



## THE EXISTENCE OF ISLAMIC BOARDING SCHOOLS IN INCREASING THE POTENTIAL AND COMPETITIVENESS OF STUDENTS TOWARDS A GOLDEN INDONESIA 2045

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### Abstract:

This study analyzes the role of Islamic boarding schools (pesantren) in enhancing the potential and competitiveness of students (santri) to support the vision of Golden Indonesia 2045. Using a qualitative approach and a case study at Mazro'atul Ulum Islamic Boarding School, the research explores how an inclusive and adaptive curriculum, as well as interactions between santri and non-santri, contribute to shaping an inclusive and competitive social identity. The findings show that the diverse social environment in pesantren influences the curriculum and teaching methods to meet the needs of both santri and non-santri. The use of modern technology in learning also supports santri's digital skills relevant in the global era. The pesantren's involvement in social activities strengthens the relationship between pesantren and the surrounding community, fostering constructive social harmony. These findings indicate that pesantren can become educational centers that produce highly competitive generations with a global outlook, while remaining firmly rooted in traditional values, in line with the goals of Golden Indonesia 2045.

**Keywords:** *Islamic Boarding School; Social Constructivism; Student Competitiveness; Golden Indonesia 2045*

### INTRODUCTION

Indonesia has a big vision towards a Golden Indonesia 2045, namely creating a sovereign, advanced, just and prosperous nation on the 100th anniversary of its independence. One of the main pillars to realize this vision is the development of human resources (HR) that are superior, highly competitive, and have strong moral and spiritual values. In this context, the role of educational institutions, especially Islamic boarding schools, becomes very strategic (Azra, 2019).

Islamic boarding schools as the oldest Islamic educational institutions in Indonesia have become a place for forming national character through the teaching of in-depth religious knowledge and the integration of local wisdom values. Not only focusing on religious aspects, Islamic boarding schools are also starting to develop skills and entrepreneurship-based educational approaches to produce students who are ready to compete in the global era (Sidqon, 2013). This step is in line with the challenges of the 21st century which requires human

resources to have adaptive intellectual, digital and soft skills competencies (Group, 2019).

Islamic boarding schools as one of the oldest educational institutions in Indonesia have a strategic role in shaping the character and abilities of students. In line with the times and global challenges, the existence of Islamic boarding schools is expected to increase the potential and competitiveness of students towards the vision of a Golden Indonesia 2045. A Golden Indonesia 2045 is a long-term vision that projects Indonesia as a developed country with a strong economy, a prosperous and competitive society. global. To achieve this vision, contributions from various sectors are needed, including education in Islamic boarding schools.

However, the existence of Islamic boarding schools faces significant challenges. Islamic boarding schools are often faced with the stigma of a lack of contribution to technological progress and innovation, limited access to modern educational resources, and the gap between the quality of Islamic boarding school education and formal schools (Lukens-Bull, 2016). On the other hand, the potential of Islamic boarding schools as centers for human resource empowerment is very large, considering the number of Islamic boarding schools in Indonesia continues to increase, as well as the extensive and influential alumni network.

Much research has been carried out regarding the existence of Islamic boarding schools. For example, research by Azra (2017) highlights the role of Islamic boarding schools in character development and moral education. Another study by Zuhdi (2018) explored the contribution of Islamic boarding schools in learning based on Islamic values and the application of technology in education. However, this research tends to focus on traditional aspects and not much has been discussed about how Islamic boarding schools can increase the competitiveness of students in the modern era and ahead of Golden Indonesia 2045.

This research offers novelty by combining traditional Islamic boarding school approaches with strategies for developing potential and competitiveness that are relevant to today's needs. In addition, this research uses a social constructivist perspective, providing the perspective that Islamic education not only functions as a means of transferring knowledge (transfer of religious knowledge), but also as a tool for forming social and cultural identities which are influenced by the social environment in which the institution is located (Afifuddin & Isaac, 2022).

And this research will explore the integration of technology and innovative learning methods that can be applied in Islamic boarding schools to improve students' competence. Thus, this research not only provides theoretical views, but also practical solutions to increase the role of Islamic boarding schools in producing a superior generation.

The aim of this research is to analyze how Islamic boarding schools can increase the potential and competitiveness of students in order to support the vision of a Golden Indonesia 2045. This research is expected to provide new insight into the role of Islamic boarding schools in modern education and what strategies can be implemented to achieve this goal.

The hope to be achieved from this article is the creation of an Islamic boarding school education model that is holistic and adaptive to changing times, so that students not only excel in religious aspects but also have competencies that are relevant to global needs. Apart from that, it is hoped that this research can provide policy recommendations for the government and Islamic boarding school managers in an effort to improve the quality of education in Islamic

boarding schools.

