

Transformation of identity and authority of Islamic pedagogy at Wahid Hasyim Islamic boarding school Yogyakarta

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ABSTRACT

Study of a new discourse on symbols of identity and authority in Islamic pedagogy in Pesantren. It starts from the Islamic premise of the inseparable nature of knowledge and the sacred. The characteristics of Islamic pedagogy of Pesantren are represented by the interaction between teachers and students through oral, rote memorization, and a didactic (aural) approach to sacred texts. So the purpose of this study is to find the form and implications of the transformation of Islamic identity and pedagogical authority in the Wahid Hasyim Islamic Boarding School Yogyakarta. For this reason, research data sources come from primary and secondary, both verbally and non-verbally. Everything is analyzed using embodiment theory. Where the results of the study show that the establishment of Islamic knowledge and pedagogy in Islamic boarding schools is constructed based on Kyai's thinking, which considers all sciences, both religious and general, equally important and complementary. So that the identity and authority of Islamic pedagogy are seen in several aspects, namely curriculum, methods, and human resources. The implications that arise are seen in educational, social, and cultural patterns

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INTRODUCTION

In general, Islamic pedagogy is represented through the interaction of teachers and students with oral, memorization, (Nur Kholik, 2023) and didactics towards sacred texts (Aishah Ahmad Sabki and Glenn Hardaker, 2013). So here the Pesantren environment is represented as a spiritual construction (Alhashmi, 2018), influenced by social construction, and supported by concepts Embodiment (affixing) knowledge of sacred texts, such as; The Qur'an and hadith, also cover other subjects. Where the pedagogical strategies of Pesantren through the interaction of oral, rote memorization, and sacred texts have influenced spiritual personal formation (Ong, 2002). The interaction between these concepts defines theoretical perspectives on the basic identity of Islamic pedagogy in oral and aural forms, and how the quantity of mastery and memorization of sacred texts with the legitimacy of diplomas and scientific sanad continued until the Prophet (peace be upon him) became the construction of the highest authority in Pesantren.

That is where the topic of Pesantren pedagogy as a process of establishment focuses attention and practice of knowledge of a physical nature such as internalization of knowledge, reading texts, imitating and serving teachers describing Islam to the body and behavior of believers (Shilling, 2010). This description includes meanings close to Embodiment knowledge (Ware, t.t.).

Of course, research with this theme explains the pedagogical practices applied by Islamic boarding schools in Indonesia with various cultures and characteristics of their locality, while as an originalization of research researchers find several relevant studies, namely as follows:

Ervan Nurtawab titled: *Jalalayn Pedagogical Practice: Styles of Qur'an and Tafsir Learning In Contemporary Indonesia*. This research is more on understanding the pedagogy of Qur'anic exegesis, namely the book of Tafsir al-Jalalayn in three different frames: traditional, modern, and competitive. So that in this study it is assigned that Jalalayn's pedagogical practice as an event in which teachers, students and contestants use language to build social interaction, places the pedagogy of exegesis as a social practice that is understood not only meaning in relation to the semantic nature of the Qur'an, but the way pedagogy constructs and reflects institutional logic in space (Nurtawab, 2018).

Hatim Gazali and Abd. Malik: *Pesantren and the Freedom of Thinking: Study of Ma'had Aly Pesantren Sukorejo Situbondo, East Java, Indonesia*. Based on the findings of this study, various studies on Pesantren have been carried out with various lenses and perspectives, but the attraction remains. Hatim Gazali and Abd. Malik said there are several reasons why people refer to Pesantren as conservative organizations that oppose thinking behavior. This article implies that not all students understand the importance of fellow students' santriny thinking behavior. Ma'had Aly (college) is the only educational institution in Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo that focuses on teaching jurisprudence. Fiqh, also known as Islamic jurisprudence, is the main branch of Islamic knowledge. The teaching of fiqh in some Pesantren is only focused on one madhhab or madhhab, especially the Shafi'i school.

However, in Ma'had Aly, jurisprudence from more than one school is spoken, not just one school. There is a high degree of tolerance and consideration for differences in this regard. The teachings of fiqh were combined with other sciences such as philosophy, sociology, and anthropology to find new material in formulating Islamic law. This new element generates a rich fiqh discourse and broadens the scope of its discussion to include religious relations, gender, human rights, ecology, and other contemporary issues such as interfaith marriage, the possibility of a non-Muslim becoming president, and the presence of women in public places. From Tanwirul Afkar's curriculum, teaching strategy, and editorials, it can be seen from this article that in Ma'had Aly, suspicion was held in good faith. (Malik, 2009).

Syamsul Ma'arif: *Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia*. Studies that reveal the pedagogy of Pesantren, including educational models in Pesantren and the dynamics of Pesantren in responding to contemporary issues. This study saw that Pesantren have pedagogical concepts that integrate science with the art of teaching. Various methods and strategies of Pesantren pedagogy that have been maintained until now have become models of the education system in Indonesia because they are considered to have contributed to humanity and building peace. In addition, in responding to contemporary issues, Pesantren have participated in building a democratic society, encouraging gender equality awareness, improving the quality of public services, and encouraging a paradigm shift in the Pesantren environment, namely integrative Pesantren (Maarf., t.t.).

