Islamic Boarding School Education and Its Renewal According to K.H. Abdullah Syukri Zarkasyi

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Abstract: Education is currently faced with problems of crime and deviant behavior, which hinder the effectiveness of teaching Islamic teachings. Effective educational management and experienced leaders are required. One solution is to implement an integrated curriculum as proposed by KH. Abdullah Syukri Zarkasyi in reforming Islamic boarding school education. This research aims to understand the concept of Islamic boarding school education and its renewal according to KH. Abdullah Syukri Zarkasyi. This type of research is qualitative, using the literature review method by obtaining data through journals, books, and documentaries and comparing, contrasting, and critiquing data using thematic analysis techniques. The research results show that according to K.H Abdullah Syukri Zarkasyi, good Islamic boarding school education is based on the values of the five souls of Islamic boarding schools and is total. The reform of Islamic boarding school education that he proposed was rooted in the concept of the five souls of Pondok Modern Darussalam Gontor. K.H. Abdullah Syukri Zarkasyi emphasized three fundamental things in this reform: the totality of life in education, integral education, and Islamic boarding school education orientation.

INTRODUCTION

Education allows humans to realize their potential (Alam, 2015; Burga, 2019) and develop into better individuals (Asfar et al., 2020; Burga, 2019; Slamet, 2008). Unfortunately, in today's reality, education often fails to shape character according to its goals (Chairiyah, 2014; Hermanto, 2020), as can be seen from criminal acts and behavior that do not follow reason (Inanna, 2018). The role of education should be to shape humans according to the teachings of the Islamic religion (Buhori, 2014). However, many educational institutions need help with quality and ineffective management (Agustang et al., 2021). Effective management and experienced and knowledgeable leaders are needed to improve the quality of education (Kurniawati, 2022). One solution is the implementation of an integrated curriculum, as Islamic education figure Mahmud Yunus pioneered (Bunyamin, 2019). He founded the Religious Teacher Education, which supports religious education under the Ministry of National Education (Abdullah, 2020) and promotes the method of teaching Arabic directly (*at-tariqah al-Mubashirah*) (Abdullah, 2020), as well as producing graduates proficient in Arabic on a par with graduates of Cairo's Al-Azhar University (Supriadin, 8 C.E.).

K.H. Imam Zarkasyi, a charismatic Indonesian cleric, was a student of Mahmud Yunus. He actively developed Islamic boarding school education methods, especially at Pondok Modern Darussalam Gontor, where educational experiments were carried out (Nurdianto, 2017; H. F. Zarkasyi, 2020). The thoughts and ideas of K.H. Imam Zarkasyi passed on education to his son, K.H. Abdullah Syukri Zarkasyi (Fitriawan, 2011). One of the concepts adopted from his father is that Islamic boarding schools are places of education, especially in the context of the Islamic religion, with a dormitory pattern (Faj et al., 2023). In this concept, a Kyai is the central figure, the mosque is the center of all activities, and teaching, especially

of the Islamic religion, is supervised and controlled by a Kyai as an example for the students to follow (Attamimi et al., 2023; Faj, 2011; Faj et al., 2023).

In the thoughts of K.H. Abdullah Syukri Zarkasyi regarding education, he emphasized the aim of teaching: to prepare students to be mature and ready to face life in society according to their talents and skills (Alamin, 2020; Bahroni, 2012). This view aligns with the hadith of Rasulullah SAW, which means "the best human beings are those who are useful to others." With this view, K.H. Abdullah Syukri Zarkasyi directed his students not to focus too much on one field or career. However, with the knowledge gained, it is hoped that they can become provisions in developing their potential and establishing their life goals in society (OK et al., 2023; Supriadin, 8 C.E.).

