

The Contribution of Islamic Boarding Schools In Advancing Islamic Education In Indonesia (Case Study of Al Huda Islamic Boarding School Gorontalo)

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ABSTRACT

To further Islamic education in Indonesia, Islamic boarding schools play a crucial role. The purpose of this research is to determine the positive and negative effects that Al Huda Islamic Boarding School Gorontalo has had on the local community and to assess the role that the school has played in furthering Islamic education. The researchers used a case study methodology, gathering information via observation, interviews, and document analysis. We use qualitative methods to examine the data. The findings demonstrate the crucial role that Al Huda Islamic Boarding School Gorontalo has played in promoting the state of Islamic education. They provide a comprehensive religious education that covers the Quran, Hadith, fiqh, and aqidah. In addition, this Islamic Boarding School also promotes the development of values and morality, developing a responsible and decent moral generation. This research provides more evidence that Islamic boarding schools like Al Huda Islamic Boarding School Gorontalo in Indonesia are crucial to the development of Islamic education. They have produced a generation with strong faith, morals, and minds. This Islamic boarding school in Indonesia does more than just teach its students about Islam; it also fosters community growth and religious tolerance. When it comes to improving Islamic education and Indonesian society as a whole, Islamic boarding schools play a pivotal role.

Keywords: Islamic Boarding Schools; Islamic Education; Al Huda Islamic Boarding School

A. INTRODUCTION

Some of the most influential Islamic educational institutions in Indonesia are Islamic boarding schools (Fathurrochman et al., 2020; Afista & Abu Bakar, 2021; Rita Yulia Anggraini et al., 2022; Noor Rani et al., 2023; Ardyansyah et al., 2023). Indonesia's Islamic theological, ethical, and cultural knowledge has flourished thanks in large part to the country's long tradition of Islamic boarding schools (Thahir, 2014; Das et al., 2016; Abdullah, 2020). One of the ways in which Al Huda Islamic Boarding School Gorontalo advances Islamic education in Indonesia is by providing a model for other boarding schools to follow.

The purpose and results of Pondok Pesantren Al Huda Gorontalo in improving Islamic education in Indonesia will be discussed in this introductory section. Pondok Pesantren Al Huda Gorontalo is only one example of the many Islamic boarding schools in Indonesia that work to maintain and strengthen Islamic culture by teaching students about Islam from a young age. There has been significant progress in Islamic education in Indonesia thanks in large part to the efforts of Islamic boarding schools like Pondok Pesantren Al Huda Gorontalo, which serve as communal institutions that shape how Muslims think about and practice their faith.

We'll give you a quick rundown of the Al Huda Gorontalo Islamic Boarding School and some context on the history of Islamic education in Indonesia and its significance in modern culture. As a case study, we will discuss how Pondok Pesantren Al Huda Gorontalo exemplifies the function of Islamic boarding schools in creating Islamic knowledge in the society and how they contribute to increasing the quality of Islamic education. By doing this study, we may get a better appreciation for the role that Islamic boarding schools like Pondok Pesantren Al Huda Gorontalo play in promoting Islamic education in Indonesia.

The historical history of Islamic education in Indonesia is rich and varied, reflecting the impact of Islam that has existed for millennia across the island. There are various landmark moments that define the development of Islamic education in Indonesia. Arabs, Indians, and Chinese merchants and missionaries brought Islam to Indonesia in the seventh and eighth century AD (Buseri, 2015; Wade, 2019; Asroni, 2022). Islam expanded relatively without violence in Indonesia, and the form of the religion that found favor in the archipelago drew heavily from indigenous traditions. Islamic kingdoms such as Sumatra's Samudera Pasai and Java's Majapahit established in Indonesia in the 13th century. These dynasties helped finance the construction of mosques and the development of Islamic educational systems.

