

Modernization *Pesantren* Education System as the Effort to Face the Challenges in the Globalization Era (a Case Study At Pondok Pesantren Alkhairaat Madinatul Ilmi - Dolo)

Yasin Bata¹, Lukman S. Tahir² & Saepudin Mashuri³

¹Faculty of Islamic Religious Education, Universitas Islam Negeri Datokarama Palu, Indonesia

²State Islamic University (UIN) Datokarama Palu

³State Islamic University (UIN) Datokarama Palu

*Corresponding Author: Yasin Bata E-mail: batamarham28yasin@gmail.com

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ABSTRAK

Modernization of *pesantren*/Islamic boarding school education system is an effort to adapt the life of *pesantren* to the times, which is oriented towards improving the quality, potential and skills as well as mastery of science and technology for students based on the values of Islamic teachings without having to abandon everything that is traditional if it is still relevant. So that it gives birth to graduates who have broad Islamic insight and morals that can lead them to compete in the era of globalization.

The focus of the problems in this study are: first, how is the process of modernizing the education system of Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo in facing the challenges of globalization? and secondly, what are the forms of modernization of the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo education in facing the challenges of globalization? Therefore, the goal to be achieved in this study is to describe the process of modernizing the education of Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo in facing the challenges of globalization. As well as describing how the forms are in the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo.

Therefore, to achieve this goal, the researchers used a qualitative research approach by taking a descriptive research design that was used to describe the conditions regarding the modernization of *pesantren* and their forms in Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo. By making the leadership and several boarders of the cottage as the main informants by using data collection techniques, namely observation, interviews and documentation. Then the data is analyzed by reducing the data, then presenting it and verifying the data either by means of inductive, deductive or comparative.

The results of this study indicate that: (1) The modernization process of the *pesantren* that occurred at the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo has actually occurred since this *pesantren* was founded in 1992 M. was founded by Al-Habib Sayyid 'Idrus bin Salim Al-Jufri (w. 1389 H/1969 M) on 14 Muharram 1349 H / 11 June 1930 M. which since 1957 M. has undergone modernization by integrating general subjects into the curriculum. (2) The forms of modernization of Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo include the *first*, modernization of the pattern of *pesantren* leadership. *Second*, the modernization of educational institutions. *Third*, modernization of *pesantren* education curriculum and *fourth*, modernization of *pesantren* learning methods.

¹ Yasin Bata is a Student of Islamic Religious Education Study Program at Postgraduate School, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022, as a presenter, held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia..

1. Introduction

As the oldest educational institution and is an educational institution original Indonesian education, *pesantren* in general still show existence to survive in its traditional culture and culture and be immune to every current of change that occurs outside of him. The presence of *pesantren* in Indonesia has made such a large contribution and contribution in maintain local culture.

Pesantren is the only educational institution that is resistant to the wave of modernization. In fact, in various regions of the Muslim world, traditional Islamic educational institutions often disappear and are displaced by the expansion of the modern education system launched by the Western world, or undergo transformation and tend to follow Western-style education (general). This fact can be seen in traditional educational institutions in the Middle East region which are simplified into three types of educational institutions, namely *Madrasah*, *Kutab* and *Masjid*. Until the mid-late 19th century, these three traditional Islamic educational institutions were relatively able to survive. However, since the end of the 19th century M, an increasingly massive wave of change and modernization has led to irreversible changes in the existence of these traditional educational institutions. (Ninik Masruroh dan Umairroh, 2011: 210).

Likewise, what was stated by Abdurrahman Mas'ud who stated that "*pesantren* education, as one of the Islamic educational institutions for a long time has proven its existence and success in increasing human resources, or human resources development". He further explained that this is evident in today's developments, from *pesantren* there have been born many leaders of the nation and community leaders. *Pesantren* has also provided nuances and always colored the patterns and patterns of life of the surrounding community. Therefore, it is appropriate to call *pesantren* as an educational institution that has succeeded in becoming a solid "fortress of defense" in the face of the swift currents of culture and civilization coming from the Western world and sometimes not in accordance with Islamic values and eastern (Indonesian) customs. He also said that Clifford Geertz, a US anthropologist, had noted the achievements of *pesantren* as a cultural broker (culture formation), as well as as a bulwark for religious values that are firmly held by the Muslim community in Indonesia. (Rohani Shidiq, 2015: vii).

