan. Observations were also carried out during the researcher's presence at the research location. The document study included reading the profiles of the Tahfiz Foundation in Medan and relevant documents.

#### **D. RESULT AND DISCUSSION**

YTSSM is an Islamic educational institution managed by the Centre for Indonesian Cultural Association, abbreviated as UICCI, which in Indonesian can be translated as the Centre for Indonesian Islamic Cultural Association. UICCI is a foundation under the auspices of the Turkey-based Sulaimaniyah Organisation, founded in 1953. This organisation has survived for generations. Kuris Bey Abimiz is now the chairman of this organisation; he is the great-grandson of Sheikh Sulaiman Hilaiman Tuanan. The organisation is headquartered in Istanbul, Turkey. The organisation has experienced tremendous expansion and is now present throughout Asia, Europe, North and South America, and even Australia (Falah, 2019, p. 147).

The name Sulaimaniyah was given to the founder of this institution, Sheikh Süleyman Hilmi Lord Kuddisa Sirruhu (K.S. ), who was born in the village of Hezegrad in the district of Ferhatlar in 1888 (1301 Rumi Islamic calendar), in the Province of Silistra, which is now in the border region of Bulgaria. YTSSM was established in 2015 as an Islamic educational institution under the auspices of the Ministry of Religion. YTSSM is a branch of the UICCI Sulaimaniyah Foundation, which is located at Jalan Klambir V, No. 45 RT/RW, Tanjung Gusta, Medan Helvetia. This position is advantageous because it is close to the Helvetia toll gate and the Medan city protocol road.

Whereas YTICSU is an Al-Qur'an tahfiz institution located in Medan City, which was built in 1983. This foundation is located on Jl. Willem Iskandar/Pancing Kel. Sidorejo, Medan Tembung District, North Sumatra.

#### **Opportunities and Challenges of Modernizing the Islamic Boarding School Education System in YTSSM**

YTSSM must be able to answer these challenges by providing moral and religious-based information as well as knowledge that is able to answer the problems of people's lives. So with the presence of YTSSM participating in the renewal of Islamic motivation in building cadres with high integrity, High understanding of Islamic science and scholarship in mastery of technology and foreign languages (Arabic, English, and Turkish) to equip generations to preach at all levels of society today. Efforts to provide YTSSM to be able to develop institutions

that are capable of producing intellectual-based moral heights as well as having an understanding and practise of Islamic teaching.

Among the many Islamic boarding schools that have grown in Indonesia, YTMM has implemented modern learning methods, such as discussion methods, deliberations, and other methods. This is in accordance with Prof. Haedar's opinion that modern Islamic boarding schools also use modern learning methods.(Daulay, 2019, p. 67) YTSSM has emerged using the Al-Qur'an memorization method, which has been tested in the long history of Islamic civilization. YTSSM applies the Ottoman method of memorising the Qur'an. On the other hand, the growth and development of Al-Qur'an education in Indonesia has not used clear and tested methods, but YTSSM has used methods in learning Tahfiz Al-Qur'an.(Rosidah, 2019)

The implementation of modernization values at YTSSM is certainly faced with opportunities and challenges in the present and in the future. The opportunities are as follows:

#### 1. Study Abroad Competition (Türkiye)

YTSSM is an institution that is supported by the waqf of donors. This donation makes it easier for YTSSM to advance the education of its students. As Kasdi shows in his research (Kasdi, 2019, p. 245) Islamic boarding schools can improve their programmes through waqf. YTSSM, which is an institution under UICCI Türkiye, One of the opportunities applied to the education system at YTSSM is that the students have the opportunity to continue their studies all the way to Turkey. The advantages of this programme are that the students will study abroad, gain great experience, and have the opportunity to enter the takammul level so that they will be entitled to teach at various branches of UICCI around the world, not only in Indonesia.

As stated by YTSSM management, “The Sulaimaniyah Foundation also offers tahfiz scholarships to Turkey and facilitates students' access to direct teaching of the tahfiz Quran in various educational institutions in Turkey. Scholarships are available for various levels of education.”(Ust. Wafi, 2022)

Based on the explanation above, it can be seen that YTSSM offers an excellent opportunity to create students with international-scale experience. Hal ini sesuai dengan penelitian S Alfinnas bahwa santri harus mampu menguasai bahasa asing untuk meneruskan pendidikan di dalam maupun di luar negeri.(Alfinnas, 2018, p. 191)

#### 2. Ability to Respond to Industrial Technology

YTSSM students can continue their studies at a higher level. This is strengthened by the mu'adala system that has been established with the Ministry of Religion. This system guarantees that students can continue their studies at a higher level.