In the 16th century, Indonesia became the first country to establish Islamic boarding schools (Daulay & Tobroni, 2017; Roqib, 2021; Hambali, 2022). These schools are hubs of Islamic education, offering courses in theology, Arabic, and other related disciplines. They

played a vital role in advancing Islamic education in Indonesia and disseminating Islamic spiritual knowledge. Islamic schools struggled throughout the time of Dutch colonial rule. However, Islamic boarding schools continue to play a crucial role in preserving and propagating Islamic values (Zakaria, 2007; Salim, 2015; Noor Rani et al., 2023). They also served as nerve centers for the resistance movement. Islamic education in Indonesia developed after the country's independence in 1945. The government of Indonesia understands the significance of Islam and works to include Islamic education within the country's formal curriculum. In this time, numerous Islamic institutions and Islamic universities were built. Islamic education advanced throughout the Reformation period (1998-present). To keep up with the times, many contemporary Islamic boarding schools educate students according to a set curriculum.

The spread of Islamic schools in Indonesia is increasing. Islamic boarding schools continue to play a significant role in preserving Islamic culture, educating future Muslims, and disseminating the principles and values of Islam to the wider world. Islamic boarding schools have played a crucial role in spreading knowledge of Islam and educating future generations about the religion throughout Indonesia's history (Pohl, 2006; Zakaria, 2007; Azra, 2015). Islamic boarding schools, such as Pondok Pesantren Al Huda Gorontalo, are at the forefront of preserving and developing Islamic teachings in Indonesia. Islamic education is crucial in society, especially in a country with a majority Muslim population like Indonesia. Islamic education is not only about religious teachings but also about creating individuals who are moral, intelligent, and active in building a just and harmonious society (Alfiyanto et al., 2023). Therefore, Islamic education has a significant role in shaping a better culture in Indonesia and worldwide.

Al Huda Islamic boarding school Gorontalo is one of the Islamic boarding schools spread throughout Indonesia, which has undergone various changes along with the rapid development of the times. It is due to internal factors and changes in perception among cottage caretakers in response to something new to the value order and social behavior among various elements, especially regarding activities related to the education system. All these changes are inseparable from efforts to improve and maintain the existence of Islamic boarding schools in society, which aligns with the guidance and challenges that come from outside Islamic boarding school products. Thus, how far the change will depend on the willingness and ability of leaders to respond to community guidance and how committed they are to the values that have been the reference material of education so far.

Historically, the Al Huda Islamic boarding school in Gorontalo was initially known as Al Fatah, established in 1929. Regarding the previous education system, Ahmad (2023) explained: At that time, the education system was still in the form of a recitation park, then in 1961, it was integrated with the government curriculum to become the Al Huda Islamic Boarding School. The renewal was the late Ali Abdullah bin Abdulrahman bin Awad Los Jibrán. Al-Huda Islamic Boarding School Gorontalo City experienced development in 1962 thanks to the collaboration between the community and managers, especially Gorontalo people of Arab descent, who donated cash and building materials together. Seeing this development, the Gorontalo City Government recognized and granted operational permission to establish Islamic boarding schools (Ahmad, 2023).

Al Huda Islamic Boarding School Gorontalo has collaborated with the central Islamic boarding school Al Khairat in Palu since 1989. Al Huda Islamic Boarding School Gorontalo has produced cadres as teaching staff until now. When the Islamic boarding school renewed with the establishment of Madrasah Tsanawiyah and Madrasah Aliyah, the government, in this case, agencies such as the Ministry of Religious Affairs and the Ministry of National Education, participated in helping procure teaching staff and other facilities. For this development, the Al Huda Islamic boarding school in Gorontalo city uses two curricula, namely the cottage curriculum and the curriculum of the Ministry of Religious Affairs and the curriculum of the Ministry of National Education, as part of efforts to update the pesantren towards a reliable quality of education.