K.H. Abdullah Syukri Zarkasyi, recognized as a respected and influential scholar in Indonesia, was inspired by his father's success in expanding education and always looked for innovations in Islamic education. Almost all aspects of education, including curriculum, management, and positive mental attitude, show the influence of the innovative ideas he introduced (Dacholfany et al., 2024). The curriculum in educational institutions, such as Islamic boarding schools, must reflect the goals of education. This curriculum must integrate religious knowledge with contemporary science, supported by Arabic and English proficiency in speaking, writing, and other contexts. A pragmatic functional approach in the field of methodology must be applied, emphasizing the ability to apply or practice each scientific topic taught, especially in the Arabic and English language domains. Overall, this aims to overcome the lack of interest of Islamic boarding school graduates in learning Arabic and English. In the mental field, the goals of education include the formation of traits such as behaviour, self-confidence, controlled freedom, and a sense of Islamic brotherhood. This is done to form a spiritually, mentally, and socially balanced individual (Faj, 2011).

The thoughts and concepts of K.H Abdullah Syukri Zarkasyi, one of the leaders of Pondok Modern Darussalam Gontor, are attractive for further study. Awaludin Faj, in his literature review, said Islamic boarding school education management, according to KH. Abdullah Syukri Zarkasyi is not just a system but an Islamic boarding school education system integrated with the five soul values of Islamic boarding schools (Faj, 2011). This opinion aligns with the views of Nurdianto and Ajat Sudrajat, who emphasize that the educational concept of K.H. Abdullah Syukri Zarkasyi reflects the totality of life in education (Nurdianto & Sudrajat, 2016).

Nurdianto added that K.H. Abdullah Syukri Zarkasyi views education as everything we can see, hear, and feel. According to him, a good education provides pedagogical life lessons and the totality of life by controlling students through extracurricular, extracurricular, and co-curricular activities. This idea leads to the formation of students' overall intelligence patterns, including intellectual-emotional, social, and spiritual aspects. KH education concept. Abdullah Syukri Zarkasyi was inspired by integrating knowledge in the style of K.H. Ahmad Dahlan and the independent spirit influenced by the concept of K.H. Imam Zarkasyi. Thus, the thoughts of KH. Abdullah Syukri Zarkasyi's discussion of education focuses on one theme: educational institutions with a dormitory system that is both pedagogical learning and teaching (Nurdianto & Sudrajat, 2018).

In contrast to Angga Pramono, he quoted his book KH. Abdullah Syukri Zarkasyi's "Provisions for Leaders" that the values of leadership education, according to K.H Abdullah Syukri Zarkasyi, include sincerity, the value of honesty, the value of sacrifice, Islamic brotherhood, the value of example, and the value of optimism (Pramono, 2020). Even more unique, according to Azizah Hanum Ok et al., educational leadership in Islamic boarding schools from the perspective of K.H. Abdullah Syukri Zarkasyi summarized in four points: first, the essence of Islamic boarding school leaders as central figures, caregivers, and protectors of students, teachers, and employees. Second, there are seven roles of educational leaders in Islamic boarding schools. Third, Islamic boarding school leaders must have 14 qualifications, suitability, professionalism, and competence indicators. Fourth, the leader cadre program can be carried out using seven methods (OK et al., 2023).

Based on the explanation above, this literature only describes KH. Abdullah Syukri Zarkasyi, in general, from various studies, has yet to explain the concept of Islamic boarding school education in detail and its updates. To be more focused in this article, the author examines the concept of Islamic boarding school education and its renewal according to KH. Abdullah Syukri Zarkasyi. This analysis will be related

to the legacy of his thought, where Kyai was known as a figure with high enthusiasm and high dedication and was a role model for his students.

Pay close attention to the education system initiated by KH. Abdullah Syukri Zarkasyi has proven capable of achieving significant progress and improvement. The development of the Islamic boarding school he managed has transformed into several branches throughout the country, with thousands of alumni spread across various parts of Indonesia and abroad. The success of this education system is concrete evidence of his hard work and dedication.

Furthermore, it is essential to highlight that KH. Abdullah Syukri Zarkasyi succeeded in developing and was well-received by the community. This shows that his Islamic boarding school education concept is efficacious in improving the quality of education and can also accommodate the needs and expectations of society at large. Thus, through in-depth research into the concept of Islamic boarding school education and its reforms promoted by KH. Abdullah Syukri Zarkasyi is expected to provide a deeper understanding of his intellectual legacy and its positive impact on the development of the education system in Indonesia.