The scientific benefit of this article is that it contributes to the literature on Islamic education and human resource development in Indonesia. This research can also be a reference for future researchers who are interested in exploring similar topics.

## **RESEARCH METHODS**

This research uses a qualitative method with a case study approach at the Mazro'atul Ulum Islamic boarding school to explore the phenomenon specifically in the context of Islamic Boarding School Existence in Increasing the Potential and Competitiveness of Santri Msenuju Indonesia Emas 2045

Qualitative research focuses on exploring phenomena in a natural context, where the researcher acts as the main instrument in data collection and analysis. According to (Creswell & Creswell, 2018), qualitative research aims to understand the meaning that individuals or groups give to certain social problems or phenomena. In this research, qualitative methods were used to explore in depth the existence of Islamic boarding schools in increasing the potential and competitiveness of Santri Msenuju Indonesia Emas 2045 through direct interaction with students, teachers and related parties.

Data collection techniques in this research are: Interviews, Observation and Documentation. Data analysis includes coding, categorization and data interpretation (Sugiyono, 2017).

## **RESULTS AND DISCUSSION**

### **Formation of Social Identity**

This research found that at the Mazro'atul Ulum Islamic Boarding School, students' social identities are formed through interactions between santri and non-santri. The teacher revealed that despite differences in background, santri and non-santri were able to complement each other in the teaching and learning process, especially in religious and social studies. Each group brings unique perspectives and experiences, which enrich interactions and create a more inclusive collective social identity.

These results show that diversity in the school environment encourages students to respect each other's differences and strengthens their sense of togetherness as part of the Mazrom Islamic Boarding School community.

The formation of social identity in the context of Islamic boarding school education in Indonesia is often influenced by interactions that occur between santri and non-santri, especially in environments that have social diversity. Tajfel and Turner in Social Identity Theory state that a person's social identity is formed through group gathering and social interactions (Tajfel & Turner, 1979). At the Mazrom Islamic Boarding School, santri and non-santri interact with each other and share views, which helps them develop a more inclusive and diverse social identity. This diversity creates a sense of belonging to a social group at school that combines religious and social values in one environment. This is in accordance with the findings (Castells, The Power of Identity, 2004) that social identity in the educational environment can develop through interactions that support inclusive values and solidarity in diversity..

### **The Influence of the Social Environment on Curriculum and Educational Methods**

The findings show that the diverse social environment at the Mazro'atul Ulum Islamic Boarding School influences curriculum adjustments and learning

methods. The curriculum is designed to meet the needs of santri and non-santri, by combining deeper religious lessons for santri and general education that attracts the interest of non-santri. This approach allows the Mazrom Islamic Boarding School to offer a balanced and inclusive education, where all students can feel comfortable and receive relevant lessons according to their social background. Thus, social diversity in the Mazrom Islamic Boarding School environment encourages innovation in preparing a curriculum that is adaptive to the needs of diverse communities.

The influence of the social environment on the curriculum and educational methods can be seen in the way the Mazrom Islamic Boarding School prepares a curriculum that includes in-depth religious education as well as general education. Diverse social environments encourage educational institutions to accommodate the needs of students from different backgrounds, as suggested by Vygotsky's theory of social constructivism. Vygotsky emphasized that learning is a social process in which interactions between students influence their understanding of the curriculum. At this MTs, the curriculum designed for santri and non-santri shows the importance of adapting to students' social needs, which is also supported by the perspective (Bronfenbrenner, 1979) in Ecological Systems Theory, where the social environment influences student development and learning.

### **Process of Interaction and Internalization of Knowledge**

This research found that interactions between santri and non-santri at the Mazrom Islamic Boarding School play an important role in the process of knowledge internalization. Teachers stated that the diversity of students' backgrounds enriched the learning process, with each student bringing different views to class discussions. This allows students to learn from each other and develop a deeper understanding. Teachers also manage the class with an inclusive approach that ensures every student participates in discussions and relates lesson material to real life, so that internalization of knowledge occurs in a relevant and meaningful way for students.

Interaction between students at the Mazrom Islamic Boarding School provides opportunities for the internalization of knowledge through discussion and joint learning. According to Vygotsky's Zone of Proximal Development theory, students learn more effectively when they interact and help each other in understanding the material (Vygotsky, 1978). This is in line with a constructivist educational approach that encourages learning through social experiences and collaboration. Teachers at this MTs play an important role in managing healthy social interactions, ensuring that all students participate actively in discussions. (Wenger, 1998) in *Communities of Practice* also emphasizes that learning occurs when individuals interact in groups and collaborate in the process of searching for shared meaning..