B. METHOD

This study used a qualitative descriptive approach (A. Lambert & E. Lambert, 2012; Doyle et al., 2020). The collections were carried out through interviews, observations, and the collection of related documents and literature. Conducting interviews with stakeholders (such as pesantren leaders, teachers, alums, or students) is an essential method of gaining a first-hand view of the pesantren's contribution. Interview questions range from the history of pesantren educational programs to their impact on society. Conducting direct observations at Al Huda Islamic Boarding School allows researchers to see how the pesantren operates, the teaching methods used, and the interaction between learners and educators. The statement also helps to understand the culture and environment of pesantren. Meanwhile, in document analysis, researchers collect and analyze related documents, such as educational programs, curriculum, historical records of pesantren, student achievement results, and publications issued by pesantren. This document can provide important contextual information.

Once the data is collected, data analysis is a crucial step in the research method. Researchers use various analytical tools, such as document content analysis and thematic analysis for interviews (Vaismoradi et al., 2016; Vaismoradi et al., 2013). Meticulous research methods are essential in ensuring that researchers gain accurate and in-depth insights into the contribution of Pondok Pesantren Al Huda Gorontalo to Islamic education in Indonesia.

C. RESULTS AND DISCUSSION

The Role of Islamic Boarding Schools in Shaping Islamic Understanding Among the Community

Islamic boarding schools have a very significant role in shaping the understanding of Islam among people in Indonesia (Thahir, 2014; Roqib, 2021; Zukdi et al., 2022). Boarding schools with an Islamic orientation teach students about Islam and prepare them for life as Muslims. The following aspects provide a setting conducive to students' gaining a deeper and more nuanced understanding of Islam. 1) The Quran: The sacred book of Islam, the Quran, is taught and memorized at Islamic boarding schools. Reading, pronouncing, understanding, and interpreting the Quran are all topics covered in Islamic studies. This aids their investigation of the Quran's underlying religious teachings. Hadith, the sayings and stories of the Prophet Muhammad, are also taught at Islamic boarding schools. A student's understanding of the sunnah (the behaviors and teachings endorsed or exemplified by the Prophet) and of Islamic law is greatly enhanced by their familiarity with Hadith. Quranic passages are explained and interpreted in a book called Tafsir. For a deeper understanding of the Quran's content and context, students in Islamic boarding schools read a variety of tafsir authored by eminent scholars. 4) Jurisprudence (Islamic Law): The study of fiqh encompasses a comprehension of Islamic rules, such as the ordinances of worship, muamalah (transactions and commerce), marriage law, and inheritance law. It teaches them how to put Islamic teachings into practice in their daily lives. The fifth pillar, Aqidah, or belief, is the Islamic worldview. Topics covered at Islamic boarding schools include tawhid (monotheism), nubuwwah (prophecy), the hereafter, and predetermined destinies. It served to strengthen their faith. In addition to kalam (Islamic theology), sufism (Islamic mysticism), Islamic history, and other religious sciences, the emphasis and curriculum of each pesantren determines which religious studies are emphasized and taught. This comprehensive method aids students in grasping Islam in all its nuanced complexity. They have a firm grasp of the tenets of a variety of faiths and can apply them to their own lives and situations with ease. With this deep understanding, students are

expected to become responsible religious leaders who can practice Islam correctly in their daily lives and spread the teachings of Islam to other communities.

Pesantren often applies teaching methods involving the sanad tradition, in which religious knowledge is passed from teacher to student through a series of generations (Bizawie, 2015; Purwanto et al., 2022). It ensures continuity and continuity of accurate and authentic understanding of Islam. The sanad tradition or chain of sanad is an essential Islamic teaching method many pesantren use. This concept includes transferring Islamic religious knowledge from generation to generation through a succession of teachers and students. The sanad tradition is an important part of preserving the integrity of religious teachings and ensuring that they are passed on accurately. Islamic boarding schools provide a feeling of Islamic culture in addition to the religion. These include customs, social norms, and ethics that conform to Islamic values. This education helps individuals live according to everyday Islamic principles (Zaki et al., 2020; Ihsan et al., 2021; Roqib, 2021)

Providing cultural and cultural insights in Islamic boarding schools is essential to Islamic education (Supriyanto et al., 2022; Wirawan, 2019; Huda et al., 2020). It reflects that Islamic religious education is not limited to understanding spiritual teachings but also includes mastery of ethics, social norms, and cultural traditions following Islamic values. Pesantren often teaches various schools (understanding Islamic Law) and approaches to understanding Islam. Students may learn to appreciate the diversity of Islamic thought and practice. In Islamic boarding schools, students are exposed to a variety of madhhabs (schools of thought on Islamic law) and pedagogical techniques to learning about Islam. Its goal is to promote a more nuanced understanding of Islam and a more tolerant stance toward disagreement within the religion.

