ABSTRAK

Renewal in an educational institution is a necessity, this is because educational institutions follow the times and the needs of an increasingly new era without reducing educational values. Reform cannot be separated from policy, there will be the right policy and the concept of reform through proper analysis, monitoring of policy implementation, and policy evaluation. The reform policy in Islamic boarding schools will present the ideals of modernizing Islamic boarding schools without losing the values of Islamic boarding schools. The method used uses a qualitative methodology with a library research approach, examining related references. According to Dede Rosyada, the functions of the pesantren are divided into two, the first is the functionalism model and the structuralism model, where in functionalism formal schools are included, such as madrasas or secondary schools and equivalent, then the structuralism function includes the development of student skills, such as agricultural skills, automation and so on.

Keywords: Policy, Update. Islamic boarding school
A. INTRODUCTION

One of the characteristics of the community is that there is continuous change, always experiencing dynamics and developments due to the demands of the times. The development in question is developed in various fields of life, including the development of technology, science, economy, politics, ideology, aesthetics, and ethical values so that changes occur rapidly. According to Abraham Maslow, change occurs because of motivation. So the motivation that makes people move to do an activity and change globally. Motivation is born because it is driven by efforts to meet multilevel human needs. John B. Miner said that psychologically, motivated people will increase their work activities.

Islamic education in Indonesia has been going on since the entry of Islam into Indonesia. In the early stages of Islamic education, it starts with personal or group meetings between the preacher and his students. After the Muslim community is formed in an area, they begin to build mosques, surau or langgar that functioned as a place of worship as well as a place of education, as well as the houses of the kyai, in addition to being a place to live, as well as a place of education. After that, other educational institutions emerged, such as pesantren, rangkang, dan dayah, to madrasah and schools. The material presented starts from learning to read the holy book of the Qur'an to classical books. it continues to grow until it is used as a place to solve various problems they face in their daily lives. This situation was in contrast to the secular education developed by the colonialists who did not teach religious knowledge at all in government, so the pattern of education in Indonesia at that time was with two contrasting systems (Amin, 2016).

Renewal in an educational institution is a necessity, this is because educational institutions follow the development of the times and the needs of an increasingly new era without reducing educational values, in this case, the values in Islamic boarding schools. Reforms cannot be separated from policies, there will be appropriate and conceptualized policies in reform through proper analysis, monitoring of policy implementation, and policy evaluation.

The reform policy in Islamic boarding schools will present the ideals of modernizing Islamic boarding schools without losing the values of Islamic boarding schools. According to Dede Rosyada, the functions of Islamic boarding schools are
divided into two, the first is the functionalism model and the structuralism model, where in functionalism formal schools are included, such as madrasas or secondary schools and equivalent, then the structuralism function includes the development of student skills, such as agricultural skills, automation and so on.

B. RESEARCH METHOD

The method used uses a qualitative methodology with the Library research approach and examines related references, the research method here examines references to reputable journals Sinta, where the study that has been carried out is that after the journal references are collected, data analysis is carried out. Techniques from Miles Huberman are reducing the data obtained, where Sinta's reputable journal is reduced, after that the data is displayed, and finally the conclusion/verification data. Furthermore, the validity of the data is tested using the validity of the source triangulation file.

C. RESULTS AND DISCUSSION

1. History of Islamic Boarding School

   Islamic Boarding School education is education organized by Islamic boarding schools and located in Islamic boarding schools by developing a curriculum following the uniqueness of Islamic boarding schools based on the yellow book or considered Islamic with the pattern of Muslim education (UU RI Number 18 of 2019). Furthermore, Pesantren is a place where young people and adults learn more deeply and further about Islamic religious knowledge which is taught systematically, directly from Arabic, and based on reading classical books written by great scholars. Islamic boarding schools are Islamic educational institutions with the kyai as the central figure and the mosque as the center of the institution. The education taught in Islamic boarding schools is religious and moral education. (Solihin, 2016).

