



## The Relevance of Modern Islamic Boarding Schools with Ulama Cadre According to Imam Zarkasyi (1910-1985)

Yusutria<sup>1\*</sup>, Hanif Cahyo Adi Kistoro<sup>1</sup>, Azwar<sup>3</sup>

<sup>1</sup>Department of Islamic Education, Universitas Ahmad Dahlan, Indonesia

<sup>2</sup>Department of Pancasila and Civic Education, Universitas PGRI Sumatera Barat, Indonesia

### Article History:

Received: October 10<sup>th</sup>, 2021  
Revised: November 19<sup>th</sup>, 2021  
Accepted: December 10<sup>th</sup>, 2021  
Published: December 31<sup>st</sup>, 2021

### Keywords:

Curriculum,  
Language,  
Modern pesantren,  
Relevance,  
Ulama

### \*Correspondence Address:

yusutria@pai.uad.ac.id

**Abstract:** Imam Zarkasyi was a figure who gave birth to the modern pesantren and ulama cadre in Indonesia. This review is based on literature research with a historical approach. The sources of information depart from the biography and the concept of thought, the methods and information instrumentation from books, papers, posts, magazines, websites, and other types of documentation. The information was analyzed using management systems that can draw information from documentation. Relevant data sourced from works on the topic were analyzed descriptively. The research results are 1) based on "Pondok Modern Synthesis," 2) aiming to produce students who are ready for society, 3) changing the traditional integrity system to the classical boarding school system, 4) presenting educational methods with direction, training, assignments, habituation, guards, role model, and approaches, 5) integrating curriculum with religious material, general material, and language proficiency, 6) forming a waqf body to minimize disputes over ownership and decision making, 7) instilling the psychological value, the Motto of the boarding school, and the philosophy of life, and 8) changing the pattern in appearance from shabby to a modern dress style. This study indicates that modern pesantren as an educational institution has been well-managed and provides great impacts on students or santri as cadres of scholars who are educated to become the next ulama's successors.

## INTRODUCTION

Pesantren is the oldest institution in the history of Islamic education in Indonesia (Hamruni & W, 2016). It has its uniqueness (Ibrahim, 2014), which is indigenous (Yusutria & Febriana, 2019). Pesantren institutions play a role in the religious, moral, mental, and social changes for the benefit of humanity and the cadre of militant ulama (Arifinsyah et al., 2020). During the development of Pesantren, some only taught classical Islamic books to their students, called traditional pesantren. However, there are also Pesantren that teach their students

classical Islamic books and general science, better known as modern Pesantren (Kholili, 2021; Ridhwan et al., 2018).

Imam Zarkasyi criticized the patterns and systems of traditional pesantren whose weaknesses need to be improved fundamentally. The weaknesses are related to the curriculum that only prioritizes religious knowledge that influences the alumni in obtaining job opportunities in society. Society demands general knowledge, mastery of information and technology, and skills. Second, the learning methodology lacks

confidence in empowering graduates, especially in Arabic. Third, the management system is centralistic, undemocratic, closed, and emotional. The rules in the pesantren make a Kyai has full power in issuing policies and decisions, especially if the pesantren is family-owned. Fourth, the old conservative-normative methods and techniques do not want to embrace changes (Hashim, 2021; Juhaeni et al., 2021).

He sees various problems faced by these traditional pesantren institutions. KH. Imam Zarkasyi wanted to fix the problem by reforming the modern system closer to the current Pesantren. The modernization can not be separated from the contribution of a well-known scholar, KH. Imam Zarkasyi, founded the Gontor pesantren with his two brothers, KH. Abdullah Sahal and KH. Zainuddin Fanani.

Pesantren is the most ideal and appropriate educational institution to produce leaders of the ummah, nation, and state. They are equipped with attitudes, views of life, and a philosophy of life so that they will be of use in the future (Purwanto et al., 2021; Suali, 2020). The pesantren educational institutions are training, educating, fostering, directing students to be faithful, devout, and have a noble character to uphold the truth. There are thoughts and ideas to make pesantren educational institutions more advanced and modern in the future to answer the challenges of the times and information technology. Also, to anticipate the scarcity of ulama in Indonesia.

The discussion about modern Pesantren is still interesting for researchers to discuss. Several studies have been conducted. Islah Gusmian published a paper entitled "K.H. Raden Muhammad Adnan (1889-1969 AD): Ulama and Fighters in the Fields of Education, Politics, and Religion from Kauman, Surakarta". Raden Muhammad

Adnan's thoughts on religious education are the framework for character building and religiosity. Pesantren fosters a great love for the country. However, the study does not discuss the concept of modernizing pesantren and the patterns of cadre scholarships (Gusmian, 2018).

