Educational Modernization and Innovation in Islamic Boarding Schools in Indonesia

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***Abstract**. Advances in digital technology in the current Industry 4.0 era have changed and influenced several aspects of human life. Suppose the Indonesian people do not want the identity and character of their community and their cultural riches to be lost at the hands of globalization. In that case, the community must have a robust defence mechanism. One way to build a defense system is through education. Technology and education are two things that cannot be separated. Pesantren is the oldest Islamic education and broadcasting institution in Indonesia. This research aims to examine and formulate the implications of the shift in orientation and value systems of Islamic boarding schools at the modern Islamic boarding school Nurussalam Sidogede (South Sumatra), the modern Islamic boarding school Darul A'mal (Metro Lampung), the Al-Hikmah Islamic boarding school (Bandar Lampung) and the modern Islamic boarding school Al -Muhajirin (Cikarang Bekasi) with an AGIL approach. This research uses a descriptive qualitative approach. The primary data used in this research is sourced from the author's interviews with the Islamic boarding school. The results show that there are several similarity and differences between the transformative Islamic boarding school and non-transformative Islamic boarding school groups in terms of variables or indicators, namely Adaptation (A), Integration (I), Goal (G), and Latent Patten (L).*

Keywords: *AGIL, Digital Era, Technological Progress, Education, Islamic Boarding School*

1. INTRODUCTION

Education has a vital role in life and social change. Education equips and prepares society to be better at facing or overcoming various problems resulting from social change (Abulibdeh et al., 2024). Education greatly influences society by shaping people's mindset to be creative and innovative. Education will shape changes in society with the birth of innovations as a product of human knowledge, which is obtained from education (Nasution et al., 2023). The emergence of Industry 4.0 marks a transformative era for business and industry, characterized by advanced technologies such as automation, the internet of things, artificial intelligence, smart factories, and cyber-physical systems (Abulibdeh et al., 2024). The increasingly merging boundaries between humans, machines and other resources such as technology will undoubtedly impact various sectors. One of them has an impact on the education system. Education is needed to form a creative, innovative and competitive generation. Without exception, Indonesia also needs to improve the quality of its graduates in the world of work and the demands of digital technology (Lase, 2019). Advances in digital technology in the current Industry 4.0 era have changed and influenced several aspects of human life. People can learn from various customs, traditions and

behaviours of other people through globalization, which allows them to adapt to any situation.

Therefore, good morals are essential in this modern, advanced world. With individual freedom promoted by Western ideology, Muslim societies face the challenge of maintaining control over moral and spiritual beliefs (Paramita & Sari, 2023). In facing these problems, Indonesian people must be able to respond wisely to globalization. Suppose the Indonesian people do not want the identity and character of their community and their cultural riches to be lost at the hands of globalization. In that case, the community must have a robust defence mechanism. One way to build a defence system is through education (Rusydiyah & Rohman, 2020). Technology and education are two things that cannot be separated (Syakroni et al., 2019). The problems of Islamic education in Islamic boarding schools are increasingly diverse; they have to adapt to technological and digital advances, dubbed Industrial Revolution 4.0 (Lundeto et al., 2021). Pesantren is the oldest Islamic education and broadcasting institution in Indonesia. Historically, Islamic boarding school institutions have been known in Indonesian society since pre-Islam (Meliani et al., 2022). This is Indonesia's primary root of Islamic education (Hidayah, 2021). In other words, Islamic boarding schools are authentic to Indonesia (indigenous) because Islamic boarding schools have existed since before Hindu and Buddhist rule (Hikam, 2019). Islamic boarding schools have been included in the National Education System through Law Number 18 of 2019 (Manan, 2019). Islamic boarding schools are a forum for actualization through education, da'wah and community empowerment (Manan, 2019). Meanwhile, according to Yusuf and Taufiq (2020), the role of Islamic boarding schools is essential, especially in Indonesia, because apart from being educational institutions, they are also places for embodying Islamic teachings in society.