METHOD

Qualitative research uses the literature review method (Fahrudin, 2020). A literature study is a systematic and straightforward method for identifying, evaluating, and synthesizing work that previous researchers and practitioners have produced (Okoli & Schabram, 2012). In this case, the researcher carries the theme of Islamic boarding school education and its renewal, according to KH. Abdullah Syukri Zarkasyi, the literary sources used are books, journals, proceedings, magazines, and articles related to this theme. The literary sources related to the book are the work of KH. Abdullah Syukri Zarkasyi, such as the book entitled Gontor and Islamic Boarding School Education Reform, Provisions for Leaders; Experience of Leading Gontor, Islamic Boarding School Management: Experience of Pondok Modern Gontor, and his writings published in Gontor Magazine, entitled Initiating Gontor-style Character Education, Integrity in the Islamic Boarding School Environment, and others (Fitriawan, 2011).

In analyzing the data using thematic analysis techniques. Thematic analysis is a method used to recognize patterns or determine themes through data that researchers have collected. This analysis technique has three stages or steps, namely: Compare: namely, looking for similarities from several reading sources; Contrast: looking for differences from several reading sources and concluding; Criticize: namely, providing an opinion based on the results of the analysis of the reading that has been collected (Heriyanto, 2018). Based on the discussion, thematic analysis can be seen in the image below:
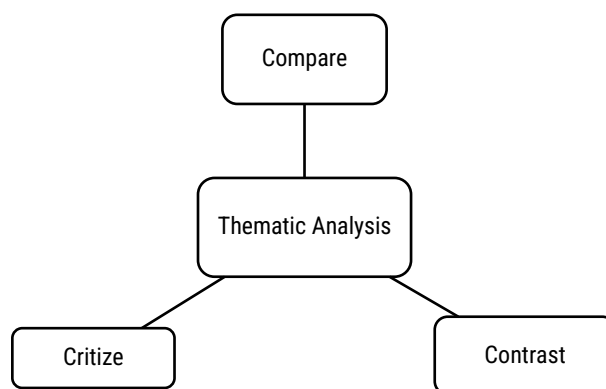
Figure 1. Thematic Analysis

RESULT AND DISCUSSION

Islamic Boarding School Education: According to KH Abdullah Syukri Zarkasyi

Education has an Arabic root word, "tarbiyah," which comes from the verb "rabba." This concept involves God as the True Educator who organizes and educates the universe (Rokib, 2009). In the Arabic

context, *tarbiyah*, which comes from the word Rabb, describes the role of Allah as the Lord of the universe who plans regulates, and educates nature. This teaches the importance of planning, ordering, and improving the quality of nature as part of God's plan. Humans are expected to understand and get closer to God through education to reach the level of human beings by God's will (Rokib, 2009).

Education, in another view, is defined as a process of transforming the attitudes and behavior of a person or group through teaching and training efforts. More than just conveying knowledge, education is an effective tool for forming civilized individuals with noble character (character building) and an intelligent and superior personality (Faj, 2011). Zakiah Daradjat defines education as the efforts and activities of adults in conveying lessons, providing examples, training skills, motivation, and creating a social environment that supports the formation of students' personalities. This process aims to prepare the younger generation to carry out roles, transfer knowledge, and apply Islamic values in a balance between human functions in the world and the results that will be obtained in the afterlife (Daradjat, 2009).

The approach taken by Zakiyah Daradjat is also relevant in the context of Islamic boarding schools, where education is not only about transferring knowledge but is a journey towards maturity and perfection of character. Islamic boarding schools are seen as a structure of community life in educational institutions, where students gain lessons in class and experiential life that can be applied again in the community after returning to their homes (A. S. Zarkasyi, 2005b).

Muhammad Yacub sees Islamic boarding schools as non-classical Islamic educational institutions where teaching is based on Islamic knowledge through classical Islamic religious books (*kitab kuning*) in ancient Malay Arabic writing (Yacub, 1993). Meanwhile, K.H. Imam Zarkasyi describes Islamic boarding schools as Islamic education institutions with a fully residential boarding school system, where students are required to live in the dormitory so they can fully absorb the values of Islamic boarding schools, which are specifically designed for education and character formation, where the kyai becomes the central figure (*uswah hasanah*) who plays the role of the teacher (*mu'allim*), educator (*murabbî*), and guide (*murshid*), and the mosque as the central point that animates it (Bianca et al., 2022).