Imroatul Fatihah describes the leadership of KH. Imam Zarkasyi in leading the Darussalam Gontor Pesantren (PMDG). Her study discusses the administration of KH. Imam Zarkasyi explicitly by promoting exemplary (role model) and discipline. Therefore, the leadership pattern touches the students' soul, spirit, and mentality not only in the form of knowledge (Fatihah, 2018).

Afi Farkhan Masrur's study entitled "Character Education of KH Imam Zarkasyi" is motivated by the younger generation influenced by negative external cultures, such as promiscuity and reduced morality to the elderly and others. The Pesantren education institutions can put character education as the basis for every student to navigate the lives of many communities. KH. Imam Zarkasyi as the founder of the Gontor Pesantren laid the foundation for character education at the Pesantren. The character values instilled are the Motto and the five principles (Masrur, 2018).

Puthut Waskito, Juniaris Agung Wicaksono, Ady Alfian Mahmudinata, discussed "The values of character education at the Darussalam Gontor Modern Pesantren". The values found are religiosity, environmental, social care, brotherhood, peace-loving, tolerance and democracy, discipline and responsibility, nationality and love for the country, independence and hard work, creativity, reading and appreciating achievement, and simplicity. These values are implemented in students through direction, training, assignments, habituation, guidance, and role model (Waskito et al., 2016).

Joni Syamsuri conducted a study entitled "The Existence and Contribution

of the Darussalam Gontor Pesantren in Human Resources Development." He explained that Pesantren serves as institutions for developing religious knowledge and the medium of da'wah and human resources. Pesantren also serves the community with a commitment to Amar Ma'ruf Nahi Munkar in various forms (Syamsuri & Borhan, 2016).

Many researchers who have studied pesantren have not explained Imam Zarkasyi as an icon of pesantren modernization and cadre of ulama in Indonesia. The problem in this research is related to KH. Imam Zarkasyi (1910-1985), who has become an icon of the modernization of pesantren in Indonesia, has formed the regeneration of ulama in Indonesia. Therefore, this study is focused on KH. Imam Zarkasyi (1910-1985); the icon of modernization of pesantren and ulama cadres in Indonesia.

## **THEORETICAL SUPPORT**

### **Biography of Imam Zarkasyi**

Imam Zarkasyi was a scholar, a thinker, and a fighter who significantly contributed to the modernization of Pesantren and the cadre of ulama in Indonesia. He was born in Gontor village on March 21, 1910. Gontor village is located in Ponorogo Regency, East Java province, and died on April 30, 1985, at 9. Pm at the Madiun General Hospital. Imam Zarkasyi is the seventh child of Kyai Santoso Anom Besari, the third generation of the old Gontor Pesantren leader (D W I Budiman Assiroji, 2018). Imam Zarkasyi founded the Gontor pesantren together with his two brothers, KH. Abdullah Sahal, and KH. Zainuddin Fanani. They are known as "Trimurti" (Fatihah, 2018).

Imam Zarkasyi received education from the Josari Pesantren, the Joresan Pesantren, and the Tegalsari Pesantren. He then continued to the Ongkoloro school in 1925. After that, KH. Imam Zarkasyi studied religion at Pesantren Jamsarem Solo. Imam Zarkasyi also

studied at Kweekschool in Padang Panjang in 1935. However, he previously studied at Mamba'ul Ulum and the Arabiyah Adabiyah school.

Imam Zarkasyi knew and understood a good school and madrasa system with a well-structured curriculum. He found a correct method and system for teaching Arabic and English after graduating from Thawalib School and continuing at Normal School (Kulliyatul Muallimin al-Islamiyah) led by Mahmud Yunus.

After completing his studies at the Kulliyatul Muallimin al-Islamiyah school, his teacher asked him to become the director of the college. However, he could only fulfill the teacher's request for one year in 1936. After that, he returned to Gontor. KH. Imam Zarkasyi introduced a new educational program and immediately became its director. The institution was named Kulliyatul Muallimin al-Islamiyah (KMI).

His career paths outside the pesantren include the Head of the Madiun Residency Religion Office, Directorate of Religious Education of the Indonesian Ministry of Religious Affairs. In 1946, he served as the Head of the Education section of the Ministry of Religious Affairs and the Education Research Committee. In 1948-1955, he served as Chairman of the PB Association of Indonesian Islamic Teachers (PGII). Later, in 1951-1953, he served as the Head of Religious Education Planning at the Ministry of Religious Affairs. In 1953, he served as the Head of the Supervisory Board for Religious Education. In 1957, he served as the Chairman of the Religious Education and Teaching Advisory Council (MP3A) of the Ministry of Religious Affairs. In 1957, he served as the National Planning Board by President Soekarno. In 1962, he represented Indonesia in the 7th Mu'tamar Majma 'al-bututh al-Islamiyah (World Islamic academic congress) in Cairo, Egypt (Aufin, 2019).

