DEVELOPMENT OF ISLAMIC EDUCATION SYSTEM IN MDERN COTTAGE

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Abstract

Islamic boarding schoolas one of the Islamic educational institutions, is recognized to have a big enough share in raising and developing the world of education. Islamic boarding schoolis also believed to be an alternative to solving various educational problems that occur at this time. Islamic boarding schoolis the oldest Islamic educational institution in Indonesian. Islamic boarding schoolexisting now in general has undergone a change from the impact of modernization. With the increasing variety of new learning resources, and the higher communication dynamics between theislamic boarding school system and other systems, students can learn from many sources. It also gave birth to a variety of models boarding school. The models are the answer of each boarding school to the demands of the modern era that can not be avoided. One of the changes in the management of Islamic boarding school is the emergence of a modern boarding school, which combines elements of traditional Islamic education that are synonymous with classical books with modern Islamic education using modern systems and methods. Students are taught in foreign languages (Arabic and English) which allows to access the reading of general books are quite extensive including foreign literature. The combination of these two educational systems gave birth to a comprehensive educational system, not only emphasizing mastery over the classical Islamic scientific treasures but also having the integrity of modern science.

Keywords:￼*Development, Islamic education, Modern Cottage*
Preliminary

The manifestation of qualified human beings is the responsibility of education, especially in preparing the learner to be the subject that increasingly plays the role of showing himself a strong, creative, independent and professional in their respective fields. In the face of this, it is necessary to structuring the education system in a comprehensive manner, especially in relation to the quality of education, which will also affect the quality of its graduates, as well as its relevance to the needs of

the community and the world of work. Education is life, for that learning activities should be able to equip learners with life skills (life skill or life competency) in accordance with the environment of life and the needs of learners. Unesco (1984) suggests two principles of education that are highly relevant to Pancasila: first, education must be laid on the four pillars of learning to live learning (learning to live togheter) , learning to be yourself (learning to be); second, lifelong learning (life long learning). Islamic boarding schoolas one of the Islamic educational institutions, is recognized to have a big enough share in raising and developing the world of education. Islamic boarding schoolis also believed to be an alternative to solving various educational problems that occur at this time. Islamic boarding school as a community and as a large educational institution and the amount of its spread in various corners of the country has given a lot of shares in the formation of a fully Indonesian human being who is religious. The institution has generated many leaders of the nation in the past, now, and apparently also in the future. Graduates of Islamic boarding schoolno doubt, many are taking active participation in nation building. But on the other hand there is also the assumption that graduates pesantren pondok hard to be advanced. This is because the boarding school system of pesantren is mostly still very traditional. Pondok pesantren existing now in general has undergone a change from the impact of modernization. With the increasing variety of new learning resources, and the higher communication dynamics between the pesantren boarding school system and other systems, students can learn from many sources. It also gave birth to a variety of models boarding school. The models are the answer of each boarding school to the demands of the modern era that can not be avoided.

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with modern Islamic education using modern systems and methods. Students are taught in foreign languages (Arabic and English) which allows to access the reading of general books are quite extensive including foreign literature. The combination of these two educational systems gave birth to a comprehensive educational system, not only emphasizing mastery over the classical Islamic scientific treasures but also having the integrity of modern science (Madjid,2002:117).

Modernity of boarding school can also be seen in its orientation which is more concerned with mastery of science tools, such as Arabic, and English. The use of Foreign language has not yet become the main emphasis on boarding school salaf. In addition, the method used is also more varied, not just fixated on the lecture system only. Learning media used also adjust to emerging technologies, such as the use of language laboratories, computer labs and others. Coupled with the provision of various skills that are useful after plunging in the community later. Thus, the boarding school that originally focused on salaf education, with the entry of general learning materials that also pay attention to the interests of the world. This is based on the fact that in the modern era human beings are not sufficiently armed only with good morals, but need to be equipped with skills or skills relevant to the needs of the work.

Similarlythere is a strong tendency that santri require diplomas and expertise in skill areas, or clear skills, which can lead them to master a particular field of life. This is all the result of the demands of changes in the modernization of educational institutions, especially Islamic boarding schoolwhich has been very familiar with the traditional approach. Modernization in the world of da'wah and education of contemporary Islam, not only change the socio-cultural base and knowledge of santri alone, but also affect the Islamic community as a whole (Malik, 2005:10).

Discussion

1. Definition Islamic Education

Islamic education is basically aimed at developing one's personality, so that he becomes intelligent human and able to solve various problems of life he faces. According to Classical Psychology Theory (Department of Religion RI, 1997: 128), education is an inner process. Meanwhile, according to (Mustana, 1999: 82) education can be interpreted as an attempt to develop the human personality both in terms of psychology and psychopathic in terms of its essence. In order to be human kamil (perfect man) in order to achieve the ultimate goal of life, the happiness of the world and the hereafter.