YTSSM reacts to advances in information and technology that may give a new colour to their presence in Indonesia, not just nationally. Islamic boarding schools are seen by the general public as still having a very limited understanding of technology, especially in terms of using digital technology for teaching. The knowledge utilised by Islamic boarding schools must always be updated. Information technology can assist Islamic boarding schools in improving human and educational resources by helping disseminate information about their profile, activities, and management.(Arif, 2013, p. 307)

The modernity promoted by YTSSM makes it possible for students to master the challenges of Industry 4.0. The industrial world of 4.0 is characterised by the advancement of the world of digitalization and artificial intelligence.

Meanwhile, the challenges of modernising the pesantren education system at YTSSM are as follows:

1. Challenges to producing a generation of `Ulama

Islamic boarding schools are educational institutions that are indigenous to Indonesia and have survived until now. Islamic boarding schools continue to face significant difficulties as a result of modernization. The difficulty is with regard to the fact that it is the Islamic boarding schools that are tasked with producing scholars to meet the needs of the global community. The history of Islamic education in Indonesia shows that pesantren are the earliest means of Islamic education in Indonesia. According to the research methodology in this research, Indonesian human resources greatly benefit from the traditional Islamic education system implemented in pesantren. The traditional system is able to produce ulama well.

Based on interviews with YTSSM managers, in responding to the challenges in the discourse on creating ulema cadres, students at the tadaris level are prepared for their religious knowledge and are also equipped with general education. This is expected to give birth to alumni who are intellectual and have scholarly knowledge, or scholars as well as intellectuals.

As in the explanation of Prof. Hasan Asari in his writings, "one of the impacts or challenges of modernization is that people have difficulty producing scholars"(Asari, 2019, p. 149). According to research (Suteja et al., 2022, p. 121), there is a decrease in students' ability to read yellow. This, of course, will affect the production of prospective scholars from Islamic

boarding schools. This is one of the causes is the reduced portion of learning classic books (yellow book) as in Suteja research.

## 2. Society's Paradigm Against Modernity

In addition to the challenges of realising prospective ulama, people's views of modernization are also challenges. There are still people who reject modernization for various reasons. It may be challenging to evaluate the development of pesantren from the past to the present.

Responding to this fact, Nurcholis Madjid stated that there are four categories for responding to pesantren. The largest group, the pesantren group, is the first and is aware of its value, whether it is good or bad. They believe that what happened just happened and had no significant consequences. The fanatical group, or the group that takes all the benefits for granted and insists on being protected, comes in second. Third, there is a group that struggles with an inferiority complex and develops a superficial attitude in an effort to keep up with the times, which ultimately leads to the destruction of the group as a whole. distinguish clearly which ones should be continued and which ones should be abandoned, and the consequences can change over time.(Madjid, 1997a, p. xiv)

Moving on from Nurcholis Madjid's opinion above, the public's view of the concept of modernity towards pesantren, especially YTSSM, cannot be separated from the pros and cons of the policies issued by YTSSM. Therefore, YTSSM continues to make the best contribution to developing an effective and productive curriculum framework. as in his research (Saihan & El-Rumi, 2021, p. 291) shows that society can influence modernization in pesantren

## 3. Accusations Against National Issues

YTSSM is a pesantren educational institution under UICCI. UICCI is a foundation affiliated with Turkey. More or less, the modernity pattern applied by YTSSM brings Turkish culture into its educational programme. However, this does not mean that YTSSM wants to eliminate the sense of nationalism of its students, who are, incidentally, citizens of the Republic of Indonesia. "Where the earth is stepped on, there the sky is held up" is fitting advice to describe the pattern of modernity from YTSSM.

This has been tested by the journey of YTSSM's struggle to educate the nation's children in the realm of Islamic education, and there is no conflict with national issues. Apart from that, there were national figures who expressed their appreciation and even made recommendations for the existence of YTSSM. This can be seen from the following narration Lukman Hakim



Saifuddin, as the former Minister of Religion of the Republic of Indonesia stated “With this Indonesian-Turkish collaboration, there is a scientific exchange between the Turkish model of education and the homeland model, especially Islamic boarding schools as institutions for the production of scholars and memorizers of the Koran.” (www.tahfidzsulaimaniyah.org)

Based on the statements in the figures above, it can be seen that YTSSM was able to package a good adaptation concept so that it can be accepted and developed in Indonesia.