## Modern Pesantren

The essential elements in a pesantren are the boarding school where students live while studying, a mosque as a primary activity, the study of classical Islamic books as the source of references for religious knowledge, students and Kyai as a magnet, and the operation of a boarding school institution (Fauzan & Fata, 2019). Boarding schools have influenced the style and model of the education system in Indonesia, especially pesantren (Badrudin et al., 2017). Pesantren can be divided into three, namely *Salafiyah* (traditional), *Khalafiyah* (modern), and integrated pesantren (Anas, 2012).

Pondok Pesantren Modern is an educational institution that collaborates general learning and pesantren learning. It does not make the *Kiai* the absolute center of policy. Rather, the policies are based on deliberations with the teacher council and foundations. Furthermore, the students are expected to pay monthly fees for the classical learning system. Furthermore, every student who has completed his studies will get a certificate as proof that he has completed his studies at the boarding school.

Modern pesantren apply three systems in their learning (Makmun, 2016). The first system is the classical system by combining the pesantren curriculum and the Ministry of Religious Affairs curriculum or the National Education curriculum. The second is the course system which emphasizes foreign languages mastery, both Arabic and English. The student's ability to learn the language makes them understand various kinds of sourcebooks related to several types of knowledge, both religious and general sciences. Third, the training system fosters students' psychomotor ability and creates independent characters.

Modern Pesantren is an institution that leaves the traditional learning system and applies a classroom system, both Islamic schools and public schools. In

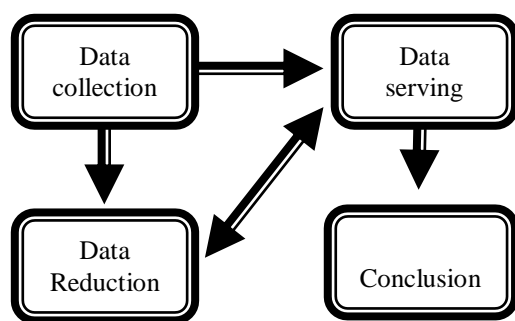
contrast, the curriculum used is the curriculum of the National Education and the Ministry of Religious Affairs. The students live in a dormitory better known as the boarding school. The Kyai serves as the executive coordinator. The daily languages in the boarding school are Arabic or English as the local content curriculum. The curriculum in the modern pesantren education system has been formed and organized with the intrinsic values of *Kitab Kuning* accompanied by general knowledge.

## METHOD

This research is a library of research, which uses literature from several books, notes, or several research results. The approach used is the historical approach that describes pesantren in Indonesia, especially KH. Imam Zarkasyi and his concept of thinking about the modernization of pesantren and the regeneration of community leaders. The qualitative data needed in this study is the biography of KH. Imam Zarkasyi and his concept of thinking about the modernization of pesantren and community leaders' regeneration.

The researchers employ data collecting techniques and instruments to identify discourses from several sources of books, papers or articles, magazines, journals, websites, and documentation. Furthermore, the researchers analyzed the data using a set of procedures to draw valid conclusions from books or documents related to the topic of discussion and research problems.

The data analysis procedure consists of selecting existing texts, arranging items in detail, conducting research, and drawing conclusions from existing data (Latipah et al., 2020). The procedure is more concisely shown in Figure 1.



**Figure 1.** Data Analysis Procedure

## RESULT AND DISCUSSION

According to Imam Zarkasyi, modern Pesantren has several clear indicators:

### Pondok Modern Synthesis

Changes were made from traditional Pesantren educational institutions to modern ones, thanks to KH. Imam Zarkasyi and his two brothers. They synthesized four academic institutions. First, the Al-Azhar Cairo University in Egypt is known for its generous endowments to provide scholarships to thousands of students from various parts of the world. Second, Syanggit in North Africa is known for its caregivers' generosity and sincerity in conveying knowledge and acting for religion, nation, and state. Third, Aligarh Muslim University in Mauritania has a great interest in improving the education and teaching system in the country. Fourth, Santiniketan College in India is famous for its simplicity, serenity, and peace.

### Educational Goals

The weakness of pesantren institutions in the past is that there was no integrated management in their operations. The education followed the goals set by the Kyai. However, now, the institution aims to prepare students to live in the broader society following the students' existing skills.

### The Education System

The pesantren changes the Watonan (mass) and Sorogan (individual) systems into the classical approach. Pondok

Modern Gontor applies the classical and boarding school systems. The boarding school system prioritizes discipline to achieve the goals effectively and efficiently.