Students in Islamic boarding schools are taught to have moral convictions and exhibit leadership qualities (Junaidi et al., 2018; Manshuruddin et al., 2019; Muniroh, 2021). They instill admirable traits in their students, such humility, honesty, kindness, and tact. It shapes them into contributing members of society. Islamic boarding schools also train students to play a role in society. They motivate students to become leaders and contribute to social development, especially in Muslim societies. Leaders in the Islamic community generally come from boarding schools. Hafiz of the Quran and future religious experts are commonly nurtured at Muslim boarding schools. They produce potential Islamic community leaders and educators. Humanitarian virtues like kindness, empathy, and fairness may be taught in Islamic boarding schools. It's crucial for spreading the values of acceptance and unity among people.

In these many ways, Islamic boarding schools play a role in forming a thorough grasp of Islam, sustaining the continuation of Islamic principles, and generating people who become

the backbone of the Muslim community. Indonesian society still looks on Islamic boarding schools as a bulwark of religious teachings and a keeper of cultural identity (Hefner, 2016; Yumnah, 2021). Boarding schools that teach Islam are called Islamic boarding schools. They provide an atmosphere conducive to learning about the Islamic religious disciplines, including the Quran, Hadith, tafsir (understanding of the Quran), fiqh (Islamic law), aqidah (belief), and more.

The Quran, the Muslim scripture, is taught and memorized at Islamic boarding schools. Reading, pronouncing, understanding, and interpreting the Quran are all topics covered in Islamic studies. This aids their investigation of the Quran's underlying religious teachings. This in-depth approach helps pupils to comprehend Islam in all its intricacies. They have an appreciation for religious tenets and can consider, interpret, and apply them in their own lives and communities. It is hoped that by developing such an in-depth knowledge, students would go on to become devout Muslims and religious leaders in their communities.

The sanad tradition of Islamic pedagogy emphasizes the transmission of religious knowledge from one generation to the next, and is often used at Islamic boarding schools. It safeguards the upkeep of a genuine Islamic perspective across time. An integral part of the curriculum at many Islamic boarding schools is the sanad tradition, often known as the chain of sanad. The idea encompasses the passing on of Islamic religious teachings from teacher to student over the course of many generations. The sanad tradition is vital to the proper comprehension and transmission of religious teachings because it serves as a check on the veracity of the spiritual information being passed on. Islamic boarding schools may guarantee their students get reliable and genuine Islamic religious education by following the sanad tradition (Ritchey & Muchtar, 2014; Meriza et al., 2022). In addition to leaving a lasting legacy of knowledge, this practice ensures that future generations continue to have an accurate grasp of Islam.

Islamic boarding schools educate students about the religion and culture of Islam (Sidiq & 'Uyun, 2019; Solihin et al., 2020; Ihsan et al., 2021). It encompasses morality, ethics, and other societal standards that are consistent with Islam. This training aids students in conforming their daily lives to Islamic precepts. It is crucial for Islamic boarding schools to teach their students about Islamic culture. It demonstrates that learning about Islam is about more than just theology; it also entails being well-versed in the social and cultural standards that are based on Islamic ideals (Alfiyanto, 2020). The following further explains, providing artistic and cultural insights into Islamic boarding schools. Islamic boarding schools help students understand and respect Islamic rules, including social norms, ethics, and values reflected in the daily lives of

Muslims. It involves understanding how to adhere to ethics and customs in various aspects of life, such as marriage, death, and worship.

