COLLABORATION OF TRADITION AND INNOVATION: CURRICULUM DEVELOPMENT AT NURUL JADID ISLAMIC BOARDING SCHOOL

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Abstract:
Nurul Jadid Islamic Boarding School has long been known as an Islamic educational institution that is strong in maintaining the tradition of classical Islamic knowledge. However, in this modern era, the challenges of globalization, digitalization, and the need for 21st-century competencies force Islamic boarding schools to adapt without losing their identity. This study examines how Nurul Jadid Islamic Boarding School develops its curriculum by integrating Islamic traditions with educational innovation. The research method used is a case study with a qualitative approach through in-depth interviews with Islamic boarding school caretakers, teachers, and students and analysis of curriculum documents. The study results show that the Islamic boarding school has succeeded in combining tradition and innovation by applying digital technology in learning, strengthening general subjects, and preserving the study of yellow books. This collaboration creates an education system that maintains Islamic values and prepares students to face the challenges of the modern world. Further research can be conducted to explore the long-term impact of this integration on the academic and spiritual success of students after graduating from the Islamic boarding school as an effort to prepare alums as agents of change who are responsible for creating welfare in society.

Keywords: *Tradition, Innovation, Islamic Curriculum, Modern Education*

INTRODUCTION

Islamic boarding schools are one of the oldest Islamic educational institutions in Indonesia that play an important role in forming a generation of Muslims who are moral, knowledgeable, and responsible. (Lukman & Hafiz, 2024) For centuries, Islamic boarding schools have maintained the tradition of classical Islamic scholarship, such as the study of yellow books, which are characteristic of traditional Islamic education. (Ghofur & Syuhud, 2023) In Islamic boarding schools, students receive in-depth and continuous religious education under the example of a kiai who has strong leadership characteristics and is independent in daily management, so that it is expected to be able to produce graduates who are disciplined and independent. (Rofiq & Sutopo, 2022)

Quoting from the book Management and Leadership of Islamic Boarding Schools by Kompri, Islamic boarding schools were founded with two main objectives. The general purpose of the existence of an Islamic boarding school is to educate citizens, especially young men and women, to have a Muslim personality in accordance with Islamic teachings. (P. A. Islam, 2022) To realize this goal, Islamic boarding schools strive to instill religious values in every aspect of the lives of students as early as possible, so that they can become individuals who are useful for religion, society and the state. (Asror,

2022) Meanwhile, the specific objectives of Islamic boarding schools are more specific, including: a) Educating students to become pious and noble Muslims. Islamic boarding schools play a role in shaping students into intelligent, tough, sincere individuals, and ready to become cadres of ulama or preachers who have the soul of a leader and are able to practice Islamic teachings in a complete and dynamic way; (Santoso et al., 2024) b) Strengthening the spirit of nationalism of students by instilling a sense of responsibility for the development of the nation and state, so that they can actively contribute to national development; (A. Islam, 2024) c) Educating development supervisors both at the family and community levels, especially in rural areas; (Bukoting, Moh. Fendri, Arten Mabonggin, 2011) d) Producing competent experts in various fields, especially in spiritual and religious development, so that they can help the development of society at large; (Zulmuqim et al., 2023) e) Improving social welfare through the role of students in development in their social environment, both at the local and national levels, in order to achieve national progress. (Nandang & Ramdhani, 2021).

Manfried Ziemek provided additional comments that Islamic boarding schools not only function as centers of religious education, but also as drivers of social and cultural development in the surrounding community. (Sabiq, 2020) This multifunctional role makes Islamic boarding schools institutions that have a major influence in forming a literate and cultural society. However, along with the increasingly dynamic development of the era, especially in the era of globalization and digitalization, Islamic boarding schools have been required to adapt in order to remain relevant to the needs of modern society. (Haris, 2023) Therefore, Islamic boarding schools must also be open to receiving general science lessons without having to abandon their identity as centers for the study of religious sciences. (Effendi, 2020).