### Educational Method

The combination of the boarding system and the regular school system provides an excellent opportunity for students to understand religious books in foreign languages, predominantly Kitab Kuning from various spiritual disciplines. The students must understand and speak Arabic and English in everyday life.

The method for understanding various kinds of Kitab Kuning is by direct way, exercises, Arabic textbooks. The learning system for language mastery instills a sense of confidence and high willingness. Therefore, students can master foreign languages well, especially Arabic. Arabic enables students to understand an extensive and accessible collection of Kitab Kuning from various scientific disciplines.

### Educational Materials and Curriculum

The pesantren applies the Total Curriculum, which integrates general curriculum and religious curriculum, better known as Kulliyatul Muallimin Al-Islamiyah (KMI) curriculum (Erhan, 2020). Pondok Modern Gontor combines the madrasah system with the pesantren system to have a modern style through the implementation of a regular school system, the application of the written and hidden curriculum (Alhamuddin & Hamdani, 2018), and various methods (Sabila et al., 2020). Education is the most crucial part of human life by forming a mature and solid cadre to become a scholar, leader of the ummah, nation, and religion. Therefore, the objectives of the pesantren must be clear and directed, which are stated in the form of activities and programs.

## Management of Educational Institutions

The traditional pesantren is a centralized system centered on a Kyai, making him the decision-maker. It harms the progress of the pesantren in the future. There is an assumption that if the kyai is gone, the pesantren he has pioneered will regress. The traditional management of the pesantren can sometimes progress if the Kyai is knowledgeable, resilient, fair, and democratic. On the other hand, if the Kyai has limited ability, is unfair, lacks enthusiasm, is authoritarian, and dictatorial, the pesantren will be destroyed (Nurhakim, 2018).

KH. Imam Zarkasyi applied a democratic, transparent, accountable, and united management pattern. The pesantren is transparent and organized through a waqf body system called "Board Waqf Pesantren Gontor (BWPMG)" on October 12, 1958. The ownership of the pesantren institution is not private. It belongs to the Muslim community. Therefore, all Muslims have a responsibility to progress the institution.

## Mindset and Ethical Values

The boarding system allows the students to receive education, guidance, and care for 24 hours so that they can see and feel the educational and teaching values. The essence of the boarding school lies in the content and soul (spirit) of the pesantren because the heart and soul will control the atmosphere of life in the pesantren and become the soul for the student later in the society. Therefore, the spirit and soul of the pesantren are embedded in ethical values all day long, which are very useful for students when they are in boarding school or when they are in society. It is to instill the values of the soul that have been embedded in the students, which are better known as "*Panca Jiwa*," namely spirit of sincerity, the spirit of simplicity, the nature of independence, *Ukhuwwah Islamiyah*, and

confidence of freedom (Suradi, 2018; Syamsuri & Saputro, 2019).

The five souls and the philosophy of life (high-minded, healthy, knowledgeable, and free-minded) become the spirit of character building for the students. At least, there are two basic meanings in understanding it, namely the growth of an egalitarian soul and the urge to progress. The five souls become the raw material for forming an egalitarian spirit as a distinctive Islamic social character. The Motto of Pondok encourages students to continue to progress, not stagnate in life. That is, dynamic with the times (Nurul Romdoni & Malihah, 2020).

## Dress Style

The dress style of the students so far seems shabby with robes, sarongs, neat clothes, shirts. The teachers wear ties and suits when teaching and attending certain activities. The students are required to dress following the form of activities they will carry out.

## Cadre System

The cadre is implemented with a guidance system from the boarding school leadership through training, assignments, habituation, guidance, humane approach, an approach based on a predetermined program. The system must be carried out following the desired target by upholding idealism guided by al -Qur'an and Sunnah of Rasulullah (Sulistiono, 2019). The goals are set so that these cadres can understand problems and solve them by always sticking to the pesantren philosophy values, namely *Panca Jiwa* and the Motto of the pesantren.

KH. Imam Zarkasyi instilled meaningful values in himself and the soul of each of his students to form a cadre of scholars and leaders who are religious and have good personalities supported by intellectuality in understanding religion and science. These values are better known as *Panca Jiwa*, which is applied

through daily habits in pesantren life (Ummah, 2017). The pesantren's Motto is the philosophy of life, namely high-minded, healthy, knowledgeable, and free-minded (Ramdhani, 2017).