In the midst of globalization as it is today, almost all aspects of human life have undergone enormous changes. Social institutions, state, family, and even religious institutions are not spared from the flow of globalization. As a consequence, idioms, vocabulary, basic questions, philosophy of life, concerns, thoughts and ideas, behavior patterns, and even working mechanisms change. At the same time, human knowledge about the reality of the universe is also growing rapidly in accordance with the rate of growth and development of science laboratories, both in the fields of astronomy, biology, biotechnology and other fields. Changes in the level of economic growth of a nation also change that perspective on the reality of world life. Meanwhile, it is impossible if the patterns and nuances of religious and Islamic thought do not change in tune with the currents of change. The pattern of concerns and ideas of religious thought faced by the current generation is far different from what was experienced by the generation half a century ago (Said Aqiel Siradj, et.al., 1999: 141)

Likewise, *pesantren* are now beginning to be questioned about their ability to deal with the current swift currents of globalization. Are *pesantren* still able to maintain their past achievements, or are *pesantren* currently experiencing a decline due to their inability to face the challenges of globalization. Such questions have led *pesantren* to be at a crossroads, between maintaining their identity (as a traditional Islamic educational institution) or following existing changes (modernization of *pesantren*) as a way to maintain their existence in the midst of globalization, which may threaten their identity. Therefore, in answering this question, *pesantren* are then divided into two groups. Some are too exclusive and some are inclusive.

Pesantren that are exclusive, view that the influence of globalization is no exception, modernization is a movement of renewal and reform of an order of people's lives that were born and come from the lives of modern westerners who according to them are very far from the guidance of Islamic teachings and local culture. So it is very possible for a shift in values and culture within the *pesantren* world itself. Meanwhile, for *pesantren* that are inclusive of modernization, they view that facing the influence of globalization requires *pesantren* to adapt to these developments. For them modernization is a way that can be done to deal with that influence. Because according to them, the concept of modernization does not conflict with the values of Islamic teachings which are the guidelines for *pesantren* life, if you want to see Islam universally and *rahmatan lil 'alamiin*. Because Islam is very supportive and even requires Muslims to master science and technology which is the hallmark of today's global life. However, it is still based on the values of the teachings of Islam itself.

Among the many *pesantren* that are willing to accept modernization as a way to continue to exist in the midst of current globalization, one of them is the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo located in Sigi Regency, Central Sulawesi Province. This can be seen from the current state of the *pesantren*, which is increasingly existing and has attracted the attention of many people, both in Central Sulawesi in particular, and Eastern Indonesia in general. In addition, if you look at the learning system, this *pesantren* has offered an integrated learning curriculum, namely, the Ministry of Religion's Islamic Education curriculum which includes general subjects and the Alkhairaat Foundation curriculum. The learning, which is not only in mosques (traditional *pesantren* learning systems), but also carried out in Madrasas in the *Pesantren* environment using modern learning methods, further strengthens the researcher's hypothesis that this *pesantren* has undergone modernization as a way to face the challenges of current globalization. This. Therefore, this research is focused on revealing how the process of modernizing education in Alkhairaat Pesantren Madinatul Ilmi Dolo is and what are the forms of modernization?

2. Literature Review

2.1. Modernization Terminology Overview

Etymologically the word "Modernization" is closely related to the word "Modern" which has the meaning of attitudes and ways of thinking and how to act in accordance with the demands of the times. While the meaning of the word "Modernization" itself is the process of shifting attitudes and mentality as citizens of the community to be able to live in accordance with today's guidelines. (KBBI, 2014 : 924). In the *Kamus Ilmiah Populer* the word modernization means "a movement to overhaul old ways of life to lead to new forms/models of life; implementation of new models; modernization" (Widodo, *et.al.*, 2001 : 442) Therefore, it can be understood that in the perspective of modernization language has a meaning as a form of attitude to continue to live in accordance with the development of an increasingly modern era.