Life like this can only be achieved by implementing Islamic teachings. Because Islam is a universal religion, originating from Allah Swt. Then taught to Prophet Muhammad SAW. through the Angel Gabriel As. then submitted to all humanity. The way by understanding Islam is good and true, that is through Islamic education.

According to the Department of Religious Affairs RI (1997:12) Islamic education is a process of delivering information to be absorbed by each person. So that information animates the way of thinking, acting, and acting both for oneself and for Allah SWT. human beings and the environment and its relation to other beings in the universe. In his position as a servant of God, the Caliph on earth, or as the ulama of the successors of the prophets. From the above understanding, it can be concluded that Islamic education is a process to form an Islamic person or society.

2. The purpose of Islamic Education

According to the Ministry of Religious Affairs (1997:143) the purpose of Islamic education is to create human beings who are morally Islamic, faithful, devoted, and believe as a truth and try and be able to

prove the truth through the mind, feeling, in all its actions and daily behavior.

Islamic education not only teaches or transforms science and skills and sensitivity of taste or religion. But it should provide equipment to students to be able to solve the problems that are visible now and the new look clear in the future. Able to solve problems that are seen as their own obligations either as professionals who are bound to the code of ethics of his profession or because of the inner commitment between himself and God as a humanitarian obligation that consciously and sincerely sees the effort as a useful step for the environment. In other words, Islamic education must be oriented to the future because the real protege of today is the next generation in the future.

DefinitionModern Cottage

In Indonesian the term pesantren is more popular with the title boarding school. The cottage comes from the Arabic funduq, which means hotels, dorms, houses, and simple residences. Another case with the cottage, pesantren derived from the word santri, with prefix in front of the front and the end of the place where the santri live(Zamachsyari Dhofier,1994:18). Definition the terminology of boarding school above, indicates that culturally boarding school was born from Indonesian culture. From here Nurcholish Madjid argues, historically pesantren not only contains Islamic meaning, but also the meaning of authenticity of Indonesia (Madjid,2002:62).

The characteristics of Modern Cottage

Islamic boarding schoolconsists of five main elements, namely; kyai, santri, mosques, huts, and teaching of classical Islamic books. The five elements are the special characteristics of cottage / pesantren that distinguishes boarding school education with other educational institutions.

Basically modern cottage equipped with modern systems and methods as well, so as to provide a sense of critical, analysis and broad insight for santrinya. Able to speak Arabic and English which allows students to access the reading of general books are quite extensive including foreign literature(Madjid,2002:62).

Besides that which distinguishes modern huts with salafi huts is a modern cottage incorporating various skills within the curriculum. As a provision when returning santri in the middle of society. The modern cottage has also been furnished with immaculate management. Using a classical and tiered system, even the level of education has reached the level of university or high school. In addition the existing facilities and infrastructure are also very adequate

Modern huts are more open to modern scholarship. This is evidenced by the entry of English and other foreign languages. The emphasis of Arabic is no longer on the grammatical study (nahwu-sharaf), but how to master the Arabic language itself, both orally and by text. This is according to Nurcholish Madjid which makes modern cottage more superior than boarding schools in other forms (Madjid,2002:89).

Such an educational institution, which allows the santri not only be projected to master the classical Arabic, but also the English required in search of knowledge for the present. And the modern cottage curriculum presents a liberal blend of classical learning traditions with modern Western styles embodied in both the teaching system and the subjects. Modern cottage education system can serve as a model in modernizing education.

The combination of the two forms of educational institutions in modern cottages can give birth to a comprehensive system of Islamic education, not only emphasizing mastery over the classical Islamic scientific treasures but also having the integrity of modern science.

Modern Pondok Typology

Islamic boarding schoolis a result of independent business kiai assisted santri and community, so it has various forms. Each pesantren has special characteristics due to differences in kiai's taste and socio-cultural and social geography that surrounds it.

3. Development of Islamic Education System in Modern Cottage

Islamic education system in modern cottage should have integrity between elements of Islam, keindonesiaan, and scholarship. This integrated education system is projected as an alternative to civil society(Madjid,2002:121).

a. Islamic

Islamic is already marginalized in the building of the educational system, because there is a presumption that Islam as a barrier to progress. Islam is claimed as a value system that can not coexist with modern science. According to Nurcolish Madjid, Islam which is seen as the cause of failure and backwardness is the claims of colonial inheritance which in the past was used as a tool to deal with the non-cooperative hostility of ulama, kyai, and santrinya. The presupposition of Islam as an adversary of advancement in the view of Nurcholish Madjid means that man does not understand the universality of Islamic teachings.

Islamic teachings clearly show an organic relationship between science and faith. The organic relationship is then proved in classical Islamic history when Muslims have a true cosmopolitan soul. On the basis of cosmopolitanism that Muslims build civilization in the real sense which is also a universal dimension (Madjid,1992:24).