The synthesis of modern pesantren serves as a motivation to change the traditional pesantren education system into a modern one, to survive, and be independent. Clear institutional goals can create a generation with noble personalities, useful for the society, the country, and the nation, can educate and has a firm stand, and has high wisdom and loves knowledge. The point is to form students' personalities, which include the aspects of religiosity, intellect, morality, and sociality (Kistoro et al., 2021). The purpose of establishing the pesantren is, first, to guide humans to become leaders on earth to do their duties and responsibilities. Second, to guide humans to have good personalities and characters through religious guidance. Third, to guide and nurture the potential of the human mind, soul, and body to work synergistically in strengthening their relationship with the Creator. Fourth, to teach humans to become human beings for the wider community (Berliani & Sudrajat, 2018).

Changes in the education system are carried out in a directed, orderly, neat, and well-organized manner (Sabila et al., 2020). The boarding school system with the regular school system makes it easier to teach foreign languages, namely Arabic and English. The classical system pattern in modern pesantren makes a difference in the education system applied in the old-style pesantren.

The system applied in modern pesantren has at least two important things: organized and integrated management. Several other reasons are, first, the fame of the Kyai and his knowledge of Islamic religious knowledge to attract students to study and seek knowledge even though they live far from the pesantren. To obtain the blessing

of wisdom from the Kyai, the students must leave their hometown and settle near the Kyai's residence. Second, almost all pesantren are established and located in villages with not enough housing to accommodate the students. So, boarding school is a solution. Third, the students consider Kyai as their parents who must always be protected from all dangers. Thus, it creates intimacy and the need to be close to each other continuously without feeling embarrassed. This attitude keeps the sense of responsibility to provide a proper place to live for their students (Arifin, 2015).

The classical system of teaching applied in Pesantren has become more effective and efficient in terms of time and costs to produce quality outputs or alumni who are ready to compete with alumni of other educational institutions. The point is to combine the madrasah education system with the pesantren education system to produce scholars and community leaders by implementing an effective and efficient learning system.

The Total Curriculum is fundamental in management to realize advanced pesantren. It creates an education system that can create collaboration and integrate religious knowledge with general knowledge by balancing the division of religious studies and general science (Anas, 2012). The curriculum does not experience a setback but is improving because the problem lies in human resources, not in the curriculum. Curriculum changes will not achieve excellent and maximum results if not followed by increased human resources.

Management reforms in pesantren institutions have had a significant impact on changing the leadership model of pesantren, which is more open and collective in nature, independent, sustainable, and uses the Five Terms development program (Katni et al., 2020). If the boarding school institutions continue to survive and exist despite obstacles in the face of advances in

information and technology, then the pesantren should have a waqf body and become a mainstay for the future survival of the pesantren. Through the waqf bodies, the centralized management system can be decentralized that involves many administrators.

There is a change in the leadership pattern of the boarding school from a Kyai who is the absolute authority to become a collective authority under the waqf body. A change of control from individual to joint management develops the institution and minimizes conflicts. The Head of the boarding school is elected by the waqf body once every five years. In leading the existing institutions and divisions, the leadership of the boarding school is also acting as the caretaker.

A boarding school system prioritizes simplicity, idealism, equality, brotherhood, self-confidence, and courage to live. It creates a democratic spirit due to the cooperation in overcoming problems and curricula. The students do not suffer from symbolic diseases, namely obtaining degrees and certificates, because some of the pesantren do not give credentials to their students, and the alumni do not want to occupy government positions.

Designing a pesantren education model with a vision for the future will unite the students in both the social and national spheres. They are taught in the spirit of modernity to respect others. This value is not trained only verbally, but is grown in various aspects of education that can be seen, felt, and lived by the students. The five souls and the Motto of the boarding school are very valuable and become filters from the harmful effects of globalization.

Pesantren is determined by three essential elements: the independence instilled by the leadership of the pesantren, the value of Kitab Kuning as reference material in exploring religious

knowledge, and the social values (Qomar, 2015).

A boarding school should have the following criteria: first, have excellent modern management and administration. Second, it is not tied to Kyai figures as the central leadership. Third, the modern educational system that integrates religious knowledge and general sciences. Fourth, building facilities and infrastructure are established, well-ordered, permanent, and fenced. The various educational facilities available are part of their excellence in improving human resources.

There is a combination of the three education centers, namely: first, formal education (school), which occurs when the students are in a classroom environment under the supervision of a boarding school. Second, informal education (family), which is when the students are in the dormitory. Third, non-formal education (community), namely the student community. All of them are integrated to realize the boarding school system. The boarding system helps carry out the implementation of the curriculum every day for 24 hours. The process of integrating madrasah (modern education system) into pesantren can be classified into three types (Jamaluddin, 2012). The first type is full integration. It implements the Salafiyah pesantren education system and madrasah education. The second type is selective integration that maintains the Salafiyah education system and adopts the madrasah education system but only as an instrument. The teaching and learning process in madrasah uses its curriculum and does not adopt the general madrasah education curriculum. The third type is instrumental integration done by changing the Salafiyah education system into foreign languages-centered, namely Arabic and English. It uses the madrasah education system in the teaching and learning process. Pondok Gontor belongs to the third category and plays a significant role in transmitting this type of



integration through the boarding schools established by its alumni.