Muhammad Munadi: *Integration of Islam and Science: Study of Two Science Pesantrens (Trensain) in Jombang and Sragen*. This study examines the implementation of the integration of Islam and science in curriculum practice in two science boarding schools both in Sragen and Jombang. Muhammad Munadi revealed that Pesantren (Trensain) is different from the results of the Lukens-Bull study. In Luken-Bull's study, the Pesantren curriculum has become a focal point in the strategy of traditionalist societies to deal with globalization. On the contrary, the Trensain curriculum is in line with the current of globalization and in accordance with the development of science that has been lacking in learning by Muslims. Furthermore, Munadi considered that Pesantren-Sains (Trensain) Sragen and Jombang education was a form of creativity within the framework of the integration of Islam and natural sciences, combining schools and Pesantren. This integration framework refers to normative forces (Qur'an and Sunnah), philosophical forces, strengthening natural sciences, and the power of mastering foreign languages (Muhammad Munadi, 2016).

From the elaboration of some of the studies above, broadly speaking, it can be mapped as follows; first, research with a focus on Islamic studies, education, and establishment elaborates on the epistemological construction of knowledge, and how that knowledge is transmitted and actualized in

Islamic teaching traditions; Second, research with a focus on Pesantren elaborates, the variety of teaching, typology of Pesantren, and Islamic thought born from the world of Pesantren. Based on the elaboration and mapping above, the researcher assumes positions on aspects of embodiment, pedagogy of the Qur'an, identity and authority of knowledge as the key and object of research, by finding out: First, how the establishment of Islamic knowledge and pedagogy in the Wahid Hasyim Islamic Boarding School is constructed. Second, how the identity and pedagogical authority of the Qur'an in the Wahid Hasyim Islamic Boarding School was transformed. Third, the social background of the transformation of Islamic identity and pedagogical authority in the Wahid Hasyim Islamic Boarding School Yogyakarta.

It is realized that the dynamics of the development of Pesantren are very diverse, although there are Pesantren still maintaining their autonomy in the curriculum and traditional teaching (Mas'ud, 2019). Yet other Pesantren have reconstructed and transformed uniquely the identity of pedagogical strategies, developing at the level of meaning and thought (disembodied knowledge). Here it appears that the pedagogical discourse of Pesantren is not only in the scope of memorization, oral and aural transmission, but transformed into the discipline of contextualizing sacred texts in the cognitive realm or religious discourse of thought (Zaman, 2022).

Apparently, the development of science has influenced the pattern of transformation of Pesantren (Steenbrink, 1991), questioning the interpretation of classical treasures originally considered established (Tejo Waskito and Nur Kholik, 2020). So it is not surprising that Islamic educational institutions began to move to provide horizons of understanding and other meanings in educational reform, Islamization of science or the like, (Kholik, 2023) both Islamic scientification and Islamic science, including Pesantren Wahid Hasyim.

This Islamic boarding school was founded by K.H. Abdul Hadi As Syafi'i (K.H. Abdul Hadi), on Tuesday, 11-03-1977 M/10 Rabiul Awal 1393 H in Yogyakarta. After several years of traveling from one Pesantren to another, he finally returned to start an educational institution precisely in 1965, establishing a Madrasah Diniyah (Steenbrink, 1991). This was the forerunner of the establishment of Pesantren Wahid Hasyim. Then far from that, looking at the historical aspects of Yogyakarta which experienced very rapid changes, both demographic, social, economic and political changes. Of course, this has become one of the factors in changing the dynamic Wahid Hasyim Pesantren since its inception until now. Looking at the new phase of Pesantren Wahid Hasyim has reached the point of educational reform, marked by the emergence of the idea of Islamization of Islamic science and science, with the birth of the sub education of SMA Trensains (Pesantren Sains). Learning is centered on the dialectic of religion and science in the field of study, the school concept takes a specialty in understanding the Qur'an, al-Hadith, and natural science (natural science) and their interactions.

Sociologically, the emergence of Trensains is an innovation in Pesantren education in response to knowledge that is developing so quickly, as well as a synthesis representation of the history of Wahid Hasyim Pesantren with the transformation of Islamic pedagogical identity, from oral-aural tradition to reasoning or cognitive pedagogy (Pulvermüller, 2013). In addition, it is a form of Pesantren Wahid Hashim's effort in redefining modernity, which has implications for the new space of interaction of the Qur'an and science in Pesantren.

METHOD

Field research conducted at Pesantren Wahid Hasyim Yogyakarta tried to uncover Islam and the establishment of knowledge as well as the process of transformation of identity and authority in Islamic pedagogy of Wahid Hasyim Islamic Boarding School. As well as outlining the construction and transformation of pedagogy and knowledge of each historical phase of the transition of leadership of Pesantren Wahid Hasyim, and the social factors that influenced the construction and transformation. In addition, this research reveals the establishment of knowledge in Islam, as well as the process of transformation of Islamic identity and pedagogical authority in Pesantren Wahid Hasyim, and the social factors that influence this transformation. For this reason, the source of this study/research data comes from primary and secondary, both verbally and non verbally. Primary is obtained from core informants and supporting informants come from leadership elements, Pesantren

administrators, ustadz and students. Secondary data in the form of writing is obtained from documentation, archives, mass media, books and other sources relevant to the focus of study / research.