The Central Statistics Agency recorded that there were 24.33 million students in Indonesia in the 2021/2022 academic year. Of this number, the Ministry of Religion (Kemenag) in 2022 in Dewi et al. (2023) noted that 2.65 million were Islamic students. The Ministry of Religion also noted that by 2022, there would be 26,975 Islamic boarding schools in Indonesia, with 1,444,547 residential students and 1,202,556 non-music students. Several provinces in Indonesia have the most significant number of Islamic boarding schools, as shown in Table 1. These provinces are West Java, Banten, East Java, Central Java, Aceh, West Nusa Tenggara, Lampung, and Yogyakarta. The large number of Islamic boarding schools and Islamic boarding schools in Indonesia increasingly shows the significant role of Islamic boarding schools in Indonesian society.

Table 1. Distribution of the Number of Islamic Boarding Schools by Province in Indonesia

Province	Number of Islamic Boarding Schools
West Java	8,343
Banten	4,579
East Java	4,452
Central Java	3,787
Aceh	1,177
West Nusa Tenggara	684
Lampung	677
Yogyakarta	319

Islamic boarding schools can change the social order through education so that their existence can be felt as an institution for social change (Isbah, 2020). Islamic boarding schools, as a community group, form a set of values to base the goals they want to achieve while also forming a set of instruments to achieve the desired values (Isbah, 2020). Islamic boarding schools are religious educational institutions that have accepted modern technological developments in learning. Islamic boarding schools have made innovations in learning. In the era of globalization, Islamic boarding schools can modify community needs with the aim of Islamic boarding schools as institutions for community development and empowerment (Syakroni et al., 2019). Islamic boarding school institutions need to improve themselves to successfully meet modern society's needs (Syahrir et al., 2019). Islamic boarding schools and other educational institutions must be reliable and professional according to current developments and must offer a modern and universal understanding of Islam (Munifah et al., 2019). The term "modern" is given by the community because of its unique nature because it is not like traditional Islamic boarding schools or modern state schools in general (Zarkasyi, 2020). The biggest challenge to the success of missionary institutions such as Islamic boarding schools in achieving their goals is the development of science and technology and the demand for professionalism in managing these institutions. Historically, schools have been closely linked to the interests of society, highlighting the importance of Islamic education. This is because schools represent Islamic educational institutions in the country (Huda et al., 2019). Following the dynamics of current developments, responding to the intense competition in the world economy, Islamic boarding schools have begun to include skills curricula so that students can contribute to advancing the country's economy (Aziz et al., 2021). Therefore, to build an Islamic boarding school that is in line with the interests of society, appropriate management strategies are needed in terms of curriculum, facilities

and infrastructure, community relations, human resources and students (Munifah et al., 2019).

Talcott Parsons was a famous sociologist whose approach was based on systems theory. According to Parsons, the concept of social change is gradual and always tries to make adjustments to re-create balance. Parsons' changes were (evolutionary) and not (revolutionary) (Katzenstein & Seybert, 2018; Chotim, 2022). According to Parsons in Chotim (2022), the social change theory paradigm discusses how society develops and the mechanisms involved in that change. The dilemma of this study leads to the paradigm of social reality through the lens of structural functionalism. The four action functions of Parsons' structural functionalism theory are called the "AGIL" scheme (Chotim, 2022). He identified social systems into subsystems, namely A (Adaptation functions), G (Goal gratification functions), I (Integration functions), and L (Latent pattern maintenance functions). The approach is based on concern for the stability or maintenance of the social system. The interrelationship of the four AGIL schemes and points in social life is part of community change, which states that society is a system that controls a system of actions (Chotim, 2022). The resilience and sustainability of the Islamic boarding school education system are analyzed using the structural-functional theory initiated by Talcott Parsons, stating that for a social organization system to survive, the system must have four things called AGIL (Paramita & Sari, 2023).

Therefore, this research aims to examine and formulate the implications of the shift in the orientation and value system of Islamic boarding schools in the modern Islamic boarding school Nurussalam Sidogede (South Sumatra), the modern Islamic boarding school Darul A'mal (Metro Lampung), the Al-Hikmah Islamic boarding school (Bandar Lampung) and the Islamic boarding school Al-Muhajirin modern Islamic boarding school (Cikarang Bekasi) with the AGIL approach.