Providing cultural and cultural insights in Islamic boarding schools helps create individuals who not only master the religion of Islam but also understand how to live according to Islamic values in a diverse society. It makes citizens who are ethical, tolerant, and able to nurture Islamic culture and incorporate it into their daily lives. Islamic boarding schools often teach various schools (understanding Islamic Law) and approaches to understanding Islam. It enables students to develop a broader understanding and tolerance of dissent in Islam.

The Contribution of Islamic Boarding Schools to Improving the Quality of Islamic Education

Islamic boarding schools' contribution to improving the quality of Islamic education is significant and diverse (Isbah, 2016; Abdullah, 2020; Ibnu et al., 2022; Maula et al., 2022). Here are some essential points explaining Islamic boarding schools' contribution in this regard. Islamic boarding schools are centers of learning the Quran and Hadith. The santri (students) are taught to understand and memorize the Quran and study Hadith. It helps in a deep understanding of the teachings of Islam. In addition to religious education, Islamic boarding schools also focus on developing morals and morality. It incorporates Islamic morals, ethics, and other society norms. Students may better adapt their everyday lives to Islamic teachings with the help of this education. It is imperative that students at Islamic boarding schools learn about Islam and Islamic culture. It shows that understanding Islam is requires more than simply theology; it also necessitates familiarity with the social and cultural norms that stem from Islamic principles.

Islamic boarding schools often accept students from various ethnic, cultural, and social backgrounds. It helps in understanding and appreciating the diversity of society, as well as promoting inter-religious tolerance and harmony. Many Islamic boarding schools are active in social activities and community empowerment, such as health, education, and economic development programs that help the surrounding community (Sulisno & Abdullah, 2019; Khaerul Umam & Mubarak, 2023; Safei & Himayaturohmah, 2023). In many cases, Islamic boarding schools have become innovation centers in Islamic education and helped improve the quality of Islamic education in Indonesia. They played an essential role in maintaining and combining the Islamic tradition with modern science.

Forms of Education System Innovation at Al Huda Islamic Boarding School Gorontalo

Pesantren is an Islamic educational institution that teaches Islam, and the goal is not only to enrich students' minds with Islamic texts and explanations. However, to elevate morals, train and heighten spirits, respect spiritual and human values, and teach them honest and moral attitudes and behaviors (Alfiyanto et al., 2023; Ikhwan et al., 2023). To update its education system, Pondok Pesantren Al Huda Gorontalo involves all components of education in the pesantren, especially teachers and students directly related to learning activities. Based on the results of research conducted by the author at the Al Huda Islamic Boarding School in Gorontalo City, several things can be raised about the renewal of the education system based on the results of following the interview: The innovation of the education model applied at the Al Huda Islamic boarding school Gorontalo combines two education systems: “Madrasah education at the kindergarten, mi, mts, and MA levels, which is carried out formally in the morning. Second, the Islamic boarding school education system is carried out in the afternoon and evening (Umar, 2023).”

Efforts to improve the quality of Islamic boarding school education are increasingly urgent guidance because, in the free market era, Islamic boarding school alums are required to be able to compete. Islamic boarding schools do not have to close themselves but must be open by following the guidance of the times. It is confirmed by Ladiku (2023), who suggests that: “The competitive ability of Al Huda and female students is only possible if the students are qualified. Thus, to increase human resources, students in applied management must always refer to society's relevance to the changing trend (Ladiku, 2023).”

Therefore, in order not to fixate on the condition of one quo and even retreat backward, the only possibility that cannot be negotiable anymore is the awareness of anticipatory steps from the management of Islamic boarding schools in the future by innovating and developing educational materials, learning methods, and leadership that always refers to the needs of the community in general and the needs of students in particular. Thus, pesantren will increasingly exist in anticipation of changes and the rolling era of modernization and globalization.

Supporting the above argument, Abdurrahman Mas'ud's book *Dynamics of Pesantren and Madrasah* suggests that innovation and development of pesantren education may not come by itself but must be pursued (Mas'ud, 2002). Philosophically, this omena, when consulted with the Qur'anic postulates, always directs innovation and development, showing that innovation and development with a trend of change in a more positive direction is essential. This is especially true in an environment and education system adopted by Islamic boarding schools.