### **Opportunities and Challenges of the Modernity of the Islamic Boarding School Education System at YTICSU**

Based on the data obtained through interviews with YTICSU managers, several opportunities were found in the flow of modernity, including:

#### **1. Mastery of Information and Communication Technology**

The use of information and communication technology in the modernization of educational institutions has had a positive impact both on the administration of Islamic boarding schools and on the ease of learning facilities and resources, time efficiency, and effort in learning for the students. Information technology, in Murtadha Muthtahari's narrative, "is like a knife; if it is in the hands of the right person, it will generate many benefits, but if it is in the hands of the wrong person, it can cause many problems.”(Arisandi, 2017, p. 244)

YTICSU reacts to advances in information and technology that may give a new colour to their presence in North Sumatra, even on a national scale. Islamic boarding schools are seen by the general public as still having a very limited understanding of technology, especially in terms of using digital technology for teaching.

Based on the explanation above, it is known that YTICSU has designed and implemented a pesantren education system that integrates religious knowledge with general education. Its implementation is inseparable from the use of ICT. This is proven by the existence of information and communication technology lessons as well as the official website belonging to YTICSU, as well as very good social media. This shows that YTICSU responds to opportunities for the development of the pesantren world in a more flexible direction. Finally, it is hoped that later the students will be able to compete with alumni of other Islamic boarding schools and even with alumni of public schools. This ability was born through the integration of knowledge taught in YTICSU.

## 2. Accelerating Scientific Integration

Basically, scientific integration seeks to advance Islam and science side by side to provide a happy, peaceful, and prosperous human life in the order of the progress of science and spiritual intelligence. Integration is not meant to mix things up to reduce their intensity before merging into one body and producing a certain identity. However, what is meant is that mutual acceptance and contribution go hand in hand and do not conflict with each other but function more to fulfil human needs because both can help people enjoy their lives physically and spiritually, not only in this world but also in the hereafter. Islamic teachings rely heavily on knowledge for worship and good deeds. Without knowledge, it will be difficult to practise religious teachings, especially in this globalisation era.(Nurcholis, 2021, p. 116)

Islamic teachings must collaborate with science in order to achieve their goals, as science requires Islamic teachings to guide its application in line with its philosophical goals. Although science is a product of human thought and very useful when protected by piety, it can still be destructive if allowed to operate independently of religion. The statement that Islamic teachings impede the progress of science is not true; on the contrary, science will advance side by side with Islamic teachings, as shown by the progress of Islamic history, which will enable it to create a global civilization.(Ismail, 2022) Scientific integration is not an easy thing, it takes the right steps to implement it (Thoyib et al., 2020, p. 315)

The implementation of learning at YTICSU has implemented scientific integration. Implementation of the integration of all subjects takes place in the classroom by sharing material openly between general and religious subjects according to the theme or lesson plan and linking to the verses of the Qur'an. Supporting activities such as preaching exercises and self-development programmes are carried out outside the classroom. Some steps in developing students' reading and writing skills, as well as memorising the Koran and foreign languages, are accepting new students, developing facilities and amenities, and making special requirements for teacher appointments. The impact of scientific integration encourages teachers and students to continue to achieve, a good academic climate is formed, and the quality of graduates and the image of the pesantren are getting better. Therefore, the importance of an in-depth study to develop an integral curriculum, the importance of writing integral textbooks, the importance of supporting facilities for curriculum formulation and development, and the importance of teaching methodologies are all being continuously developed at YTICSU.

## 3. Growing Competitive Power of Santri

The pesantren education system implemented at YTICSU has given trust to the community as well as to government institutions to act as users or recipients of human resources originating from YTICSU.

As stated by Dr. Charles Rangkuti, deputy director of YTICSU, "Thank God, some of our graduates have studied abroad, such as in Egypt, Libya, and others. There are also those who work in TNI and POLRI institutions."

Based on the explanation above, it can be seen that YTICSU carries out its educational process seriously and consistently in accordance with the vision of YTICSU itself, namely: "To become a competitive tahfiz and national education implementing institution in 2025."(icsumut.com)

Apart from that, YTICSU, as its main curriculum is Tahfiz Al-Qur'an, has produced many huffaz who can be absorbed and empowered in society. Empowering alumni in educational institutions: for example, many YTICSU alumni are asked to teach in several Islamic educational institutions, including Islamic boarding schools, madrasas, tahfiz houses, and non-formal education programmes such as becoming Tahfiz Al-Qur'an teachers at tahfiz houses.