Several factors have considerable influences and roles in the scarcity of ulama in Indonesia. First, the large number of scholars who have changed their professions and the high interest in becoming council members resulted in ulama leaving their pesantren and congregations to pursue their professions. Not all ulama who are members of the council officials can play a good role. At the same time, the pesantren education institutions are weak due to the abandonment of their Kyai. The second factor is the weak cadres related to the regeneration of the ulama. Third, the emergence of a three-ministerial decree in 1975, which applied in the division of subjects in madrasas to be 70% general sciences and 30% religion.

KH. Imam Zarkasyi made his students into Munzirul Qaum and leaders of the ummah, nation, and country through the five souls and the philosophy of life. The pesantren founded aims to be an educational institution to produce cadres of community leaders and be a place of worship for studying and a source of Islamic knowledge, language, al-Quran, and general knowledge. The mission of the pesantren is, first, forming a superior Islamic generation towards the formation of the excellent ummah. Second, to educate and develop a generation of Muslims who are high-minded, healthy, knowledgeable, free-minded, and sincere to society. Third, it teaches religious and general knowledge in a balanced manner towards the formation of intellectual scholars. Fourth, it realizes citizens with Indonesian personalities who believe and have devotion to Allah.

Abdullah Syukri Zarkasyi explained that a good pesantren institution first has certain advantages and characteristics as the Munzirul Qaum and leaders of the ummah, nation, and country through the five souls values and the life philosophy.

Second, the creation of solid and robust integrity between Kyai, teachers, and students towards the inculcation of the five soul values, vision-mission, orientation, systems, and standards. Third, there is an integration between family education (boarding school), school education, and community education that mutually supports the students' spirit of leadership. Fourth, the boarding system makes students stay in the boarding school for 24 hours. It has a positive impact on implementing the totality of boarding school education by promoting *Uswatun Hasanah* and habits to develop cognitive, affective, and psychomotor domains. The integrated learning system that includes curriculum, caregivers, teachers, and integrated learning system will greatly affect the students in terms of knowledge, skills, and attitudes or behavior.

The regeneration of the people can be seen from the concept of education instilled by KH. Imam Zarkasyi, namely the Plural education model. His plural education model addresses problems related to differences or diversity by uniting them in one Pesantren. Even though they live together with different backgrounds, everything unites by being residents of the pesantren community. It makes the students tolerant following the concept of *Bhineka Tunggal Ika*. Students' daily life is not individualistic but communalistic. It forms solid social ties among students, which give birth to Islamic brotherhood.

*Panca Jiwa* contributes positively to building the character of the Muslim generation (Lukman et al., 2021). They are expected to become leaders and scholars who can face various kinds of developments in globalization and rapid information technology progress (Radino et al., 2021).

The mental concept of five souls (Nurul Romdoni & Malihah, 2020) is applied and implemented in the daily lives of students with a deep appreciation. The

soul is what drives the boarding schools to compete at the national and international levels. The concept of the soul becomes an essential provision in community life. The five souls are implemented through the figure of a Kyai who becomes a role model. The Kyai leadership has power, charisma, and religious knowledge. The pattern of leadership is applied to form cadres through direction, training, assignments, habituation, guidance, and approaches (humans, programs, and idealism).

The Motto of the pesantren, Standing above and for all groups, contains Indonesian insight. Based on this thought, pesantren will continue to develop because it is based on the values of unity and integrity, which have been developed and instilled in the students.

## CONCLUSION

This study indicates that modern pesantren as an educational institution has been well-managed and provides great impacts on students or *santri* as cadres of scholars who are educated to become the next ulama's successors. Some research findings also illustrate that there is a good and integrated curriculum between religious and general material. A tiered learning system has been adapted to students' cognitive, affective, and psychomotor development. Qualified and competent teachers or ustadz affect the students' development as the future cadres of scholars. The Modern Pesantren education model in the future can become an important reference and guide in managing the Islamic education system. Like other research, this research also has some limitations from the initial process to the conclusion. Subsequent studies are encouraged to strengthen and improve the results obtained.

## REFERENCES

Alhamuddin, & Hamdani, F. F. R. S. (2018). Hidden curriculum: Polarisasi pesantren dalam upaya

membentuk kesalehan individu dan sosial (case study pondok modern Darussalam Gontor Ponorogo). *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 5(1), 50–65.