Meanwhile, according to the term modernization itself contains the notion of thoughts, schools, movements and efforts to change patterns, understandings, institutions, and customs to be adapted to the new atmosphere caused by advances in science and technology. In Islam, modernization often also means a genuine effort to reinterpret the understanding, thoughts, and opinions on Islamic issues made by previous thinkers to be adapted to the times. (A. Malik M. Thaha Tuanaya, *et.al.*, 2007 : 8-9). According to Nurcholish Madjid as quoted by Ahmad Asse (2011: 145) argues that the notion of modernization is almost identical to the notion of rationalization, namely the process of overhauling irrational old thinking patterns and work procedures and replacing them with new rational thinking patterns and work procedures. This is done by using the latest human discoveries in the field of science. Therefore, something can be called modern if it is rational, scientific and conforms to the laws that apply in nature. Arif Subhan (2012: 22) defines modernization as a process of social transformation from traditional society to modern society. In Western society itself, modernization contains the notion of thought, movement, or effort to change old understandings, customs, institutions, and so on to be adapted to the new atmosphere caused by the development of science and technology. This thought arose in a period called the Age of Reason, or the Enlightenment (the period of enlightenment 1650-1800 M) (Syahrin Harahap, 2015: 77). According to Huntington as quoted by Mansor Fakhri, the modernization process is revolutionary (rapid change from traditional to modern), complex (through many ways), systematic (directed), global (will affect all joints of human life), gradual (through steps). steps or stages), convergence (hegemonization) and progressive. (Mansor Fakhri, 2007: 32).

From the various opinions and explanations above, it can be concluded that the notion of modernization is basically a movement and effort made in order to change or renew the living conditions of a traditional society towards a more modern life. These changes cover all dimensions of people's lives, both in patterns of thinking, politics, economics, social, culture, education and even the life principles of each individual. This happened because of the development and progress of science, science and technology which gradually colored the atmosphere of all human life.

Meanwhile, in Islam itself, modernization can be understood as a movement and effort made in the context of reinterpreting or reinterpreting the religious understanding of previous scholars (*shalaf*) which is felt to be no longer relevant to be adapted

to today's life, but is still based on the *Qur'an* and *Sunnah* as a source of information. Islamic teachings and still adhere to the spirit of Islam as a religion that has basic teachings that are "universal" and " *shahih li kulli zaman wal makan*/always in accordance with every place and time" and has the principle of " *rahmatan lil 'alamin*/mercy for all nature" . Thus, it is not a necessity if the voice of modernization is always echoed in the lives of Muslims as an effort to answer every problem faced by Muslims in the midst of globalization as it is today as part of the goal of Islam itself for human life, namely "always providing solution to every problem faced by mankind".

2.2. *Pesantren*; Terminology Overview

Basically, defining *pesantren*/ Islamic boarding school in a comprehensive and complete framework is not easy, especially at this time. Apart from the dynamics of social change that is very fast and ongoing today, *pesantren* itself is indeed a unique Islamic educational institution. Observations of boarding schools that are less careful and less thorough often lead to inaccurate conclusions. In general, *pesantren* often put their faces on which it is not easy to predict the direction of their movements, but they always want to give a good impression. The reality of *pesantren* like this sometimes gives different impressions and assessments and may be confusing among the public towards this one Islamic educational institution (Husein Muhammad, 2016: 3).

Hans Wehr in his dictionary *A Dictionary Of Modern Written Arabic* as quoted by Abuddin Natta (2016: 314) explains that linguistically the word "Pesantren" comes from the word "Santri" which gets the prefix "pe" and the suffix "an" so that it becomes the word "Pesantrian". " which means "dormitory and a place for students to study the *Qur'an*". According to the *Kamus Besar Bahasa Indonesia*, "*pesantren*" means a dormitory where santri or a place for students to study the *Qur'an*, also known as *Pondok*. While the word "*santri*" means people who are steeped in Islam, people who worship seriously, or pious people. (KBBI, 2014: 1064) Meanwhile Abdurrahman Wahid, better known as Gus Dur, classifies *pesantren* as a "subculture". this is not without reason, because according to Gus Dur, *pesantren* has a very unique system with elements that can fulfill the formation of a subculture. There are more or less three important elements according to Gus Dur for a *pesantren* that makes it a subculture, namely first, the pattern of leadership of *pesantren* that are independent and not coopted by the state; second, the reference books (yellow books) that are always used from various centuries; and third, the value system used is part of the wider community. (Said Aqiel Siradj, et.al., 1999: 14). From the explanation above, it can be concluded that basically *pesantren* is an educational institution in which there are several elements, namely *kiyai* (educators), *santri* (students), *Kitab kuning* (learning materials), *mosques* (places of learning) and dormitories/cottages (places to live learners). Meanwhile, there is also the purpose of *Pesantren* education is to learn and actualize the values of Islamic teachings in everyday life so that religious human beings are formed.