According to K.H Abdullah Syukri Zarkasyi, education can be categorized into learning processes, assignments, habituation, training, supervision, and example (Nurdianto & Sudrajat, 2016; A. S. Zarkasyi, 2011b). Education is teaching. This teaching trains students' cognitive aspects (A. S. Zarkasyi, 2011b). Assignment means that a student must understand that what a teacher or educator does and orders is a task and mandate that must be carried out. With the assignments given, students will learn to solve problems and be skilled in dealing with life's problems (A. S. Zarkasyi, 2011a). As for habituation, there needs to be force so that a student becomes accustomed to it, and this habit will become a lifestyle (A. S. Zarkasyi, 2011a). Then, there is a need for training in education, where in the educational process, a student needs to be trained to solve problems and face life's problems (A. S. Zarkasyi, 2011a). Lastly, in terms of supervision and example, this will be the domain of an educator or a teacher. Even though students can receive education and apply the knowledge provided by the teacher, supervision must still be there so that students do not make mistakes in applying their knowledge and education, and teachers must remain role models for students wherever and whenever (A. S. Zarkasyi, 2011a). This is the education that K.H. Abdullah Syukri Zarkasyi always applies and conveys repeatedly to his students and teachers when giving messages and advice.

K.H Abdullah Syukri Zarkasyi emphasized that education must be total and comprehensive, not limited to scientific aspects alone. Education includes studying, working, trying, praying, and worshiping seriously. This approach is implemented comprehensively at Pondok Modern Darussalam Gontor by combining soul, mind, and ideals with the plans of its founder and leader (Nurdianto & Sudrajat, 2016, 2018).

From the discussion above, it can be concluded that Islamic boarding school education is an education system built based on post-Islamic boarding school spirit values, which are total quality control. This must be balanced with disciplined, managerial, supervised, controlled, directed, evaluated, and developed activities based on Islamic boarding school values. So that quality and meaningful education is created.

Renewal of Islamic Boarding School Education According to K.H Abdullah Syukri Zarkasyi

Educational reform and management in educational institutions is an essential factor in improving the quality of education. Efforts to improve education quality must begin with national management and other areas. Achieving educational goals effectively and efficiently requires implementing appropriate and efficient methods in carrying them out. It cannot be ignored that the role of students and educators, such as Kyai, teachers, and administrators, greatly determines an institution's educational management quality. Even though the materials, programs, methods, and educational management have been well designed, their implementation must be accompanied by seriousness and dedication (Faj, 2011).

It is essential to understand that the success of an educational institution depends not only on its formal structure but also on how kyai, teachers, and educators carry out their roles well and sincerely. All planned efforts can only be worthwhile if they are balanced with an earnest and sacrificial spirit of implementation. So, even though you have a strong foundation in educational materials and management, it will be more meaningful if the implementation is carried out with enthusiasm, sincerity, and dedication. That way, educational institutions can achieve their goals by expectations and sustainably improve the quality of education (Faj et al., 2023).

The development and progress of an educational institution cannot be separated from the influence of a kyai or educator. The task of a leader is to organize, revive, and develop an educational institution as a whole (Faj, 2011) because an Islamic boarding school or educational institution must be consistent in carrying out its role as a place of worship for *tolabul 'ilmi* and as an Islamic missionary institution as well as assisting the government in educating the nation's children (A. S. Zarkasyi, 2005a).

According to K.H Abdullah Syukri, a sound education system is the Islamic boarding school education system because the Islamic boarding school tradition is built based on sound values of sincerity and noble traditions. Islamic boarding school education is a total education that must be balanced between activities, discipline, management, supervision, direction, evaluation, and traditional Islamic boarding school values. At PMDG, the Islamic boarding school values sincerity, simplicity, independence, and brotherhood. The Islamic boarding school values must be integrated with a modern management system, namely the integration of the Islamic boarding school education system with the public school system (Faj, 2011).

In Islamic boarding school education and general or non-Islamic boarding school education, discipline cannot be separated. An educational program, management, curriculum, and so on will run well if disciplined. The existence of discipline in an educational institution, especially Islamic boarding schools, aims to produce alums with a strong mentality, *ber-akhlaqul Karimah*, knowledge, and skills. In its implementation in educational institutions, discipline must be balanced with strict control and extra supervision (Faj et al., 2023).