<https://doi.org/10.53627/jam.v5i1.3351>

Anas, A. I. (2012). Kurikulum dan metodologi pembelajaran pesantren. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 10(1), 29. <https://doi.org/10.21154/cendekia.v10i1.400>

Arifin, Z. (2015). Kepemimpinan kiai dalam ideologisasi pemikiran santri di pesantren-pesantren salafiyah Mlangi Yogyakarta. *Inferensi*, 9(2), 351.

<https://doi.org/10.18326/infl3.v9i2.351-372>

Arifinsyah, A., Andy, S., & Damanik, A. (2020). The urgency of religious moderation in preventing radicalism in Indonesia. *Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91. <https://doi.org/10.14421/esensia.v21i1.2199>

Aufin, M. (2019). *Kontribusi K.H Imam Zarkasyi dalam pemikiran pendidikan islam (pesantren)*. 53(9), 131–147.

Badrudin, Purwanto, Y., & Siregar, C. N. (2017). Pesantren dalam kebijakan pendidikan Indonesia. *Jurnal Lektur Keagamaan*, 15(1), 233–272.

Berliani, Y. M., & Sudrajat, A. (2018). Implementasi pendidikan karakter di sekolah berbasis pondok pesantren. *Jurnal Pendidikan Karakter*, 8(2), 161–171.

Erhan, A. (2020). Manajemen kurikulum berbasis akhlak, nilai, dan moral di pondok modern Darussalam Gontor. *LEADERSHIP*, 1(2), 212–222.

Fatihah, I. (2018). Kepemimpinan KH. Imam Zarkasyi di pondok modern Darussalam Gontor. *JIEM (Journal of Islamic Education Management)*, 2(2), 26–43.

- <https://doi.org/10.24235/jiem.v2i2.3407>
- Fauzan, P. I., & Fata, A. K. (2019). Jaringan pesantren di Jawa barat tahun 1800-1945: Critical review atas disertasi “Jaringan pesantren di priangan 1800-1945” Karya Ading Kusdiana. *Jurnal Lektur Keagamaan*, 17(1), 139–168.
- Gusmian, I. (2018). K.H. Raden Muhammad Adnan (1889-1969 M): Ulama dan pejuang di bidang pendidikan, politik, dan agama dari kaum Surakarta. *Jurnal Lektur Keagamaan*, 15(1), 207–232. <https://doi.org/10.31291/jlk.v15i1.521>
- Hamruni, & W, R. S. (2016). Eksistensi pesantren dan kontribusinya. *Jurnal Pendidikan Agama Islam*, 8(2), 197–210.
- Hashim, R. (2021). Malay philosophies of education. In *Oxford Research Encyclopedia of Education*. <https://doi.org/10.1093/acrefore/9780190264093.013.1413>
- Ibrahim, R. (2014). Eksistensi pesantren Salaf di tengah arus pendidikan modern. *Analisa*, 21(2), 253. <https://doi.org/10.18784/analisa.v21i02.19>
- Jamaluddin, M. (2012). Metamorfosis pesantren di era globalisasi. *KARSA: Journal of Social and Islamic Culture*, 20(1), 127–139.
- Juhaeni, A., Sanusi, A., Wasliman, I., & Hanafiah, H. (2021). Strategic management of quality improvement of madrasah aliyah graduates in modern pesantren. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 7(1), 33.
- Katni, K., Ariyanto, A., & Laksana, S. D. (2020). Manajemen program pengembangan panca jangka, kemandirian dan kemajuan Pondok Modern Darussalam Gontor Indonesia. *AL-ASASIYYA: Journal Of Basic Education*, 4(1), 30. <https://doi.org/10.24269/ajbe.v4i1.2291>
- 91
- Kholili, Y. (2021). Challenges for pesantren in the revolution era of society 5.0. *AMCA Journal of Religion and Society*, 1(1), 8. <https://doi.org/10.51773/ajrs.v1i1.33>
- Kistoro, H. C. A., Setiawan, C., Latipah, E., & Putranta, H. (2021). Teacher’s experiences in character education for autistic children in Indonesia. *Interantional Journal of Evaluation and Research in Education*, 10(1).
- Latipah, E., Kistoro, H. C. A., & Putranta, H. (2020). The effects of positive parenting toward intolerance in pre-school children. *International Journal of Early Childhood Special Education*, 12(2), 137–146. <https://doi.org/10.9756/INT-JECSE/V12I2.201065>
- Lukman, Marsigit, Istiyono, E., Kartowagiran, B., Retnawati, H., Kistoro, H. C. A., & Putranta, H. (2021). Effective teachers’ personality in strengthening character education. *International Journal of Evaluation and Research in Education*, 10(2), 512–521. <https://doi.org/10.11591/ijere.v10i2.21629>
- Makmun, H. A. R. (2016). Pembentukan karakter berbasis pendidikan pesantren: Studi di pondok pesantren tradisional dan modern di Kabupaten Ponorogo. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 12(2), 211. <https://doi.org/10.21154/cendekia.v12i2.226>
- Masrur, A. . F. (2018). *Pendidikan karakter KH Imam Zarkasyi*. UIN Sunan Kalijaga.
- Nurhakim, M. (2018). Imam Zarkasyi dan pembaharuan pesantren : Rekonstruksi aspek kurikulum, manajemen dan etika pendidikan. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 7(1), 1. <https://doi.org/10.22219/progresiva.v7i1.7404>