2.3. Forms of Modernization of Islamic Boarding Schools

Azyumardi Azra (2012: 128) explained that the modernization of *pesantren* education system could include four things, namely: *first*, modernizing the substance or content of *pesantren* education by including general and vocational subjects. *Second*, the modernization of the methodology, such as the classical system and grading. *Third*, institutional reform, such as the organizational leadership structure of *pesantren*, is verified by educational institutions. And *Fourth*, modernization of functions, from educational functions to those that include socio-economic functions. Meanwhile, Ahmad Muthohar (207:108) also gave his opinion on the steps that can be taken by *pesantren* as an effort to find new formulations regarding the modernization of pesantren education, namely, first, reformulation of the educational goals of *pesantren*. Second, the reform of *pesantren*. Third, the renewal of the *pesantren* curriculum. and Fourth, the renewal of the function of the *pesantren*. Furthermore, Mujamil Qomar (2005: v-vi) in his research results explains that at least there are some elements of *pesantren* that can be transformed as an effort to modernize the body of *pesantren*. These elements are the transformation of the leadership of the *pesantren*, the transformation of the educational goals of the peisantren, the transformation of the *pesantren* education system, the transformation of the *pesantren* curriculum, the transformation of institutions in the *pesantren* and the last one is the transformation of the methods of *pesantren* education.

3. Methodology

This study uses a qualitative approach with the main characteristics of being naturalistic, the important role of the researcher, data in the form of words or writing, and being interactive (Lichman, 2010: 12-13) with the case study method to reveal certain phenomena, facts, events and activities freely (Yin, 2014: 46) related to the modernization of education at

Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo. The research data was extracted and collected through three techniques, namely: First, observing the condition of the *Pesantren* and its learning system; Second, interviews were conducted with the head of the boarding school and several teachers about ideas, ideas, and actions related to modernization in *pesantren*; Third, examine documents related to the historical reality of the modernization process and several forms of modernization in the *pesantren* since its inception until now.

This research case is limited to Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo with Yin's (2014, 46) view on case studies. Meanwhile, the data analysis approach of the findings of this research uses the perspective of Modernization, especially on the dimensions of modernization of education in the *pesantren* environment. Data validation is done by triangulation technique of information sources from one person to different people.

4. Results And Discussion

4.1. Brief Profile of Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo

One of the reasons behind the presence of *pesantren* in the midst of a society is the community's need for these educational institutions in order to deepen their knowledge of Islamic teachings and as a regeneration of *ulama'* in the life of a Muslim society as well as a vehicle for the spread of Islamic *da'wah* based on Islamic teachings. in education and science. Likewise, the presence of the *Pesantren* Alkhairaat which was founded by Al-Habib Sayyid Idrus bin Salim AlJufri (d. 1389 H/1969 M) on 14 Muharram 1349 H / 11 June 1930 M in Palu which was the forerunner of the founding of Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo located in Sigi district.

Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo as a branch of the *Pesantren* under the auspices of Yayasan Alkhairaat based in Palu, Its existence and main purpose is as an anticipatory step in overcoming the gap and scarcity of teaching staff with medium-level scientific capacity, especially as ready-to-use cadres at the regional level such as the Regency, District, and Rural levels, especially in areas where Alkhairaat was established and developed. The idea of presenting the Pondok Pesantren Alkhairaat Madinatul Ilmi is one of the points of thought expressed by the Main Chairperson of Alkhairaat Habib Sayyid Saggaf bin Muhammad Aljufri who delivered on Mukhtamar Besar Alkhairaat ke-VI 1991 M/1412 H, This thinking is based on the increasing difficulty of finding basic level teaching staff, especially at *Madrasah Ibtidaiyah*, who have sufficient intellectual abilities, so that some *Madrasah Ibtidaiyah Swasta (MIS)* especially those who are in the management of the Alkhairaat foundation cannot carry out their functions properly in accordance with the mandate of the founder of Alkhairaat Habib Sayyid Idrus Bin Salim Aljufri (Profil Pondok Pesantren Alkhairaat Madinatul IlmiDolo, tth: 3).