2. METHODS

This research uses a descriptive qualitative approach (Taherdoost, 2022). This research will describe all the findings to explain the phenomena occurring in Islamic boarding school modernization. In principle, researchers analyze data starting before the researcher goes to the field, while in the field, and after completing the research or after the data collection process. The focal point of qualitative research is focused on being in the field, namely when data collection takes place. The data used in this research is primary data sourced from the author's interviews with the modern Islamic boarding school Nurussalam Sidogede (South Sumatra), the modern Islamic boarding school Darul A'mal (Metro Lampung), the Al-Hikmah Islamic boarding school (Bandar Lampung) and the Islamic boarding school Al-Muhajirin modern Islamic boarding school (Cikarang Bekasi). The interview refers to a list of questions (questionnaire) prepared previously. This research also used secondary data obtained from the website of the Ministry of Religion of the Republic of Indonesia, the Central Statistics Agency, and websites belonging to Islamic boarding schools that were research respondents, as well as other scientific sources in the form of proceedings and relevant research journals. The author uses data collection techniques by conducting observations and interviews using a list of questions (questionnaires) and studying documents found in Islamic boarding schools (triangulation) (Nassaji, 2020). The author asked the person in charge of the Islamic boarding school structured questions. From these interviews, data was obtained in the form of information used to analyze the results of this research.

3. RESULTS AND DISCUSSION

As social creatures, humans experience various changes in their life activities. These changes occur either in a limited form to changes that have a broad impact, are slow, or occur quickly. Various factors trigger these changes. In sociology, social change is a fundamental concept, considering that sociology is a science that studies society, while society always develops from time to time to meet its living needs. Therefore, in sociology, we know that "there is nothing eternal in this world, except change itself. Sociologists have provided explanations regarding the meaning of social change.

Talcott Parsons is known as a sociologist who played a significant role in the development of sociology until it became an organized scientific discipline. According to Parsons, every society is comprised of subsystems that differ according to their structure and functional meaning for society at large. Social life as a system requires the

interdependence of its elements, which leads to social stability. Parsons stated four system functions, called the "four-function paradigm". Parsons calls these four functional paradigms functional imperatives or prerequisites that must be met for the system to work well. The four prerequisites are adaptation, goal achievement, integration, and maintenance of latent patterns or latency, usually called AGIL. Parsons designed the AGIL scheme to be used at all levels of his theoretical system (Rusydiyah & Rohman, 2020).

Mensah (2019) explains that this analysis groups four analytical prerequisites (variables) in social system analysis. The four prerequisites (variables) for social analysis are A (Adaptation) and G (Goal Attainment). I (Integration) and L (Latency). A (Adaptation), namely, the system is required to adapt to the environment and its changes, including how individual behaviour can adapt to the environment. This adaptation function also refers to the system's ability to meet its needs from the environment and distribute needed resources within the system. G (Goal Attainment), namely, the system must determine goals and mobilize system components to achieve its primary goal. In this case, priority goals need to be set so that the system is more focused. This function also means that the system must motivate and mobilize effort and energy to achieve its collective goals, not individual ones. I (Integration), namely, the system must regulate the relationships between elements so that all components run in balance. The system must also be able to manage the relationship between the other three functions (A, G, L). Integration refers to the social ability of a system to maintain ties and solidarity by involving components in controlling, maintaining subsystems, and preventing disruption to the system. This integration function can be realized in the form of policies and rules to maintain the balance of a system. The last one is L (latency), namely that a system must complement, maintain, and increase individual motivation and the cultural patterns that create and maintain this motivation. The latency function is a function that maintains a relatively constant pattern of interaction between individuals. If there is deviant behaviour, it is resolved through an agreement that is constantly updated. This function is related to norms and maintaining patterns. These four requirements are fundamental functional requirements that apply to all existing systems.