In particular, the education system that applies at the Al Huda Islamic boarding school in Gorontalo City refers to the national education system, which combines the Ministry of Agriculture curriculum, the National Education curriculum, and the cottage curriculum. It is concrete evidence that Islamic boarding schools, in terms of implementing education, are inseparable from the national education system. This statement is reinforced by the results of the author's interview with Nazarudin Ladanu, who affirmed: "The Al Huda Islamic boarding school's implementation of its education system refers to the national education system, which combines the Ministry of Agriculture curriculum, the National Education curriculum, and the Islamic boarding school out curriculum (Ladanu, 2023)."

Based on the interview results, the author assumes that the education system that applies at the Al Huda Gorontalo Islamic boarding school has been in line with the dynamics of people's lives. Where the pesantren always makes changes, especially regarding the implementation of education. Thus, the Al Huda Islamic boarding school in Gorontalo has adopted a formal education system organized by the government (Depag and Diknas curriculum and the curriculum applicable in the Al Huda Islamic boarding school in Gorontalo). According to the results of the author's interview with Surahmin Alinti: "Since the government rolled out the curriculum, both the competency-based curriculum (KBK) and the Competency-Based Curriculum (KTSP), the Al Huda Islamic boarding school in Gorontalo City has always followed the development of these curricula (Alinti, 2023)."

From this statement, the researcher concluded that the curriculum applied at the Al Huda Islamic boarding school in Gorontalo City continues to follow changes from KBK to KTSP today. As a formal educational institution, this effort is a tangible form of reform in the cottage. Mas'ud (2023) explained that in traditional education institutions, the curriculum is one of the main components used to determine learning content, direct the process of educational mechanisms, benchmarks for success, and quality of educational outcomes in Islamic boarding schools. In this case, Lanti (2023) also explains: "The development and dynamics of the curriculum are often unable to keep up with the pace of development of society. Therefore, continuous curriculum improvement must occur (Lanti, 2023)."

Next, is the Al Huda Islamic boarding school updating its education system in Gorontalo city? From these questions, Katili (2023) said, "Pondok Pesantren Al Huda Gorontalo has made changes to various breakthroughs and updates in the field of education. It is intended to arouse the students' passion and enthusiasm in understanding the teachings of Islam kaffah because the changing times demand a renewal of the education system at the Al Huda Islamic Boarding School (Katili, 2023)."

The same thing was also expressed by one of

the students at the Islamic boarding school, who said: “This Al Huda Islamic boarding school gives satisfaction, comfort, and eagerness to study here. It is due to the education system in which updates are constantly carried out tailored to students' needs, such as computer science tutoring, deepening learning, Arabic, and English, and several other activities that nuance progress (Sari, 2023).”

Thus, advances in science and technology have given a breakthrough or changed the human mindset to keep up with the times. Pesantren is always required to provide educational institutions following the wishes of the community; however, the vision and mission of Pesantren to produce virtuous Muslim intellectuals must also be put forward. The Al Huda Islamic boarding school will always be an ideal educational institution. It will continue to exist because, so far, it has never been abandoned by the community of education users. To modernize education, the traditional learning system (halaqah) that applies at the Al Huda Islamic boarding school in Gorontalo City began to be balanced with the modern learning system. It can be seen from the curriculum of the Al Huda Islamic Boarding School in Gorontalo City, which provides Islamic science subjects and modern sciences that are accommodated from the curriculum of the National Education Office and the Ministry of Religion. In this regard, Anis Domili expressed: “Familiar subjects are the MAFIKIBI group, such as mathematics, physics, chemistry, and English being these subjects. In addition, religious subjects were retained as such.”