Departing from this idea and with the help of various parties, in 1992 M/1413 H Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo, previously known as Kampus II Dolo, officially opened and started carrying out activities like a boarding school. Subsequent developments show that the interest of parents to send their sons to Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo is increasing, not only at the *Madrasah Aliyah (MA)* level, but also at the *Madrasah Tsanawiyah (MTs)* level, thus demanding the management of the *Pesantren* to prepare various educational facilities, starting from the first intermediate level to the upper advanced level (*ibid.*). This *Pesantren* is located in Kotarindau Village, Dolo District, Sigi Regency, Central Sulawesi Province, located on the axis of the Palu to Kulawi road about 11 km south of Palu city, the capital of Central Sulawesi Province. Standing on a land area of + 42 hectares on a flat expanse of rice fields with an adequate level of soil fertility and sufficient flowing water sources and a friendly natural environment and surrounded by residents who have been socialized with Alkhairaat. (Observation, 10/01/2019)

The organizational and administrative management is carried out in a professional manner including the use of computerization and limited information technology in addition to still using a manual system considering the limited capabilities possessed. Specifically, management in the field of education and teaching is stacked on traditional *pesantren* education systems and methods and modern education/teaching systems implemented in *madrasah*. All implementations of formal education/teaching systems including extra-curricular activities last for 24 hours and are carried out in *pesantren* under the direction of *Pesantren* supervisors who live with students in *pesantren*. (Observation, 10/01/2019)

4.2. The Modernization Process of Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo

The modernization process that took place at the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo cannot be separated from the presence of the Alkhairaat Foundation which was founded by Habib Sayyid Idrus bin Salim Aljufri on 14 Muharram 1349 H/11 June 1930 M and is based in Palu. Because as is known that the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo is one of the branches of the *Pesantren* under the auspices of the Yayasan Alkhairaat. (Observation, 10/01/2019)

In the early days of its establishment, Alkhairaat was still a *pesantren* and still followed the pattern of traditional *pesantren* education as *pesantren* in general. However, in subsequent developments, Sayyid Idrus immediately combined the traditional *pesantren* education pattern with the modern education system. Concrete evidence of this combination is the integration of traditional education systems such as the *Halaqah* and *Qira'ah* learning methods with modern education systems such as the construction of madrasas in 1932 M as well as the classical and grading system. In addition, the integration between religious and general sciences around 1957 M increasingly revealed the process of modernization in *pesantren* Alkhairaat, such as the adoption of Al-Jabar subjects (calculus/mathematics) taught by PK. Entoh (a young pastor) and taught from 1957-1962 M (Gani Jumat, 2012: 124-125 dan Huzemah T. Yanggo, *et.al.*, 2013: 117) Previously, around 1956 M the Alkhairaat *pesantren* carried out the first congress agenda in order to transform Alkhairaat into an organization/foundation which began with the preparation of Alkhairaat's Articles of Association which was then followed by the preparation of the first Alkhairaat board members. Thus, since then Alkhairaat, which was originally only a *pesantren*, has transformed itself into a foundation whose functions and roles are not only in the field of education but also in the field of *da'wah* and social empowerment.