Apart from being Tahfiz teachers, many YTICSU alumni have also been recruited to become imams in various mosques, both in mosques around Medan City and outside Medan City. The mosques are like the Kisaran mosque and others. This request to become an imam is in line with the understanding of the people who want their prayer priest to be the best at reading Tahfiz Al-Qur'an. This is as stated in the following hadith narrated by the Imam Muslim.(Hajjaj, 2006)

#### 4. Community Enthusiasm for the Development of Islamic Boarding Schools

Seeing the increasing public enthusiasm for the pesantren education system, this is a valuable opportunity to recruit many students who will be educated at the pesantren. According to Muhammad Ruslan's thesis research, it is stated that one of the encouragements of santri parents to send their children to Islamic boarding schools, especially Islamic boarding schools that have the Tahfiz Al-Qur'an curriculum is when the television media, especially broadcasting Qur'anic activities anan on a national television station. This activity is called "Little Hafiz Indonesia". This becomes an encouragement for parents to make their children like the children on television.(Syaukani & Ruslan, 2019, p. 525)

YTICSU's development and development in responding to future challenges, encourages the quality of its graduates to be able to compete and spread benefits in society wherever they are. In an effort to improve YTICSU in the future, there are at least three things to prioritize:

- b. Willingness of the community and management to make improvements and adjustments.
- c. Ability to implement an effective learning system
- d. Comprehensive monitoring and evaluation methods.

The three factors mentioned above received the most attention. The administrators and managers of Islamic boarding schools have a strong desire to make basic improvements, so it is likely that the institution will become increasingly known in the community which will have a positive impact on the development of YTICSU

#### 5. Maintain and promote the existence of YTICSU

The ability to respond to social needs is a necessity for managers of educational institutions. This is no exception for pesantren managers. YTICSU, from the beginning of its growth in 1983, was still very simple. Starting with only focusing on Tahfiz Al-Qur'an education, YTICSU actualizes innovation steps in its educational institutions. The need for formal education for people who put their hope in YTICSU was well met. Therefore, the existence of YTICSU can continue to survive the dynamics it faces. This is, of course, inseparable from the implementation of the concept of modernity at YTICSU.

The positive response shown by YTICSU to modernization is also linear with its development and progress. Until now, it has been noted that the number of students is increasing, educators are increasingly qualified in terms of scientific qualifications and educational levels, innovative methods, a comprehensive curriculum, and adequate facilities and infrastructure are needed to achieve the educational goals set by YTICSU. Therefore, the opportunity for modernization at YTICSU is to maintain its existence and develop its activities in the world of Islamic education. The implementation of modernity in a pesantren institution certainly poses a challenge for the educational institution. But on the other hand, modernization can save an institution from "expiring," (Ulinnuha et al., 2021) so if this happens, it will cause the existence of the institution to disappear.

#### 6. Accelerating the Cadreization Process for Future Leaders

The presence of a leader in the future or a generation that is ready to become the next generation is not something that comes by simply laying hands on it. Efforts to make it happen require effort and sacrifice over a long period of time. Modernization at YTICSU gave rise to

curriculum development towards scientific integration. Apart from being equipped with intellectual values, students are also equipped with organisational management skills in Islamic boarding schools. The presence of OSIC provides a more complex cadre for students to develop their abilities. Holistic ability manifests the power of knowledge that is placed in the head (head), impregnated and internalised with Qalb (heart), and gives birth to skill or dexterity (hand).(Yusuf, 2021, p. 1)

Based on the description above, it can be seen that the modernity implemented at YTICSU is able to provide opportunities to accelerate the creation of future leaders. This is in accordance with Siti Rodliyah's research that Islamic boarding schools in the modern era must be able to produce prospective leaders.(Rodliyah, 2019, p. 169)

Furthermore, the challenges faced by YTICSU in modernizing its education system are as follows:

1. The Existence of Instant Programmes Outside Islamic Boarding Schools

In recent years, the development of Qur'anic programmes outside Islamic boarding schools has become increasingly competitive. Many Qur'anic programmes that have sprung up offer various kinds of advantages. The most prominent reason for parents or their children to join the programme is because it seems fast, easy, and instant. This is as expressed by Dr. Charles Rangkuti, MA, "One of the challenges of modernity that is felt by the Islamic Centre is the emergence of instant programmes. It is undeniable that this affects the students' decision not to enter the Islamic boarding school because it is considered that there are programmes that are quicker to memorise the Al-Qur'an."(Ust. Charles rangkuti, 2022)