- Nurul Romdoni, L., & Malihah, E. (2020). Membangun pendidikan karakter santri melalui panca jiwa pondok pesantren. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(2), 13–22. [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).4808](https://doi.org/10.25299/al-thariqah.2020.vol5(2).4808)
- Purwanto, M. R., Mukharrom, T., Supriadi, & Rahmah, P. J. (2021). Optimization of student character education through the pesantren program at the pesantren of the Universitas Islam Indonesia. *Review of International Geographical Education Online*, 11(5), 2829. <https://doi.org/10.48047/rigeo.11.05.179>
- Qomar, M. (2015). Ragam identitas islam di Indonesia dari perspektif kawasan. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 10(2). <https://doi.org/10.21274/epis.2015.10.2.317-352>
- Radino, Kistoro, H. C. A., Munajat, N., Putranta, H., Kesuma, A. T., & Lumaurrillo. (2021). Distance learning strategies using technology for elementary school students in Yogyakarta during the COVID-19 pandemic. *Journal of Theoretical and Applied Information Technology*, 99(9), 2031–2039.
- Ramdhani, K. (2017). Penerapan nilai-nilai pendidikan kepemimpinan di pondok modern Darussalam Gontor Ponorogo. *Jurnal Pendidikan Islam Rabbani*, 1(2), 205–220.
- Ridhwan, Nurdin, A., & Samad, S. A. A. (2018). Dynamics of islamic education in the land of Bugis: Growth, development and typology pesantren in Bone. *IOP Conference Series: Earth and Environmental Science*. <https://doi.org/10.1088/1755-1315/175/1/012158>
- Sabila, A. M., Susanto, H., & Saputro, A. D. (2020). Education thought Imam Zarkasyi and relevance to the development of islamic education in Indonesia. *Istawa: Jurnal Pendidikan Islam*, 5(1), 19. <https://doi.org/10.24269/ijpi.v5i1.2271>
- Suali, M. F. (2020). An pesantren as means of regeneration in the development of da'wah. *Ilomata International Journal of Social Science*, 1(3), 149. <https://doi.org/10.52728/ijss.v1i3.123>
- Sulistiono, M. (2019). Pendidikan Karater Kebangsaan teori dan Praktik. In Sa'dullah (Ed.), *Desain Pendidikan Karakter Kebangsaan*. Intelegensia Media.
- Suradi, A. (2018). Analisis dampak transformasi pendidikan pesantren terhadap penanaman jiwa keikhlasan santri di pondok pesantren. *Ta'allum: Jurnal Pendidikan Islam*, 6(1), 197–218. <https://doi.org/10.21274/taalum.2018.6.1.197-218>
- Syamsuri, & Borhan, J. T. B. (2016). Eksistensi dan kontribusi Pondok Modern Darussalam Gontor dalam pembangunan sumber daya manusia. *At Ta'Dib*, 11(2), 201. <https://doi.org/10.21111/at-tadib.v11i2.776>
- Syamsuri, S., & Saputro, Y. E. (2019). Panca jiwa as social capital approach: An alternative startegy for islamic economic development. *Share: Jurnal Ekonomi Dan Keuangan Islam*, 7(2), 180–203. <https://doi.org/10.22373/share.v7i2.2668>
- Ummah, F. S. (2017). Panca jiwa pondok pesantren: Sebuah analisis kritis. *JOIES: Journal of Islamic Education Studies*, 2(2), 204-.
- Waskito, P., Wicaksono, A., & Mahmudinata, A. (2016). Nilai-nilai pendidikan karakter dalam tradisi pesantren di pondok modern Darussalam Gontor. *El Tarbawi*, IX(2), 135–162.
- Yusutria, Y., & Febriana, R. (2019).

Aktualisasi nilai-nilai kemandirian dalam membentuk karakter mandiri siswa. *Ta'dib: Jurnal Pendidikan Islam*, 8(1), 577-582. <https://doi.org/10.29313/tjpi.v8i1.4575>