   To trace the growth of pesantren in its early days in Indonesia, it is necessary to first state the history of the entry of Islam into the archipelago. Based on several sources, three versions clearly explain the history of Islam entering Indonesia. First, Islam entered Indonesia in the 7th century, among the pieces of evidence are 1) The seminar on the entry of Islam in Indonesia (in Aceh), most of which are records of al-Mas'udi's journey, which states that in
675 AD there was a messenger from a Muslim Arab king who visited Kalingga. In 648 AD it was explained that there had been a Muslim Arab colony on the east coast of Sumatra; 2) Harry W. Hazard in the Atlas of Islamic History (1954) explains that the Muslims entered Indonesia in the 7th century AD by Muslim traders who always stopped in Sumatra on their way to China; 3) Gerini in the Futher India and Indo-Malay Archipelago, has explained that the Muslims already existed in India, Indonesia, and Malaya between the years 606-699 AD; 4) Sayed Naguib al-Attas in his Preliminary Statemate on General Theory of Islamization of Malay-Indonesian Archipelago (1969) revealed that Muslims were already in the Malaya-Indonesian archipelago in 672 AD; 5) Sayed Qodratullah Fatimy in Islam comes to Malaysia once stated that in 674 AD the Arab Muslims had entered Malaya; 6) S. Muhammad Huseyn Nainar in his lecture paper entitled, “Islam in India and its Relationship with Indonesia” stated that several written sources explained that the Indian Muslims in 687 had already had a relationship with the Indonesian Muslims; 7) WP. Groeneveld in Historical Notes on Indonesia and Malaya Compiled From Chinese Sources, explains that the Hikayat Dynasty T'ang tells of Muslim Arabs visiting Holing (Kalingga, year 674), (Ta Shih = Arab Muslim); 8) T.W. Arnold in his book, The Preaching of Islam a History of The Propagation of The Moslem Faith explains that Islam came from Arabia to Indonesia in 1 Hijriyah (7th century AD).

Second, Islam entered Indonesia in the 11th century AD. The only source of this is the tomb of Fatimah Binti Maimoon and her entourage which was found in the Leran Manyar area, Gresik. On the tomb, there is an inscription of the Arabic letter Riq'ah which dates to 1082 AD. Third, Islam entered Indonesia in the 13th century, among the pieces of evidence are 1) Marco Polo's travel records state that he encountered the Islamic kingdom of Ferlec (perhaps Peureulack) in Aceh, in 1292 AD; 2) K.F.H. Van Langen, based on Chinese news has mentioned the existence of the Pase kingdom (perhaps Pasai) in Aceh in 1298 AD; 3) J.P. Moquette in De Grafsteen te Pase en Grisse Vergeleken Met Dergelijk Monumenten it Hindoesten states that Islam entered Indonesia in the 13th century AD; 4) Some Western scholars such as R.A Kern, C. Snouck Hurgronje, and Schrieke, are more likely to conclude that Islam entered Indonesia in the 13th century, this is based on the existence of several Islamic kingdoms in the Indonesian region.”
Based on the sources above, it can be stated that the argument and evidence that is quite strong regarding the entry of Islam into Indonesia was in the 7th century AD. If it was in the 7th century that Islam began to enter Indonesia, then it is alleged that at that time, Islamic civilization in the Middle East was making bright progress. Because, around the 6th-7th century AD, the torch of scientific progress was in the lap of Islamic civilization, for example, in the medical field, famous books appeared which were an Encyclopedia of all developments in medical science up to its time. Even though the Middle East was progressing and there were many scientists in that century, it was precisely the nomadic traders who brought Islam to Indonesia (People whom every shipping season went to trade according to the cardinal directions) (Mahdi, 2005).

The learning process in Islamic boarding schools is where students study classical books, these books can identify scientific treasures with cultural nuances, morals, knowledge, karomah, the integrity of faith, faqihan, and so on. The mosque is also the main thing in the pesantren learning system. The mosque is not only used as a means of activity, but also as a center for teaching and learning (Aspandi, 2015). Discussions about the history of Islamic education are very interesting to study, because we will know concretely the development of Islamic education in the past, and we can make references to organize and repair the mistakes that have been passed by Islamic education itself (Amrozi, 2020). The level of education in the Kingdom of Aceh Darussalam begins with the lowest education Meunasah (Madrasah). This means a place to study or school, is found in every village and has multiple functions, including: as a place to learn the Koran; as an Elementary School, with the materials taught, namely writing and reading Arabic letters, religious knowledge, Malay language, Islamic morals, and history; as a place of worship for the 5 daily prayers for the village; as a place for tarawih prayers and a place to read the Qur'an in the month of fasting; Maulud feast place in the month of Mauludan; a place to give zakat fitrah on the day before Eid al-Fitr or the month of fasting; a place to make peace in the event of a dispute between village members; a place for deliberation in all matters; the location of the meunasah must be different from the location of the house so that people can immediately know which is the house or the meunasah and know the direction of the Qibla for prayer.