Based on these variables, an Islamic boarding school must have culture and values that are firmly adhered to by every element of the Islamic boarding school, including kyai, santri and yellow books. These cultural patterns or Islamic boarding school values must continue to be maintained so that they continue to be maintained as latent values of an Islamic boarding school. These four variables are interconnected and mutually influence

the response of a social system to a change phenomenon. In other words, these four groups of variables are interrelated variables and mutually influence the Islamic boarding school's response to the transformation from a traditional Salafiyyah Islamic boarding school system to a modern Islamic boarding school. Islamic boarding schools in the era of globalization must be able to design a curriculum based on market needs to produce outcomes that are easily absorbed by employment opportunities and can answer the challenges of the times. The most severe challenge of modernity is the shift in values and morals that originate from the flow of globalization, the high rate of consumerism, and society's dependence on modern technological products. Modern Islamic boarding schools have several characteristics, including an explosion of science and technology based on strengthening religious and morals, tolerance and pluralism (Syakroni et al., 2019).

In this research, the author groups the four Islamic boarding schools observed into two groups: the Islamic boarding school group, the transformative modern Islamic boarding school and the non-transformative modern Islamic boarding school group. Transformative modern Islamic boarding school groups are Islamic boarding school groups that experience a gradual transformation from purely Salafiyyah Islamic boarding schools to modern Islamic boarding schools. The Islamic boarding schools grouped in this group are the Nurussalam Sidogede Modern Islamic Boarding School (South Sumatra), the Darul A'mal Modern Islamic Boarding School (Metro Lampung) and the Al-Hikmah Islamic Boarding School (Bandar Lampung). The second group is the non-transformative modern Islamic boarding school group. This group contains modern Islamic boarding schools that have yet to go through the transformation process from traditional Salafiyyah Islamic boarding schools to modern Islamic boarding schools. The Islamic boarding schools grouped in this second group are Islamic boarding schools, which, since their inception, have established themselves as modern Islamic boarding schools. The Islamic boarding school that can be categorized into this second group is the Al Muhajirin Cikarang Bekasi Islamic boarding school, as shown in Figure 1. The author carried out these two groupings to get an idea of the influence of the transformation of the Islamic boarding school on changes in Islamic boarding school values in the modernization of Islamic boarding schools. The author will be able to understand better how the transformational character of Islamic boarding schools changes existing Islamic boarding school values as Islamic boarding school values.
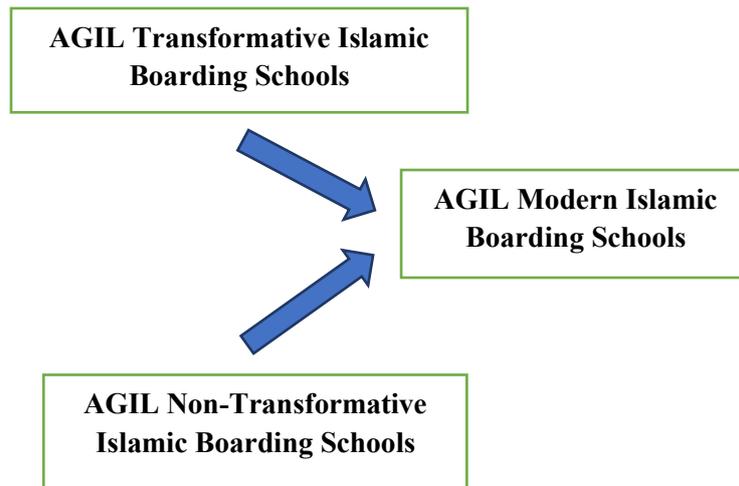
Figure 1. AGIL Analysis Flow

Understanding this functional structure allows us to analyze the daily life of Islamic boarding schools and the values that develop in Islamic boarding schools. The values in Islamic boarding schools must be distinct from the educational elements in the Islamic boarding school itself. Islamic boarding schools are educational institutions and communities that have a system of power. This power controls other people and forces them to carry out their assigned responsibilities. Power is used to control other people to obtain order and supervision over a person's actions, which, of course, is used for the benefit of one or a group of people in power. These elements of education and power are then linked to the functional structure of the values that exist and develop in Islamic boarding school life. Table 2 shows the results of the comparison matrix between transformative Islamic boarding schools.