Based on the explanation above, it can be seen that one of the challenges affecting the number of students at YTICSU is the existence of instant programmes that offer accelerated memorization. For example, within three months, you will have memorised 30 chapters, and so on. This kind of programme is indeed able to attract a lot of public interest. This interest is due to curiosity, among others.(Syaukani & Ruslan, 2019, p. 524)

In addition to the above, Mr. Charles reveals, "Since 2009, the MHQ programme at YTICSU has experienced upheavals. There are those out there who are able to make it free and even give pocket money; they think that this Islamic centre is expensive."(Ustadz Charles Rangkuti, 2022)

Based on the explanation above, it can be seen that one of the challenges YTICSU faces in carrying out its educational programme is competition with other institutions that provide free tuition and pocket money to their students.

## 2. The crisis of cadres of scholars

The modernization of the Islamic education system at YTICSU is able to produce competitive students with a balanced intellectual provision between religious knowledge and general knowledge. In addition to the implications of modernization and all the goodness attached to it, modernization also has an impact on the difficulty and scarcity of cadres of scholars who have deep scientific standards.

This has also happened to YTICSU; if one examines the dynamics from the beginning of its growth to the development stage to date, it has caused a decline in the number of graduates who have in-depth scientific standards. As explained by Prof. Hasan Asari, MA, in his writing, "the impact of modernization is that pesantren no longer produce scholars." (Asari, 2019, p. 149) Sebagaimana dalam (Suteja et al., 2022, p. 121-138.)

Based on the explanation above, it can be seen that the impact of modernization is on the quantity and quality of the production of ulama from the womb of Islamic boarding schools. Therefore, YTICSU continues to maintain Madrasah Tahfiz Al-Qur'an as an educational institution unit that focuses on Tahfiz Al-Qur'an. Through the Madrasah Tahfiz Al-Qur'an, it is hoped that the scarcity of these ulema productions can be resolved in the future.

## 3. Availability and Readiness of Human Resources

Responding to the current modernization that is happening at YTICSU is not as easy as turning the palm of your hand. In the initial phase of YTICSU's growth, human resources, or especially the existing educators, were still categorised as directly proportional to the educational programmes implemented and the scientific capacity of the educators. As for the educational programme during the early days of YTICSU's establishment, as explained in the paragraph on the history of YTICSU's growth, it was previously explained that the institutional units cared for by YTICSU were the clerical cadre programme and the Madrasah Tahfiz Al-Qur'an programme. The human resources that existed at that time were classified as very qualified for carrying out educational tasks in order to realise YTICSU's educational goals.

When the government implemented a policy that required educators to meet the educational requirements of at least having completed an undergraduate or undergraduate education programme, this triggered dynamics among educators at YTICSU. This is as stated by Dr.

Charles Rangkuti, Deputy Director of YTICSU, "The problem of human resources in Islam arises when there is a government regulation that requires educators to meet the minimum qualifications as educators with a bachelor's degree or bachelor's degree. Many educators are confused about responding to this policy."

Based on the explanation above, YTICSU administrators have started encouraging their educators to complete a minimum education level of S1. This shows that YTICSU is an educational institution that responds to the concept of modernity in implementing its education for the development of a better institution. YTICSU hopes that by increasing the academic degrees of the ustaz, the quality of education at YTICSU will improve.

Educators at YTICSU continued to experience improvement when YTICSU responded to requests from students' parents to conduct formal education at the SD IT, Tsanawiyah, and Aliyah levels. Until now, efforts to improve the quality of educators at YTICSU have been getting better. This is indicated by the academic degrees of the teachers at YTICSU: almost all of them are bachelors, then there are several teachers who have completed their master's (S2), and some have even completed their doctoral (S3).

Based on the description above, it shows that YTICSU prioritises the values of modernity in implementing its education. In addition to the challenges above, the implementation of the modernization of the Islamic boarding school education system is also, of course, directly proportional to the opportunities.

## **E. CONCLUSION**

This research shows that the challenges and opportunities for modernizing the Islamic boarding school education system at YTSSM and YTICSU are addressed effectively by YTSSM and YTICSU so that their institutions continue to survive in the stream of modernization. The opportunities and challenges of modernizing the pesantren education system at YTSSM and at YTICSU can serve as a reference for other pesantren educational institutions as well as other Islamic educational institutions.

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