Furthermore, the education system in Dayah (Pesantren) is like in Meunasah but the material taught is the Nahu book, which means the book is in Arabic, although the meaning of Nahu itself is grammar (Arabic). Days are usually near the mosque, although there are also those near Tengku who have their dayah, especially those whose level of learning is already high. Therefore, people who want to learn nahu cannot learn on the side, for that they have to choose a dayah that is a bit far from their village and live in the dayah called Meudagang. In the
dayah, there are small huts that can fit two people per house. In Hizbullah's book, History of Islamic Education in Indonesia, the term Rangkang is a madrasah often referred to as Tsanawiyah, the materials taught are Arabic, earth science, history, arithmetic, and morals. Rangkang is also held in each mukim. The field of education in the kingdom of Aceh Darussalam is a concern.

At that time there were state institutions in charge of education and science, namely: Balai Seutia Hukama, a scientific institution, a gathering place for scholars, thinkers, and scholars to discuss and develop science. Balai Seutia Ulama is an education agency in charge of taking care of educational and teaching problems. Balai Jama'ah Ulama Association is a study group where scholars and scholars gather to exchange ideas to discuss educational issues and their educational knowledge.

Aceh at that time was a source of knowledge with well-known scholars at home and abroad. So that many outsiders come to Aceh to study, even the capital of Aceh Darussalam has developed into an international city and has become a center for the development of science. The Kingdom of Aceh has established a friendly relationship with the leading Islamic kingdom in the Middle East, namely the Turkish kingdom. At that time, many scholars and poets from various Islamic countries came to Aceh. These scholars and poets taught Islamic religious knowledge (Islamic Theology) and various sciences and wrote various books containing religious teachings. Therefore the teaching of Islam in Aceh became important and Aceh became a strong Islamic kingdom in the archipelago. Among the scholars and pijangga who have come to the kingdom of Aceh include Muhammad Azhari who teaches Metaphysics, Sheikh Abdul Khair Ibn Sheikh Hajar an expert in pragmatics and mysticism, Muhammad Yamani is an expert in the field of fiqh proposals and Sheikh Muhammad Jailani Ibn Hasan who teaches logic.

Another Islamic religious education figure in the kingdom of Aceh is Hamzah Fansuri. He is a poet and religious teacher who is famous for the teachings of Sufism in the form of embodiment. Among the works of Hamzah Fansuri are Asrar Al-Aufin, Syarab Al-Asyikin, and Zuiat Al-Nuwahidin. As a poet, he produced works, Poetry of the humpback bird, the poetry of boat.

Another important scholar is Syamsuddin As-Samatrani or better known as Syamsuddin Pasai. He was a student of Hamzah Fansuri who developed an understanding of embodiment in Aceh. Books are written, by Mir'atul al-Qulub, Miratul Mukmin, and others. Other scholars and poets who have come to the kingdom of Aceh are Sheikh Nuruddin Ar-Raniri. He was against embodiment and wrote many books on Islam in Arabic and classical Malay. The largest and highest quality book in classical Malay literature and contains the history of the Aceh kingdom is the book of Bustanul Salatin.

2. Islamic Boarding School Education Regulations in Indonesia
Islamic Boarding School, Dayah, Surau, Meunasah, or other names hereinafter referred to as Pesantren are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character and uphold the teachings of Islam rahmatan lil'alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Islamic Boarding School education is education organized by Islamic boarding schools and located in Islamic boarding schools by developing a curriculum following the uniqueness of Islamic boarding schools based on the yellow book or considered Islamic with the pattern of Muslim education. Pesantren education in the formal education pathway is held in the form of muilah, formal madrasah, and Ma'had Aly.

3. Islamic Boarding School Education Model in Indonesia

The typology of pesantren is divided into 3 (three), including salaf, khalaf, and combined (combination) schools.

a. Salaf Islamic Boarding School

Salafiyah Islamic boarding schools are Islamic boarding schools that organize the teaching of the Qur'an and Islamic religious sciences whose educational and teaching activities are as they have been since the beginning of their growth. Islamic boarding schools that use the pure form of salaf have certain characteristics and characteristics, namely pesantren which only teach or organize recitations of the yellow book which are categorized as Mu”tabaroh, and the education system applied is the sorogan or bandongan system.

b. Islamic boarding school khalaf

In the book IAIN (Modernization of Islam in Indonesia), in modern pesantren, there are formal schools, productive economic institutions, community development institutions, and in some pesantren, there are already health clinics. In addition, some pesantren are no longer managed by one person (especially kyai) but have developed relatively modern (collective) organizational management.