Table 2. Comparison Matrix between Transformative Islamic Boarding Schools

No	AGIL Variable	Observation Indicator	Nurussalam Sidogede Modern Islamic Boarding School	Darul A'mal Islamic Boarding School	Al Hikmah Islamic Boarding School
1	Adaptation (I)	Source of impetus for social change	Internal boarding school	Internal boarding school	External boarding school
		Curriculum independence (teaching the yellow book)	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically
		Economic independence of Islamic boarding schools	Gradual independence	Gradual independence	Gradual independence
		The internal role of kyai in Islamic boarding schools	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management
2	Goal (G)	Purpose of Islamic boarding school	Teaching religious and general knowledge in a balanced manner towards the formation of intellectual scholars, educating and developing a generation of believers who are highly virtuous, healthy, knowledgeable and free-thinking, and serve society, forming a superior generation towards the formation of khaira ummah and realizing citizens an Indonesian personality who has faith and devotion to Allah SWT.	As an Islamic educational institution that can produce students who are not only faithful and devout but also have broad insight and good skills	As an Islamic institution that provides Islamic boarding school education with character and quality, provides good Islamic boarding school-based Islamic boarding school education, builds and develops Islamic boarding school productive economic business units, develops students' interests and talents based on Indonesian cultural values that do not conflict with the values of Islamic boarding schools. -Islamic values
		Curriculum independenc	Teaching the yellow book	Teaching the yellow book	Teaching the yellow book

No	AGIL Variable	Observation Indicator	Nurussalam Sidogede Modern Islamic Boarding School	Darul A'mal Islamic Boarding School	Al Hikmah Islamic Boarding School
		e (teaching the yellow book)	phenomenologically	phenomenologically	phenomenologically
		Implementation of the general curriculum	Carrying out national general curriculum teaching according to level	Carrying out national general curriculum teaching according to level	Carrying out national general curriculum teaching according to level
		Da'wah and amaliyah	Carrying out da'wah and charity activities internally and externally	Carrying out da'wah and charity activities internally and externally	Carrying out da'wah and charity activities internally and externally
		Cadre formation in Islamic boarding schools	Using the pattern of founder-son-in-law-grandson-senior student	Using the pattern of founder-son-in-law-grandson-senior student	Using the pattern of founder-son-in-law-grandson-senior student
		Economic independence	Gradual independence	Gradual independence	Gradual independence
3	Integration (I)	Teaching the yellow book	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically
		Implementation of the general curriculum	Carrying out national general curriculum teaching according to level	Carrying out national general curriculum teaching according to level	Carrying out national general curriculum teaching according to level
		Islamic boarding school economic independence	Gradual independence	Gradual independence	Gradual independence
		The internal role of kyai	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management
		The external role of kyai	Not too dominant, still as Khaira ummah	Not too dominant, still as Khaira ummah	Not too dominant, still as Khaira ummah

No	AGIL Variable	Observation Indicator	Nurussalam Sidogede Modern Islamic Boarding School	Darul A'mal Islamic Boarding School	Al Hikmah Islamic Boarding School
		Parenting system	Boarding by example	Boarding by example	Boarding by example
		Da'wah and charity	Carrying out da'wah and charity activities internally and externally	Carrying out da'wah and charity activities internally and externally	Carrying out da'wah and charity activities internally and externally
4	Latency/ Latent Pattern (L)	Teaching the yellow book	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically
		Internal role of kyai	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management
		External role of kyai	Not too dominant, still as Khaira ummah	Not too dominant, still as Khaira ummah	Not too dominant, still as Khaira ummah
		The purpose of establishing the Islamic boarding school	Teaching religious and general knowledge in a balanced manner towards the formation of intellectual scholars, educating and developing a generation of believers who are highly virtuous, healthy, knowledgeable and free-thinking, and serve society, forming a superior generation towards the formation of khaira ummah and realizing citizens an Indonesian personality who has faith and devotion to Allah SWT	As an Islamic educational institution, it can produce students who are faithful and devout and have broad insight and good skills	As an Islamic institution that provides Islamic boarding school education with character and quality, provides good Islamic boarding school-based Islamic boarding school education, builds and develops Islamic boarding school productive economic business units, develops students' interests and talents based on Indonesian cultural values that do not conflict with the values of Islamic boarding schools - Islamic values
		Caregiving system	Boarding by example.	Boarding by example	Boarding by example