Islamic boarding schools such as Gontor, a modern boarding school famous for its discipline, have the strength of a sound control system to develop and carry out the activities in the boarding school. According to K.H Abdullah Syukri Zarkasyi, what is meant by escort here is to oversee all existing activity programs with totality, with all mind, body, and soul, with the aim of getting maximum results. The activity program being supervised must previously provide guidance and direction, the implementation of which is monitored by providing oral or written reports. According to K.H Abdullah Syukri Zarkasyi, there are three things in the renewal of Islamic boarding school education: the totality of life in the educational process, Integral education, which means education is comprehensive, and Islamic boarding school-oriented education (Nurdianto & Sudrajat, 2018).

Totality of Life in the Education Process

Education cannot be interpreted as teaching, let alone just a teaching, and learning process in the classroom. Good education will work well if it is implemented in its entirety. At least six essential components must be implemented in education: teaching, assignment, habituation, training, supervision, and example (Masrur, 2018; Nurdianto & Sudrajat, 2016; A. S. Zarkasyi, 2011b).

Teaching is not only conveying information but also educating to develop students' cognitive abilities (A. S. Zarkasyi, 2011b). Education also includes assignments that support the knowledge gained in the classroom; the more assignments completed, the more adept a person becomes at coping

with life's difficulties (A. S. Zarkasyi, 2011a). Even though it sometimes requires force, habituation aims to make students get used to it so that it becomes a lifestyle (A. S. Zarkasyi, 2011a). In addition to classroom theory, education prepares students to face every day life's challenges (A. S. Zarkasyi, 2011a). Assistance is provided to ensure correct understanding and use of knowledge (A. S. Zarkasyi, 2011a). Teachers also act as role models, providing examples in all aspects (A. S. Zarkasyi, 2011a).

Gontor, as a modern Islamic boarding school, provides learning and designs a unique education system focusing on the totality of life. All of this aims to maintain academic continuity, shape students' character, and support the continuity of life. The key to Gontor's success is implementing several central systems, such as leadership and nurturing, learning, funding, cadre formation, and welfare. These systems are the basis for the existence of Pondok Modern Darussalam Gontor, bringing this educational institution to success. Gontor's sustainability and the public's trust in it can be explained by its consistency in implementing this system, even though it has undergone changes and modifications (Syamsuri et al., 2023).

In contrast to the general education system, which tends to change constantly, Gontor maintains stability by not drastically overhauling its system. For example, changes in education ministers out there often impact changes to the education system or curriculum. This shows that the old system was only fully operational after being replaced by the new one, creating instability. System changes in general education institutions can spread to Islamic boarding schools when there is a change in leadership (Ismail, 2011).

The striking difference between the Gontor education system and other educational institutions lies in the root of the concept. The education system in Gontor is not the result of mere theory but emerges from the dynamics of Islamic boarding school life and total experience. This difference reflects real competition in the development of the education system between general education institutions and Islamic boarding schools. Gontor, as an Islamic boarding school educational institution, excels in implementing its education system, as can be seen from the consistency of the Gontor Islamic Boarding School, which remains well received by the community from time to time (Prastowo, 2023).

Integral Education

Education does not only occur in the classroom or school but is a structured and organized achievement to develop the potential of students to become empowered human beings who can make positive contributions to society (Rukmana, 2019). Ideal education combines the world and the hereafter, physical and spiritual, and between the individual and the social.

The meaning integral in education means comprehensive, integrated, perfect, and complete. Integral education includes principles combined and developed holistically, uniting all aspects into inseparable perfection. This reflects an education system that integrates science, morals, and spirituality, demanding cognitive abilities and students' psychomotor and spiritual abilities (Ahmad, 2017).

In facing the development of modern civilization, Islamic educational institutions in Indonesia are experiencing fundamental reforms. The main challenge for educational institutions is to form a solid human character who can integrate into a diverse society. This requires educators with high integrity and morality who can understand and analyze religious understanding in society (Rosyad, 2020).