The combination of both components supporting science and technology imtaq pursued through the integration of two educational systems, traditional and modern. Incorporating a "new" education system

in the world of Islamic education does not mean releasing the "old" ones. Because the pesantren educational institution that there is one that needs to be grown re-developed. Not all of the "old" must be thrown away.

Islamic boarding schoolneed to look back at the old 'classical' books to address the absence of intellectual poverty or in terms Nurcholis Madjid lost track of the history of Islamic intellectualism. Furthermore, the modernization of education is expected to create an educational institution that has a more true cultural identity as a new educational concept of Indonesian society in which will also be found the values of the universality of Islam that is able to give birth to a civilization of future Indonesian society.On the other hand, this institution also characterizes the indigenous authenticity of Indonesia, because it is culturally born from the original Indonesian culture.

This concept is a modernization effort firmly and clearly based on the platform of modernity that is rooted in Indonesian-ness with faith-based(Madjid,1992:126).

Pondok Pesantren is expected to provide responses to the demands of an upcoming era that includes two aspects, universal and national. The universal aspect of science and technology. While in the national scale that is development in Indonesia. For the latter, even the role of boarding school is getting bigger in determining an indigenous development pattern which is original according to the aspirations of the Indonesian nation itself, because pesantren is the institution of the largest and deeply rooted system of indigenous education of Indonesian (Steenbrink, 1996:87-89).

Islamic boarding schoolconsidered capable of creating social support for the ongoing development. Therefore, development is an attempt of social change. The goal is improvement and improvement of life as a whole. Fundamental issues that occur almost evenly in the contemporary Muslim education world is the separation of educational institutions that have different concentrations and orientations.There are

institutions that emphasize their orientation on "modern sciences" and on the other hand there are institutions that focus only on "traditional sciences". The reality of this educational institution is better known as educational dualism.

Modernization of education in modern boarding schools in principle eliminates the dualism of such education. Both forms of this institution share the positive side that should be developed and also have the weakness that must be completely discarded and abandoned. Modernization attempts to compromise these two institutions by combining the good side of the two, thereby creating an ideal educational system in turn. This educational system is called the Indonesian education system towards the point of convergence or convergence (Steenbrink, 1996:132).This effort begins with the integration of scientific elements. Thus, this "new" education system refers to the combination of these two disciplines. Therefore, the world of Islamic education must modernize itself to catch up, and to meet the demands of technology in the future.

Responding to the reality of education now, modern cottage appear modernize Islamic education. This effort is intended to find the ideal education format as an alternative Indonesian education system of the future. The advantages and advantages of past education serve as a frame of reference for reconstructing the intended educational concept. Moderate forms of the old education system that are irrelevant to space and time will be left behind.

The role of modern cottage in combining the two forms of educational institutions that gave birth to a comprehensive system of Islamic education, not only emphasize mastery of the classical Islamic science treasures but also has the integrity of modern science.

Educational institutions like this, in a simple sense have been represented by the modern cottage institute. Because at this boarding school the santri not only in the projection able to master the classical

Arabic, but also the English needed in seeking knowledge for the present.And the curriculum of modern boarding school presents a liberal blend of classical learning tradition with modern Western style which is embodied in both the teaching system and its subjects (Steenbrink, 1996:113).

However, modern cottages should continue to improve themselves and innovative in developing their education and teaching system, in order to compete in this global era with other educational institutions in producing qualified graduates. In addition, because the modern cottage has a heavier task compared with other educational institutions. Modern cottage is required not only to produce graduates who are competent in the field of science and technology but also have a quality IMTAQ.

Conclusion

The development of Islamic education system in Modern cottage in improving the professionalism of santri, among others through education programs. The education program at Pondok Modern uses two educational channels: formal education and religious education. Formal education in the form of junior high and high school education and D1 Program Business and Computer Management. While religious education in the form of education Madrasah Diniyah and Madrasah Murottilil Qur'an. The cultivation of the intelligence of foreign language skills (Arabic and English) in Pondok Modern which implements daily foreign language conversations required for all residents of Pondok Modern to support the effectiveness and efficiency of the conversation. Modern cottage by making these two foreign languages as the language of daily communication generates many advantages, among others: can establish a communicative environment between the actions that use foreign languages (Arabic and English), and by chance can increase vocabulary (mufradat) without rote. And if this program is done intensively it will

certainly succeed in developing an understanding of foreign languages. For the santri who live in the dorm strongly support the formation of a communicative environment. This Islamic educational system brings many benefits, among others: caregivers are able to monitor freely almost every time there is good santri behavior associated with the development of intellectual effort and personality. In Islamic education theory it is recognized that one hour's learning is done five times better than studying for five hours once, while the time span is the same.

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