In Table 2, it can be seen that the three modern Islamic boarding schools have similarities in many sub-variables/indicators. However, several indicators show differences, namely indicators of the pressure source for social transformation. The pure Salafiyyah Islamic boarding school transformed into a modern Islamic boarding school due to external encouragement, which forced this Islamic boarding school to transform by the external social changes that occurred. In this case, it happened at the Al-Hikmah modern Islamic boarding school, where the trigger factor came from the community's insistent need for good educational institutions that were run by the national curriculum Islamically. The Al-Hikmah modern Islamic boarding school ultimately took on this role and transformed into a modern Islamic boarding school. Another differentiating factor is, of course, the aim of establishing the Islamic boarding school, which is contained in the vision and mission of each Islamic boarding school. This difference in vision and mission is expected, considering the three Islamic boarding schools are three different institutions. However, a common thread can be drawn regarding similar goals in establishing the three Islamic boarding schools. What the three have in common is the desire to become a modern Islamic educational institution that provides balanced Islamic and worldly education that is interconnected with one another. So that students who have good scientific character and good morals are produced. Furthermore, Table 3 shows the matrix regarding the AGIL analysis carried out at a non-transformative modern Islamic boarding school, namely the Al Muhajirin Cikarang Bekasi modern Islamic boarding school.

Table 3. Non-Transformative Islamic Boarding School Agile Analysis Matrix

No	AGIL Variable	Observation Indicator	Al Muhajirin Modern Islamic Boarding School
1	Adaptation (I)	Source of impetus for social change	Internal boarding school
		Curriculum independence (teaching the yellow book)	Teaching the yellow book phenomenologically
		Economic independence of Islamic boarding schools	Economic independence from the start
		The internal role of kyai in Islamic boarding schools	Kyai plays Ulil Amri, a top management
2	Goal (G)	The purpose of Islamic boarding schools	To produce human beings who are muttafaqoh fiddin to become cadres of leaders of the people/nation, always strive to create education for students who have a spirit of sincerity, simplicity, independence, ukhuwah Islamiyah, freedom of thought and behaviour based on the Al-Quran and Sunnah of the Prophet SAW to increase devotion to Allah SWT. So that, Al Muhajirin students are expected to have an open and moderate mind without eliminating elements of the role of Islam—discipline and simplicity, applied in everyday life.
		Curriculum independence (teaching the yellow book)	Teaching the Yellow Book phenomenologically
		Implementation of the general curriculum	Carrying out national general curriculum teaching according to level
		Da'wah and amaliyah	Carrying out da'wah and charity activities internally and externally
		Cadre formation in Islamic boarding schools	Does not follow the concept of founder-son-in-law-grandchildren-senior students
		Economic independence	Economic independence from the start
		External role of kyai	Not too dominant, still as Khaira ummah
3	Integration (I)	Teaching the yellow book	Teaching the yellow book phenomenologically
		General curriculum teaching	Carrying out national general curriculum teaching according to level
		Economic independence of Islamic boarding schools	Economic independence from the start
		Internal role of kyai	Kyai plays Ulil Amri, a top management
		Caregiving system	Boarding by example

No	AGIL Variable	Observation Indicator	Al Muhajirin Modern Islamic Boarding School
		Da'wah and amaliyah	Carrying out da'wah and charity activities internally and externally
4	Latency/ Latent Pattern (L)	Teaching the yellow book	Teaching the yellow book phenomenologically
		Internal role of kyai	Kyai plays Ulil Amri, a top management
		External role of kyai	Not too dominant, still as Khaira ummah
		The purpose of establishing the Islamic boarding school	To produce human beings who are muttafaqoh fiddin to become cadres of leaders of the people/nation, always strive to create education for students who have a spirit of sincerity, simplicity, independence, ukhuwah Islamiyah, freedom of thought and behaviour based on the Al-Quran and Sunnah of the Prophet SAW to increase devotion to Allah SWT. So Al Muhajirin students are expected to have an open and moderate mind without eliminating elements of the role of Islam—discipline and simplicity, applied in everyday life.
		Caregiving system	Boarding by example