Apart from that, the philosophical basis of Islamic education also needs to be considered. The integration of philosophical values with the normative Al-Quran and Al-Hadith can have a positive impact on students' moral values. The main goal of Islamic educational institutions is to create human beings, although absolute perfection is difficult to achieve. Islamic education is expected to harmonize the material and spiritual worlds (Zamrony, 2010, 2017).

K.H. Abdullah Syukri Zarkasyi has developed the concept of integral education inspired by the concept of knowledge integration from K.H. Ahmad Dahlan. This concept of integral education is not limited to scientific aspects alone but also emphasizes the totality of life. Totality here means thinking thoroughly by working hard and doing it. The integral education implemented at PMDG is carried out by uniting the soul, mind, ideals, idealism, and orientation designed at PMDG (In'ami, 2011; Nurdianto, 2017; Nurdianto & Sudrajat, 2016; A. S. Zarkasyi, 2014).

Integral education also includes the sciences studied. Religious science and secular science must all be studied as one unit. Education at PMDG does not recognize a dichotomy between religious knowledge and secular science because the ontological status of these sciences is essentially the same. A dichotomous attitude in education will only make the educational process not function optimally (Bakar, 2007; Nurdianto & Sudrajat, 2016).

Islamic Boarding School Education Oriented (Local)

The local education referred to here is the boarding school-style education system (Dewantara, 2009). This dormitory system dramatically benefits the educational process, providing live teaching pedagogically and presenting lessons from everyday life (Dewantara, 2009; Magta, 2013). The Islamic boarding school education model combines three essential components in Indonesian public education: family, school, and community. All three are in an integrated environment, making it more possible to create an atmosphere conducive to achieving educational goals (A. S. Zarkasyi, 2005b).

The Islamic boarding school model of education has at least eight characteristics. First, implement a boarding school education system that integrates the three education centers comprehensively—second, carrying out the concept of self-governance in the education process, where students become the subjects of education. Third, Islamic boarding schools are not only educational institutions originating from the community but are also managed by and act for the community. Fourth, community orientation. Fifth, integrate formal teaching and informal education into one unit—sixth, foster relationships between Islamic boarding school community members in a family atmosphere. Seventh carries the principles of sincerity, struggle, sacrifice, simplicity, independence, and brotherhood. Eighth, the kyai or school leader, besides being a central figure, also acts as a moral force for the students and all boarding school residents. These principles are primary educational conditions rarely found in educational systems other than Islamic boarding schools (A. S. Zarkasyi, 2005b).

The influence of Ki Hadjar Dewantara is visible in the thinking of K.H. Abdullah Syukri Zarkasyi while carrying out education at PMDG. However, the differences in their approaches are apparent. Ki Hadjar Dewantara created a comfortable atmosphere without coercion in education, while K.H. Abdullah Syukri Zarkasyi sees the need for coercion and pressure to train students to solve life problems. Based on the Al-Quran verse Al-'Ankabut verse 6, this concept creates habits that form a lifestyle.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۚ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

Meaning: "And whoever undertakes *jihad* (seriously), then indeed his *jihad* is for himself. Indeed, Allah is genuinely the Richest (does not need anything) in the universe (A. S. Zarkasyi, 2005b).

CONCLUSION

From the research above, it can be concluded that KH. Abdullah Syukri Zarkasyi promotes the dormitory-based education paradigm. In this model, Kyai is an educator and a public figure who inspires. The mosque centers all activities, and teaching is carried out holistically. Santri, as science students, live in Islamic boarding schools, where they not only receive academic education but are also exposed to the total values of Islamic boarding schools (total quality control). It is important to note that this concept relies on tradition and involves structured, disciplined managerial activities and strict monitoring and evaluation. In addition, this approach leads to the development of integrated Islamic boarding school values. KH. Abdullah Syukri Zarkasyi provides an innovative touch to this concept by building an education system that covers the totality of life in the educational process. The education it promotes is integral and oriented towards the uniqueness of local Islamic boarding school education. For further research, we can dig deeper into the concept of renewal offered by KH. Abdullah Syukri Zarkasyi with a focus on practical implementation. Thus, this research can provide concrete and in-depth insight into how these reforms can positively impact society.

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