Today, the development of the world of education continues to experience a very rapid transformation by keeping up with the flow of developments in the era of the spread of globalization. (Hanifah Salsabila et al., 2022) This is also very much felt in the world of education based on "Islamic Boarding Schools", the concept of Islamic boarding school education begins to combine the concepts of religious knowledge and science. This is marked by the increasing number of Islamic boarding schools that have formal schools, starting from TK/RA, SD/MI, SMP/MTS, SMA/SMK/MA and even to university level. (Raden & Said, 2024) Data on Islamic boarding schools throughout Indonesia with a total of 26,975 which have educational units in them is 12,669 of the total number have implemented education based on religious knowledge and science.

There are several reasons why many traditional Islamic boarding schools have started to switch to modern Islamic boarding schools, with the inclusion of formal schools, as follows: First, traditional Islamic boarding schools are no longer an attraction for the community. (Muqit, 2018) Second, the sustainability of Islamic boarding schools is starting to be threatened with being deserted because many of their students choose formal schools. Third, the increasing flow of changes in the era in the context of globalization can threaten the sustainability of the order of community life towards negative currents in terms of morals. With the occurrence of phenomena in points one and two, there are several Islamic boarding schools that continue to survive by focusing only on the religious field, but Islamic boarding schools are still obliged to prevent moral degradation by providing guidance and protection to the community through educational media.

There are several previous studies that are relevant to this theme, including research entitled Educational Management of Nurul Jadid Paiton Probolinggo Islamic Boarding School during the Covid-19 Pandemic, Examining the Management of I'dadiyah Learning of Nurul Jadid Islamic Boarding School in Fostering Reading the Qur'an and Furudul 'Ainiyah and Efforts to Realize Student Well-Being Through Independent Curriculum Management at Nurul Jadid High School. However, from several studies, none have discussed the impact of the integration of IMTAQ and IPTEK for students, so the author wants to examine the results of the curriculum development implemented at the Nurul Jadid Islamic Boarding School on the readiness of students or alumni in practicing knowledge and devoting themselves to society. (Qodriyah et al.,

2021).

Nurul Jadid Islamic Boarding School located in Probolinggo, East Java, is one of the modern Islamic boarding schools that continues to strive to maintain a balance between Islamic tradition and educational innovation. This Islamic boarding school is not only known for its traditional strength in teaching religious knowledge through the study of yellow books, but also for its innovation in integrating modern technology and science into the curriculum. This effort is made to answer the challenges of the 21st century, where academic competence, digital literacy, and social skills are the main needs for students to be able to compete in the world of work and global society. (Wahidah & Hikam, 2024) With the collaboration of tradition and innovation, Nurul Jadid Islamic Boarding School is expected to become a model of Islamic education that is able to face global challenges without losing its Islamic identity and salaf traditions. (Miftachur Rohmah & Alimi, 2021) So that it can produce graduates who are ready to fight in any position and anywhere according to the needs of the surrounding community.

RESEARCH METHODS

This study uses a qualitative approach with a case study design. (Assyakurrohim et al., 2022) This approach was chosen to explore in depth how Nurul Jadid Islamic Boarding School develops a curriculum that integrates Islamic traditions with educational innovation. Case studies allow researchers to understand the context, process, and challenges faced in developing the curriculum. (Helandri & Supriadi, 2024) This research was conducted at Nurul Jadid Islamic Boarding School, located in Probolinggo Regency, East Java. This Islamic boarding school was chosen for two reasons: First, the ease of obtaining some of the data needed; Second, it is one of the Islamic boarding schools that has adopted an innovative approach in its curriculum, without abandoning the prioritized Islamic traditions. (Muhamad Suparji & Alfin Julianto, 2023) Data collection in this study includes in-depth interviews, participatory observations and documentation studies. (Rahayu & Benyamin, 2020) Furthermore, the collected data is analyzed by reducing data, presenting data and drawing conclusions. (Candrawati & Setyawan, 2023)