This information is also reinforced by Lumoto (2023), who says: “In the Al Huda Islamic boarding school in Gorontalo City, in the renewal of its education system, the learning system centered on a *kiayi* gradually began to decrease., the Islamic boarding school organizes general education in it also both in the form of *madrasah* (Islamic characteristic public schools under the auspices of the Ministry of Religion) and public schools under the auspices of the Ministry of National Education at various levels, namely from the elementary level, SDB, MI, MTS, and MA have recruited many college graduates, especially from both private Islamic universities and State Islamic Institutes (IAIN) and also public universities by maintaining teaching staff.”

Al Huda Gorontalo has made various breakthroughs based on the two statements above. However, according to the author, these changes do not at all make the Islamic boarding school from its traditional role as an institution engaged in Islamic education or an Islamic boarding school that constantly maintains the purity of its original identity as a place to explore religious sciences (*tafaqquh fi al-din*) for its students. Even with a model like this, the students will become children of the nation who genuinely have scientific and Islamic integrity, so the Al

Huda Islamic boarding school in Gorontalo City is expected to become an educational institution and social institution. Alternatively, as mentioned in the term *pesantren*, the tradition of "recitation of the yellow book" has always been a transmission of Islamic treasures of knowledge. To convince this statement, the author has interviewed a community leader who lives around the cottage. Hidayat (2023) affirms: "According to my observation, the Al Huda Islamic boarding school in Gorontalo City today differs significantly from the previous one. The difference lies in the education system applied. In the past, it was only focused on *pesantren* subjects. Still, now, because of the guidance of the times, the management of the *pesantren* has tried to include general subjects that are needed for its students, such as learning computer science for male and female students (Hidayat, 2023)."

In addition to these arguments, Sulfa Potiua also explained that: "Every manager of the Al Huda Islamic boarding school in Gorontalo City agreed to advance this Islamic boarding school, so the *pesantren* curriculum was changed back from 30% to 25% while 75% became the Depag and Diknas curriculum. However, in terms of improving the competence of education, in general, it is still relatively low. It is due to the lack of training attended by them. However, a few are already actively attending every training, such as educational seminars or workshops."

In the form of renewal, as previously explained, the researcher asked the question: in updating the education system, what steps were taken by the management of the Al Huda Islamic Boarding School in Gorontalo City? From this question, the author received several explanations from informants, including Ahmad (2023), explaining: "Internally, the education and da'wah foundation of the Al Huda Islamic Boarding School in Gorontalo City collaborates with the management of the foundation to make improvements in the form of preparing human resources by establishing cooperation with educational institutions including cooperation with the Indonesian Muslim University (UMI) Makassar, Gorontalo State University, and MAN Insan Cendekia."

Ato (2023) stated that in reforming the education system, the steps taken by the Al Huda Gorontalo Islamic Boarding School, namely: "By improving the professionalism of its teaching staff, either by providing opportunities to continue education or through various subject teacher training and providing representative learning facilities. Meanwhile, externally, the Pondok Pesantren Al Huda Gorontalo City always coordinates with the Regional Office of the Gorontalo Provincial Religious Affairs Department and the Gorontalo City Religious Affairs Department. On the one hand, uniformizing learning tools by referring to the parent KKM. In this case, following the level of education in the Al Huda Islamic Boarding School in Gorontalo

City starting from the level of education in the Al Huda Islamic Boarding School in Gorontalo City starting from the kindergarten, sdb, mi, MTs, MA levels (Ato, 2023).”

The same thing was also said by Buo (2023), who said: “The Al Huda Islamic boarding school in Gorontalo City always opens up with madrasahs in Gorontalo Province and public schools in Gorontalo City to improve the quality of education for students.” According to Katili (2023), Al Huda Islamic Boarding School Gorontalo has educational institutions at the kindergarten, sdb, mi, mts, and MA levels. The establishment of this institution is intended as a form of effort and strategy to make Pondok Pesantren Al Huda Gorontalo City a modern educational institution. From the information above, the researcher believes these steps are concrete evidence that the Al Huda Islamic Boarding School Gorontalo has updated its education system in response to the outside world's and society's demands. In this way, pesantren still function as pesantren in the sense of a place of education and teaching for students who want to obtain in-depth Islamic religious education. As well as being a madrasah for children in the Al Huda Islamic Boarding School in Gorontalo, establishing a madrasah in the cottage has at least legitimized its students in Depag and Diknas so that students have comprehensive access not only to continue their education to higher levels but also to the opportunity to get jobs.