From the matrix above, it can be seen that Al Muhajirin Islamic boarding school is unique when compared to the other three Islamic boarding schools. The prominent uniqueness is related to the cadre formation system in this Islamic boarding school. Where the cadre system does not use the principle of the founder-son-in-law-grandchild-senior student, in this Islamic boarding school, the kyai who leads the Islamic boarding school is not the founder. He came from an external Islamic boarding school that was considered to fulfil the role of a kyai, such as ulil amri and khairah ummah. Next, Table 4 is presented to see the comparison between Transformative and Non-Transformative Islamic Boarding Schools.

Table 4. Comparison Matrix (Comparative) of Transformative and Non-Transformative Islamic Boarding Schools

No	AGIL Variable	Observation Indicator	Transformative Modern Islamic Boarding School	Darul A'mal Non-Transformative Islamic Boarding School
1	Adaptation (I)	Source of impetus for social change	The majority come from internal Islamic boarding schools	Internal boarding school
		Curriculum independence (teaching the yellow book)	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically
		Economic independence of Islamic boarding schools	Gradual independence	Economic independence from its inception
		Internal role of kyai	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management
2	Goal (G)	Purpose of Islamic boarding school	As an Islamic educational institution, it can produce students who are faithful and devout and have broad insight, good skills, and extensive knowledge	To produce human beings who are muttafaqoh fiddin to become cadres of leaders of the people/nation, always strive to create education for students who have a spirit of sincerity, simplicity, independence, ukhuwah Islamiyah, freedom of thought and behaviour based on the Al-Quran and Sunnah of the Prophet SAW to increase devotion to Allah SWT. So Al Muhajirin students are expected to have an open and moderate mind without eliminating elements of the role of Islam—discipline and simplicity, applied in everyday life
		Curriculum independence (teaching the yellow book)	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically
		Implementation of the general curriculum	Carrying out national general curriculum teaching according to level	Carrying out national general curriculum teaching according to level
		Da'wah and amaliyah	Carrying out da'wah and charity activities internally and externally	Carrying out da'wah and charity activities internally and externally
		Cadre formation in Islamic boarding schools	Using the pattern of founder-son-in-law-grandson-senior student	Does not follow the concept of founder-son-in-law-grandchildren-senior students

No	AGIL Variable	Observation Indicator	Transformative Modern Islamic Boarding School	Darul A'mal Non-Transformative Islamic Boarding School
		Economic independence	Gradual independence	Economic independence from its inception
3	Integration (I)	Teaching the yellow book	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically
		General curriculum teaching	Carrying out national general curriculum teaching according to level	Carrying out national general curriculum teaching according to level
		Economic independence of Islamic boarding schools	Gradual independence	Economic independence from its inception
		Internal role of kyai	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management
		External role of kyai	Not too dominant, still as Khaira ummah	Not too dominant, still as Khaira ummah
		Care system	Boarding by example	Boarding by example
		Da'wah and amaliyah	Carrying out da'wah and charity activities internally and externally	Carrying out da'wah and charity activities internally and externally
4	Latency/ Latent Pattern (L)	Teaching the yellow book	Teaching the yellow book phenomenologically	Teaching the yellow book phenomenologically
		Internal role of kyai	Kyai plays Ulil Amri, a top management	Kyai plays Ulil Amri, a top management
		External role of kyai	Not too dominant, still as Khaira ummah	Not too dominant, still as Khaira ummah
		The purpose of establishing the Islamic boarding school	As an Islamic educational institution, it can produce students who are faithful and devout and have broad insight, good skills, and extensive knowledge	To produce human beings who are muttafaqoh fiddin to become cadres of leaders of the people/nation, always strive to create education for students who have a spirit of sincerity, simplicity, independence, ukhuwah Islamiyah, freedom of thought and behaviour based on the Al-Quran and Sunnah of the Prophet SAW to increase devotion to Allah SWT. So, Al Muhajirin students are expected to have an open and moderate mind without eliminating elements of the role of Islam—discipline and simplicity-that are applied in everyday life
		Parenting system	Boarding by example	Boarding by example