RESULTS AND DISCUSSION

Tradition or custom (Latin: traditio, "passed on") is a form of action that is carried out repeatedly in the same way and tends to occur unconsciously. (Malik et al., 2021) This repeated habit is carried out continuously because it is considered beneficial for a group of people, so that group of people preserve it. (Zakaria et al., 2024) The word "Tradition" is taken from the Latin word "Tradere" which means to transmit from one hand to another to be preserved. Tradition is generally known as a form of custom that has a series of ancient historical events. Each tradition is developed for several purposes, such as political goals or cultural goals in several periods. (Herman et al., 2022) Meanwhile, according to Drucker, Innovation is a specific tool for companies where innovation can explore or take advantage of changes that occur as an opportunity to run a different business. (Ansar et al., 2023) This can be represented as a discipline, learning, and practiced. The objectives of this innovation include: a) Saving time; b) Increase effectiveness; c) Provide comfort; and e) Increase knowledge. (Choirunnisa et al., 2023).

The curriculum in Islamic Education can be interpreted as a series of plans, experiences, and learning designed to produce people who are faithful, knowledgeable, and do good deeds according to Islamic teachings. According to Oemar Hamalik, the curriculum is a tool designed to achieve certain educational goals. In the context of Islam, this goal is to form a pious person, have a deep understanding of Islamic teachings, and be able to apply Islamic values in everyday life. (Umam & Hamami, 2023) The objectives of the Islamic Education curriculum include the formation of good morals, increasing religious understanding, and developing intellectual abilities and skills that are relevant to the needs of modern society, thus requiring mature and sustainable planning and development. (Kulsum et al., 2024).

Education in this modern era cannot be separated from the very rapid

development of technology that has spread to teaching and learning activities that can be accessed digitally. Where everyone can search, find, and receive all information easily and quickly. (Rahmatullah, n.d.) However, on the other hand, this digital access method makes students lazy to search for information through textbook sources or yellow book references. This can happen because learning media can be done with an online learning system both in the world of school and the world of college. So it is necessary to balance teaching between IMTAK and IPTEK so that students can use it wisely. (Amrullah, 2022).

In accordance with the purpose of establishing the Nurul Jadid Islamic boarding school, KH Zaini Mun'im has formulated that: "Not only to produce kiai, but also to produce active Muslims who are ready to live and be useful wherever they are". This formulation of the goal encourages the students of the Nurul Jadid Islamic Boarding School not only to have abilities in the field of religious knowledge, but also to have abilities in the field of science and technology and life skills and a high spirit of jihad, so that they can become Muslim figures who actively play a role in solving the problems of the community in their capacity as anything and living in any environment. (Mukromin, 2024) In implementing this formulation, KH Abdul Hamid Wahid, M.Ag as the head of the Islamic boarding school remains steadfast in the concept of the Five Awarenesses of Santri: a) Religious Awareness; b) Knowledgeable Awareness; c) Community Awareness; d) National and State Awareness and e) Organizational Awareness. (Masykuri et al., 2020).
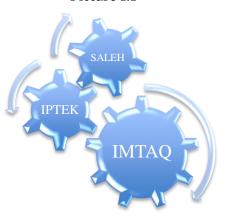
The description is as follows: First, religious awareness, in the concept of santri awareness is to educate students who are based on divine awareness, practice and base on the Qur'an and the sunnah of the Prophet Muhammad SAW, and have good morals in accordance with the sunnah of the behavior of the Prophet Muhammad SAW. (Salsabila et al., 2020) Second, scientific awareness, namely upholding scientific knowledge in a person that makes a servant who is obedient and obedient to Allah's commands and prohibitions. (Khoirunnisa et al., 2023) With the development of the times and adapting to the needs of society, the Nurul Jadid Islamic boarding school can bring formal education that can balance religious knowledge and other general knowledge. The third is community awareness, namely the awareness to participate and strive to create welfare in the community according to their respective capacities. (Neliwati et al., 2022) The fourth is national and state awareness, namely the awareness to participate in providing real contributions in building a prosperous life. (Viranny & Wardhono, 2024) The fifth is organizational awareness, namely the awareness to build a spirit of mutual cooperation in solving problems faced together. (Dewanti et al., 2023).