Furthermore, the pattern of education developed by Sayyid Idrus continues to grow and is followed by *pesantren* under the auspices of the Alkhairaat, including the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo. Which since the establishment of this *pesantren* has used the education system that was initiated and developed by the founder of Alkhairaat, namely the integration of the traditional education system with the modern education system. At the beginning of its establishment, this *pesantren* had established the *Madrasah Mu'allimin* or equivalent to the *Madrasah Aliyah*. In addition, the integration of general subjects into the *pesantren* curriculum has also been carried out since the establishment of this *pesantren*. Therefore, it can be said that the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo has undergone modernization since the beginning of the establishment of this *pesantren*. (H.S. Ali Bin Hasan Aljufri, Interview, 12/01/2019)

4.3. Forms of Modernization at Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo

The forms of modernization of education system at the Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo can be seen in the following points:

First, Moderation of leadership patterns. Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo, as a *pesantren* under the auspices of the Alkhairaat, this *pesantren* has a collective leadership pattern. Where the highest leadership is held by the Main Chair of Alkhairaat, namely Habib Sayyid Saggaf bin Muhammad Ajufri (the first Leader of the Alkhairaat Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo) While the leader of the *Pesantren* is Habib Sayyid Ali bin Hasan Aljufri as the person entrusted to lead and manage the *pesantren*. In addition, *madrasah* located in the *pesantren* environment also have their own leaders (head of *madrasah*, namely Drs. Anwar Nurullah, M.Pd.I as head of Madrasah Aliyah (MA) and Rosita, S.Pd as head of Madrasah Tsanawiyah (MTs) (H.S. Ali Bin Hasan Aljufri, interview, 12/01/2019)

Second, modernization of educational institutions. Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo at its inception, namely in 1992 H, had a madrasa as a place of learning besides the mosque, namely Madrasah Mu'allimin which was equivalent to Madrasah Aliyah which was also established in 1992 M at the same time as the establishment of this *pesantren*. As stated by the head of Madrasah Aliyah Ustadz Anwar Nurullah that "This Madrasah Aliyah has been established since 1992 M but previously it was still called Madrasah Muallimin (Anwar Nurullah, interview, 30/03/2019). However, in the learning process, this Madrasah Mu'allimin is still based on the central Madrasah Aliyah Alkhairaat which is located in Palu, later in around 2002 M this *madrasah* was separated from the Central Madrasah Aliyah and established itself as Madrasah Aliyah Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo. Then in further developments, looking at the high interest of the surrounding community to send their children to *pesantren*, especially at the Madrasah Tsanawiyah level or equivalent to SMP in general education, and looking at the condition of *pesantren* that do not yet have Madrasah Tsanawiyah level, then in 1994 M Madrasah Tsanawiyah (MTs) was founded to answer the needs of the community.

Third, curriculum modernization. The Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo which has been established since its inception can be said to be modern. Because this *Pesantren* since its inception, has used the curriculum of the Kementerian Agama, which includes religious subjects and general subjects and the Yayasan Alkhairaat curriculum, both of which are written curricula and have a systematic direction and purpose. So that through this curriculum, the learning objectives to be achieved have been determined either in the form of a vision and mission or in the form of targets in each learning process. (HS. Ali bin Hasan Aljufri, Interview, 12/01/2019)

Fourth, Modernization of learning methods. Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo, since its establishment, has not only used the *Halaqah/Sorogan* and *Qira'ah/Bondongan* learning methods, but has used several modern learning methods carried out in the learning process in madrasah. This means that since its inception, this *pesantren* has combined these traditional learning methods with modern learning methods. This is as conveyed by Ustadz Anwar Nurullah "The learning process in this *pesantren* has used learning methods that are combined between traditional learning methods with modern learning methods whose learning process is carried out in madrasah and adapted to the subjects being taught" (Interview, 03/30/2019)

5. Conclusion

The modernization process of the *pesantren* that has taken place at the Pondok Pesantren Alkhairaat Pesantren Madinatul Ilmi Dolo has actually occurred since this pesantren was founded in 1992 M. As is well known, this *pesantren* is a branch of the Pesantren Alkhairaat which is based in Palu and was founded by Al-Habib Sayyid 'Idrus bin Salim Al-Jufri (d. 1389 H / 1969 M) on 14 Muharram 1349 H / 11 June 1930 M which since 1957 M has undergone modernization by integrating general subjects into the curriculum.

The forms of modernization of Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo include the *first*, modernization of the pattern of *pesantren* leadership. *Second*, the modernization of educational institutions. *Third*, modernization of *pesantren* education curriculum and *fourth*, modernization of *pesantren* learning methods.

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