From the matrix above, three genuine differentiating factors can be identified between the two groups of Islamic boarding schools observed above. In the transformative Islamic boarding school group, economic independence is achieved gradually by the shifts that occur, while in the second group (non-transformative) Islamic boarding school, economic independence has occurred since the Islamic boarding school was first established. This is because establishing an Islamic boarding school requires a significant quantity of financial capital, and this condition can be met well by the founder of a non-transformative Islamic boarding school. The second differentiating factor is related to the cadre formation pattern within the Islamic boarding school. Transformative Islamic boarding schools still maintain the traditional pattern of founder-son-in-law-grandchildren-senior students. In contrast, this pattern does not apply in the second group of Islamic boarding schools (non-transformative). This difference arose due to differences in the initial process of establishing Islamic boarding schools; where at the Al Muhajirin Islamic boarding school, the establishment of the Islamic boarding school was initiated by a family that did not have an internal cadre of kyai who were considered capable of leading an Islamic boarding school well. The third difference lies in the purpose of its establishment. At the Al Muhajirin Islamic boarding school, the aim of establishing the Islamic boarding school as a modern Islamic educational institution had indeed been formulated from the beginning of its establishment, whereas for the other three Islamic boarding schools, the process of reformulating the objectives of both the vision and mission of the Islamic boarding school occurred once the Islamic boarding school decided to transform into a modern Islamic boarding school.

4. CONCLUSION

Islamic boarding schools as a social system cannot be separated from the dynamics of social change. Dynamic social changes internally and externally force Islamic boarding schools as a social system to be involved in these social changes so that Islamic boarding schools will experience various shifts in Islamic boarding school values. The shift that occurred can be seen from several variables/indicators observed in this research. The variables or indicators that experience a shift in value are the curriculum or learning materials. In modern Islamic boarding schools, general learning materials have been introduced by the national curriculum at each level of education, the role of external kiai, and the economic independence of Islamic boarding schools. For the Adaptation (A) variable, the observation variables/indicators included are sources of encouragement for

social change, curriculum independence, in this case, focused on teaching the yellow book, Islamic boarding school economic independence, and the internal role of kyai. For the Goal (G) variable, the observation variables/indicators included are the goals of establishing Islamic boarding schools, curriculum independence (teaching the yellow book), implementation of the general education curriculum, da'wah and charity, cadre formation in Islamic boarding schools and economic independence. The indicators or variables included in Integration (I) are yellow book teaching, general curriculum teaching, Islamic boarding school economic independence, the internal role of kyai, the external role of kyai, parenting patterns in Islamic boarding schools and da'wah and practice in Islamic boarding schools. For the Latent Patten variable (L), the observation variables/indicators included are yellow book teaching, general curriculum teaching, Islamic boarding school economic independence, the internal role of kyai, the external role of kyai, the da'wah and aliyah parenting systems of Islamic boarding schools. The yellow book is taught using a phenomenological approach in all Islamic boarding schools observed in this study. This is part of the resilience strategy carried out by Islamic boarding schools, which is often in response to the dynamics of social change. This phenomenological approach was chosen because it was considered more practical and applicable for students to understand the Yellow Book's scientific content. Most Islamic boarding schools use traditional cadre formation patterns within Islamic boarding schools. From a management science perspective, the pattern has weaknesses that will also weaken the Islamic boarding school organization. The author also sees that the dominant central role of the kyai internally influences the external implementation of the kyai's role. Kyai is relatively more focused on the internal affairs of Islamic boarding schools, thus forgetting their duties as khaira ummah who must continue to convey the message of da'wah and Aaliyah. Islamic boarding schools must continue to realize that Islamic boarding school institutions were founded as Islamic educational institutions, which must not be elitist because Islamic boarding schools and kyai do not only belong to a particular group but belong to the people who must continue to convey messages of Islamic da'wah and practice simultaneously.

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