Through these five basic concepts, synergy between religion and modernity can be realized, where students are not only expected to become cadres of ulama' who understand religious knowledge, but also cadres of organizations who are able to manage and build professional Islamic institutions as well as cadres of the community and nation who care about social and state issues. (Perguruan et al., n.d.) So KH Abdul Hamid Wahid as the head of the Islamic boarding school collaborated with several related institutions to develop the knowledge of students through several formal educational institutions affiliated with the Ministry of Education and Culture and the Ministry of Religion from the PAUD level to tertiary education. (Pesantren et al., 2021) In addition, to accommodate the talents, interests and soft skills of students in the dormitory, he also provided facilities by establishing several Autonomous Bodies, including the following: Foreign Language Development Institute, Al-Qur'an Science Education Center, Yellow Book Study Institute, Bahtsul Masail Institute, Lajnah Falakiyah, Environmental Conservation Agency, Pojok Surau Study Group, and Pesantren Health Post. From the various facilities that have been provided, he hopes that the students can hone and develop their talents as best as possible by adjusting to their respective interests in terms of language, reading books and other skills. Apart from the freedom of students in choosing majors or programs, Kiai Hamid continues to emphasize that each student must at least be able to understand the Qur'an and Furudul 'Ainiyah well and correctly. Both of these things are requirements that must be completed by students before

entering the dormitory of interest, so that those who have settled in the institution of interest can be sure to have mastered the Qur'an and Furudul 'Ainiyah.

The caretaker of the Nurul Jadid Islamic Boarding School, KH Mohammad Zuhri Zaini once said: "Students do not have to become kiai or ustad, so anything that is important is useful for the people, nation and state. To be able to play a better role, students should not stop learning, do not only do good deeds but also learn." From his teachings, we can understand that the Nurul Jadid Islamic boarding school still emphasizes religious understanding and mastery for its students, this stems from his belief that the intelligence possessed by a person must be supported by a solid foundation in the form of faith, because no matter how high the knowledge is, it will eventually be misused to obtain personal or group interests. (Anwar & Fathimah, 2023) This was also confirmed by KH Najiburrahman Wahid as the deputy head of the Islamic boarding school, in his teachings he often likened a student who studies general knowledge without first studying religious knowledge to someone who wears a jacket and tie but wears shorts (does not cover the aurat), he explained that the law of studying religious knowledge is obligatory while studying general knowledge is sunnah. (Athoilah, 2024) Based on the explanation above, it can be understood through the following diagram:

Picture 1.1

To become a pious servant, a student should place faith and piety as a strong foundation in his life, this can be obtained through in-depth study of religious studies. (Maulinda et al., 2024) After mastering furudul 'ainiyah, it can be continued by studying general knowledge by adjusting the talents of each individual, (Baharun & Rizqiyah, 2020) by entering formal institutions and dormitories of interest that support learning in institutions. With the implementation of a modern curriculum that combines Islamic boarding school traditions and educational innovation, it is hoped that alumni of the Nurul Jadid Islamic boarding school in particular can become pious people vertically by maintaining good relations with Allah SWT or horizontally by creating benefits for others. (Saini, 2024).

CONCLUSION

Nurul Jadid Islamic Boarding School is one of the modern Islamic boarding schools in East Java that has successfully implemented the concept of five awareness of students well, so that it is able to create a new curriculum by combining Islamic traditions with general education innovations. Although there are several problems in its implementation, the collaboration between the study of yellow books, strengthening general subjects and the use of technology has created an education system that is relevant to the needs of the times. This Islamic boarding school can be a reference model for other Islamic educational institutions in creating a generation of Muslims who not only have a strong understanding of religion, but also have the competence to compete in the modern era. To achieve this goal, of course it must be supported by various adequate facilities such as the opening of formal institutions and the provision of student

dormitories that are in synergy with the institution.

Further research can be conducted to explore more deeply the long-term impact of implementing this integration on the academic and spiritual success of students after graduating from the Islamic boarding school. As one of the efforts of the Islamic boarding school management in preparing alumni as agents of change who are responsible for carrying out devotion, as well as producing more benefits for the community and the surrounding environment.

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