c. Combined Islamic Boarding School

Combined pesantren is a combination of salaf pesantren and khalaf pesantren, meaning that between modern education patterns of the madrasa/school system and learning general sciences combined with classical pesantren education patterns (Solihin, 2016). In another theory, it is explained that pesantren have special characteristics. In general, it can be said that the characteristics of pesantren lie in the components in it. The
components in question include mosque huts, santri, teaching classical Islamic books, and Kiai. The five components of pesantren will be briefly described below:

![Components and Scheme of Islamic Boarding Schools](image)

In its dynamics in society, Islamic boarding schools have experienced extraordinary developments. The division of Islamic boarding schools and their typology is as follows: First, Salafi Islamic Boarding Schools. This type of Salafi pesantren is a type of pesantren that maintains the teaching of classical Islamic books as the core of its education; Second, the khalaf Islamic boarding school. This type of boarding school seems to accept new things that are considered good in addition to maintaining good old traditions. This kind of pesantren teaches general lessons in madrasas with a classical system and opens public schools in the pesantren environment; Third, Islamic boarding school lightning. This boarding school is a boarding school in the form of a kind of training in a relatively short time and is usually carried out during school holidays or the month of Ramadan. This pesantren focuses on worship and leadership skills. Meanwhile, santri consists of non-Islamic boarding school students who are deemed necessary to participate in religious activities in pesantren or schools.

Islamic boarding schools with certain styles and names today have undergone various developments. Where there are several names attached to the pesantren, including integrated pesantren, metal boarding schools, nature boarding schools, factory worker boarding schools, or even people's boarding schools. If this pesantren is seen from the curriculum aspect, it also has an interesting side. Where the term curriculum is not found in the dictionaries of most pesantren, especially in the pre-war period. Although the material is in the practice of teaching, spiritual guidance, and skills training in everyday life at the pesantren, which is an integral part of the educational process at the pesantren. This is because old Islamic boarding schools have a habit of not explicitly formulating the basis and objectives of
their education, or sharpening them sharply in the form of a curriculum with lesson plans and study periods.

There is some pesantren that are trying to find their way which is expected to produce more in less time. This kind of boarding school compiles its curriculum based on thinking about the needs of students and the community. While the teaching methods are commonly referred to as weton and sorogan. In this era of globalization and modernization, the weton and sorogan methods are starting to be abandoned or accompanied by the madras or classical system by using visual aids, evaluation with various variations, and also exercises. The principles of developmental psychology in education and the learning process began to be applied, and new teaching methods in each faculty were put into practice. Level increases, class divisions, and study period discussions are held, while school administration is carried out in an orderly organization. After a study of the world of traditional Islamic education and studying its thoughts and ideas, it seems that Nurcholish Madjid is obsessed with creating an education system that has an integrated relationship between Islamic, Indonesian, and scientific elements. This integrated education system is projected as an alternative to civil society (Thoifah, 2018).

4. Renewal of the pesantren curriculum system

Modernization of education is one approach for a long-term solution to various problems of the Muslim Ummah today and in the future. Therefore, the modernization of education is important in giving birth to modern Islamic civilization. However, the modernization of Islamic education cannot be felt in just one or two days but requires a long process that will take at least two generations. Given the importance of modernizing Islamic education, every Islamic educational institution must receive serious treatment, at least this is to produce reliable thinkers and intellectuals who have a central role in development. (Saefudin, 2016).

Modernization leads to renewal. This renewal involves two actions, namely breaking away from traditional values and looking for new values that are future-oriented. The first action is to renew the old system and values by no longer using them because they are irrelevant to the conditions of the times, while the second action is to adopt new values and systems that are more productive, innovative, and able to bring harmony and progress in the future.

In line with Azumardi Azra's modernization theory: The modernization of pesantren changes the system and education of pesantren. Very basic changes, for example, occur in aspects of institutions, curricula, and methodologies. In this regard, “Many pesantren have not only developed madrasas according to the pattern of the Ministry of Religion but have even established public schools and public universities”. In another view, Nurcholish Madjid said that the world of
Islamic education must modernize itself to catch up and meet the demands of technology in the future.” (Solihin, 2016).