The author also assumes that the steps taken by the Al Huda Islamic Boarding School in Gorontalo City above are a step forward and bold in building its Islamic boarding school as a modern Islamic educational institution with excellence in IMTAK and Science and Technology. One example of his subjectiveness in building the Islamic boarding school is that the students must always devote themselves to the community during or after their studies there, as stated by one of the students, who confirmed: “In this Islamic boarding school, it has been assigned to the students to provide community service. It is reflected when we are assigned to give ta'lim (recitation) through Friday sermons every week or lecture assignments during one month of Ramadan (Sari, 2023).”

The explanation stated above is very much in line with the assumptions built by Amin Haedari (2006), which says that pesantren should be used as agents of change, as intermediary institutions that are expected to act as dynamic actors and catalysts for human resource empowerment, drivers of development in all fields, and the development of science and technology in welcoming the global era. Moreover, this is where change penetrated the world of pesantren. As for the fundamental reason that the Al Huda Islamic Boarding School Gorontalo updates its education system, as Ladanu (2023) said, the Al Huda Islamic Boarding School in Gorontalo City is no longer permanently bound to the cottage tradition. However, it

is expected to be able to answer the demands of the world of education globally so that later, the students are expected to display comprehensive diversity and not radical religious practices. The Al Huda Islamic boarding school in Gorontalo City can produce graduates who master science and technology imbued with Al-Kharimah morals and will naturally be in demand by the community in the future.

The reasons stated above, according to the author, are very logical. Lately, the existence of pesantren, especially the learning system, has received a lot of "spotlight" from modernism, which seems to discriminate against the presence of pesantren. For example, the assumption that the pesantren only studied religious sciences and did not study general sciences at all. Although this assessment has an element of injustice, the author concludes that the spiritual quality of the students must be able to display polite ways and away from excessive fanaticism. Establishing madrasahs in the Islamic boarding school environment is a wise step so that there will be no more dichotomy between cottages, madrassas, and public schools.

Starting from the previous presentation, the author concludes that among the forms of changes in the education system of the Al Huda Islamic boarding school in Gorontalo City is integrating general education and religious education by combining two education systems, madrasah education carried out in the morning and the Islamic boarding school education system which is carried out in the afternoon and evening. In addition, the Al Huda Islamic boarding school has adopted a formal education curriculum system organized by the government (Depag and Diknas), balancing the traditional learning system (halaqah) with the modern learning system.

D. CONCLUSION

Like many other Islamic boarding schools in Indonesia, Al Huda Islamic Boarding School in Gorontalo has significantly contributed to advancing Islamic education. Al Huda Islamic Boarding School focuses on in-depth religious education, including teaching the Quran, Hadith, fiqh, aqidah, and other Islamic sciences. It aids in the formation of a new generation that is well-versed in Islamic principles. The cultivation of moral character is also a priority at this pesantren. The Islamic faith instills in Santri a sense of personal responsibility, honesty, and high morals. In addition to religious instruction, this pesantren also provides classes in broad sciences like as mathematics, natural sciences, and languages. It equips them with the knowledge they need to succeed in the contemporary world. Leadership education is a priority at Al Huda Islamic Boarding School. They provide students a chance to become involved in civic and spiritual life, as well as local improvement projects.

The pesantren also plays an active role in empowering the local community and fostering social values and tolerance via its participation in a wide range of community-based activities. The cultural, racial, and religious variety of its student body is a strength of Pondok Pesantren Al Huda Gorontalo. It's a huge help in spreading religious acceptance and unity throughout Indonesia. Pesantren like Pondok Pesantren Al Huda Gorontalo in Indonesia are vital to the development of Islamic education and the cultivation of a morally and intellectually robust new generation of Muslims. In Indonesia, they have helped to spread religious tolerance and encourage communal growth.

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