### **Contribution to Socio-Cultural Construction**

Another finding from this research is that the Mazrom Islamic Boarding School contributes to socio-cultural construction through social activities involving students, non-students and the local community. MTs not only functions as an educational institution, but also as a center for social activities that have a positive impact on the surrounding community. The involvement of non-santri students in Islamic boarding school religious activities, such as the celebration of Eid al-Adha and the Prophet's birthday, gives them the opportunity to understand religious values and strengthen social relations with the local community. This active participation creates stronger social ties between the Islamic boarding school and the surrounding community, encouraging

harmonious social construction.

Mazrom Islamic Boarding School not only acts as an educational institution, but also as a center for social activities that strengthen cultural ties between the Islamic boarding school and the local community. This is in accordance with the theory of socio-cultural construction (Berger & Luckman, 2011) which states that knowledge and cultural values are formed through continuous social interaction. Islamic boarding schools that are involved in community activities, such as celebrating Eid al-Adha and the Prophet's birthday, help students to better understand religious values while strengthening social relations with the surrounding community. The contribution of Islamic boarding schools to socio-cultural construction is also seen in an inclusive approach that facilitates collaboration between santri, non-santri and the community in social activities..

### **The Influence of Globalization and Modernization**

This research also shows that globalization and modernization influence learning methods at the Mazrom Islamic Boarding School. Teachers revealed that technology, such as computers, the internet, and digital media, have been used in the teaching and learning process to enrich students' learning experiences. The use of modern technology allows Islamic boarding schools to offer more diverse and interactive access to learning resources. Students, both santri and non-santri, gain digital skills that are relevant to the demands of the globalization era, while still upholding the traditional values and culture of Islamic boarding schools. These findings show that modernization can go hand in hand with preserving traditional values in the educational context.

The influence of globalization and modernization at the Mazrom Islamic Boarding School can be seen in the adoption of technology in learning methods. Rapidly developing technology and information influences various aspects of life, including education (Castells, *The Rise of the Network Society*, 1996). This Islamic boarding school uses computers, the internet and digital media which enriches learning methods by providing access to learning resources that are interactive and relevant to students' needs in the era of globalization. This supports the development of students to have the digital skills needed in the modern world while still maintaining the traditional values of Islamic boarding schools, as also explained by (Appadurai, 1996) regarding how globalization can support the sustainability of local culture in a broader context.

Overall, this research reveals the important role of Islamic boarding schools in forming an inclusive and competitive social identity of santri, in order to support the vision of a Golden Indonesia 2045. The interaction of santri and non-santri at the Mazrom Islamic Boarding School encourages the formation of a collective social identity that respects diversity, where students are trained to complement each other in religious and social studies. Furthermore, this social diversity inspires an adaptive curriculum and inclusive teaching methods, thereby increasing the potential of students in facing global challenges. Apart from that, this Islamic boarding school also plays a role in internalizing knowledge through active collaboration, enriching the learning process with a practical and relevant approach that helps students develop basic skills. In the socio-cultural aspect, the active involvement of santri in local community activities strengthens social relations between the Islamic boarding school and the surrounding community, creating constructive social harmony. On the other hand, this Islamic boarding school is able to adapt to the demands of modernization through the application of digital technology that supports global student competencies without abandoning traditional values. These findings

show that Islamic boarding schools can be the formation of a young generation that is competitive, has a global outlook, and is firmly centered on religious values, supporting the ideals of a Golden Indonesia 2045.

## **CONCLUSION**

This research shows that Islamic boarding schools, especially the Mazro'atul Ulum Islamic Boarding School, have significant potential in forming an inclusive and competitive social identity of santri, which can support the achievement of the vision of a Golden Indonesia 2045. Through interaction between santri and non-santri, as well as the implementation of the curriculum Responsive to social diversity, this Islamic boarding school has succeeded in creating an educational environment that respects differences and strengthens a sense of togetherness. Integrating religious values and general education helps produce a generation that is not only competent in religious knowledge, but also has social skills and cross-cultural understanding that are relevant in the global era.

This research also shows that the involvement of students in social activities in the surrounding community helps strengthen social relations and foster the construction of an inclusive local culture. The use of modern technology in the learning process supports the development of students' digital skills, which are important for facing the demands of globalization without abandoning traditional values.

## **SUGGESTION**

As an application of these findings, it is recommended that other Islamic boarding schools adopt an inclusive approach and adaptive curriculum that combines religious values and general skills, as well as strengthening collaboration with local communities. The use of technology also needs to continue to be optimized to prepare students to face global challenges, so that Islamic boarding schools can act as educational institutions that form a young generation that is highly competitive, has a global outlook, and eliminates the strong religious and socio-cultural values of Indonesia..

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