To find out an update that has occurred, it is necessary to determine the indicators attached to the renewal earlier. A renewal always follows the dynamic steps of people's lives. This means that renewal is unavoidable as a logical consequence of the changing complexity of the demands of a pluralistic society. Efforts to find alternative answers will relatively be found if the Islamic Boarding School Development Strategy in the Globalization Era is known and understood exactly the internal and external anthropology of Islamic boarding schools. Azyumardi Azra argues that in responding to the challenges of the pesantren era, they always carry out various reforms, one of which is the re-functionalization of pesantren to become the center of community development as a whole so that pesantren becomes an alternative to development that is centered on the community itself (people-centered development) as well as a value-oriented development center. In this condition, pesantren is expected to become a center for environmental care, and a center for community economic empowerment by opening various vocational schools such as agribusiness covering animal husbandry, agriculture, plantations, and forestry and also developing home/small industrial businesses.

In addition, reform of the education system must also be carried out, either by including one or even several aspects that will be updated. It generally depends on the background and purpose of the reform by the educational institution. So in the educational process, there is a renewal of education in various aspects. For example; reform in aspects of educational goals, aspects of educational institutions, aspects of educators, aspects of students, aspects of material/curriculum, aspects of educational methods, aspects of the educational environment (milieu), aspects of educational evaluation, and aspects of education management (Husnul, 2016).

Renewal is the keyword in fixing the entire life order of the nation and state, including in the field of education. Educational reform is a process of overhauling the old irrational and effective thinking patterns and working procedures of the world of education, replaced with new thinking patterns and work procedures that are more rational and effective. There are many substances and problems in national education that must be contemplated and require answers (Wahidmurni, 2021).

5. Pesantren management system renewal

The question of renewal contains multiple meanings. Among them, according to A. Mukti Ali, renewal is an attempt to replace the bad with the good, by trying to make what is already good become better. According to Harun Nasution, the word known for renewal is modernization. The word modernization was born from the western world which contains the meaning: of
thoughts, schools, movements, and efforts to change old ideas, customs, institutions, and so on so that all of them can be adapted to new opinions and conditions brought about by advances in science and technology. Modern technology.

In simple terms, Azra defines reform as an effort to make changes in various fields to improve overall system performance to obtain better results following the challenges and dynamics of community needs. From the theories of renewal above, it can be concluded simply that renewal is something that is carried out effectively, efficiently, and productively toward progress. (Rosi, n.d).

6. Islamic Boarding School Renewal Policy

a. Models in the analysis of past and present Islamic boarding schools

![Figure 2. Islamic Boarding School Policy Analysis](image)

The policy analysis thought map above explains that on the one hand it provides free space for people to develop various models and methods of policy analysis, but is in a dilemma in determining the perspective to produce a comprehensive analysis. The policy analysis thought map above shows the calculation options that must be considered, to produce accurate policy analysis and forecasts.

b. Analysis of the policy-setting agenda

![Figure 3. Policy Setting Agenda](image)
Policy decision-making is preceded by designing policies and making policy formulas that will be implemented in the policies to be implemented. 

C. Analysis of decision making

Any policy must have several things attached, namely: the substance or problem to be addressed, the process that needs to be carried out to overcome it, the context in which efforts to overcome the problem take place, and monitoring and evaluation of the policy.

Figure 5. SWOT analysis

The basic steps commonly used in SWOT analysis. In the implementation of the policy, periodic monitoring and evaluation are carried out so that the expected results of the policy are realized properly (Santoso, n.d).

D. CONCLUSION

Islamic Boarding School education is education organized by Islamic
boarding schools and located in Islamic boarding schools by developing a curriculum following the uniqueness of Islamic boarding schools based on the yellow book or dirosah Islamiah with the pattern of Muslim education. Islamic Boarding School, Dayah, Surau, Meunasah, or other names hereinafter referred to as Pesantren are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character and uphold the teachings of Islam rahmatan lil'alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia. Furthermore, the typology of pesantren is divided into 3 (three), including salaf, khalaf, and combined (combination) pesantren.

Renewal in an educational institution is a necessity, in this case, the values in Islamic boarding schools. Reforms cannot be separated from policies, there will be appropriate and conceptualized policies in reform through proper analysis, monitoring of policy implementation, and policy evaluation. The reform policy in Islamic boarding schools will present the ideals of modernizing Islamic boarding schools without losing the values of Islamic boarding schools. Furthermore, in making policy decisions, it is preceded by designing policies and making policy formulas that will be implemented in policies that will be implemented. Modernization of Education is one approach for a long-term solution to various problems of Muslims today and in the future. Therefore, the modernization of education is important in giving birth to modern Islamic civilization.

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