Data mining as described above is collected from various sources in order to obtain: a) evidence from two or more sources, but fused with the same set of facts or findings; b) basic data, i.e. formal evidence collection, c) explicit or implicit linkages between questions asked, collected data, and conclusions (Yin, 1997).

So that the data collection technique in this study went through several stages: 1) Observation; Researchers observed the activities that were running, the participants involved, the behavior of the participants and the interaction between participants in the Wahid Hasyim Islamic Boarding School. This observation was made by looking at the learning conditions of students. Observation also aims to establish the right informant and establish closeness with him so that information at the interview stage is easy to find and explore. 2) Interviews; Researchers are guided by interview guides to explore information related to the practices of informants in the learning process and the establishment of knowledge focused on pedagogical media. 3) Documentation, carried out on important events related to the process of establishing knowledge, transforming the identity and authority of Islamic pedagogy, both in the form of archives, historical documents, mass media, books, scientific publications and other sources that have relevance to the focus of study / research. Where the three data collection techniques above are complementary, although there are priorities in their use. The use of these three techniques is expected to be able to obtain complete (comprehensive) and valid data.

FINDINGS AND DISCUSSION

1. Construction of the Establishment of Islamic Knowledge and Pedagogy at Wahid Hasyim Islamic Boarding School Yogyakarta

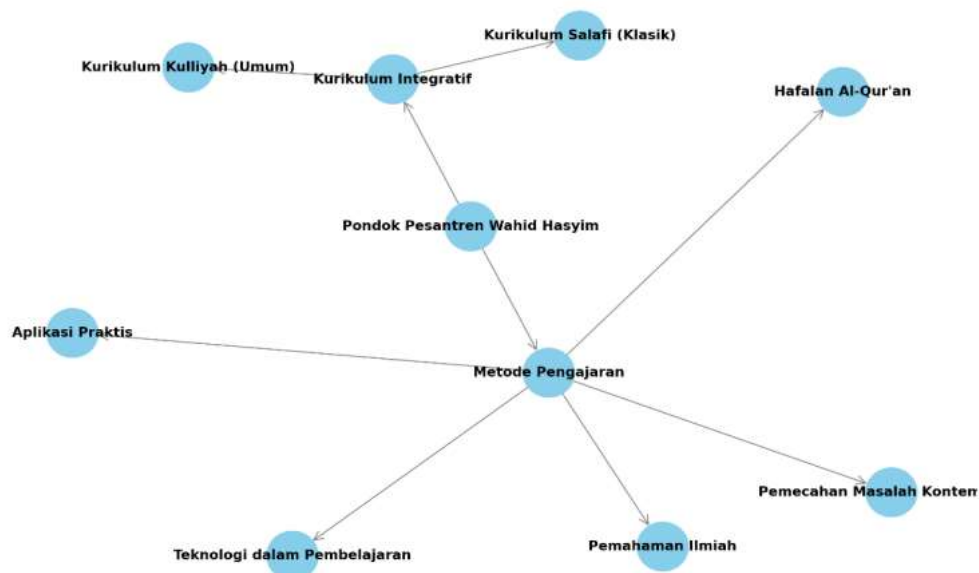


Figure. 1. Education Hierarchy at Wahid Hasyim Islamic Boarding School

In an in-depth analysis of the establishment of Islamic knowledge and pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta, the main finding that emerged was the integration of knowledge formed and conveyed through rote memorization systems. This system, which has

long been the backbone of traditional Islamic education, in Wahid Hashim has undergone significant evolution. Here, memorization is not just an activity of memorizing texts, but also integrates deep understanding and practical application of the memorized material. It reflects the efforts of Pesantren in combining classical Islamic educational methods with contemporary needs and challenges.

This approach marks an important paradigm shift in Islamic education, where memorization of the Qur'an is no longer just seen as an end goal, but as a means to develop a broader understanding of Islamic teachings and their application in everyday life. This shows the awareness of Wahid Hasyim Islamic Boarding School on the importance of providing education that is not only rooted in tradition but also relevant to the context of the modern world. Furthermore, the integration of the use of technology in the learning process became another innovative aspect of Wahid Hasyim's approach. The use of digital tools and online platforms in the process of memorization and learning signifies the adaptation of Pesantren to the learning styles of the current generation. This not only enriches the learning experience but also expands the reach and access to knowledge resources.

Thus, the educational model developed by Wahid Hasyim Islamic Boarding School provides valuable insights into how Islamic educational institutions can integrate traditional and modern aspects in their education. This method offers an example of how Islamic educational institutions can maintain their educational essence while adapting to today's social and technological dynamics, ensuring that they remain relevant and effective in providing holistic and meaningful education.

This research reveals how Wahid Hasyim Islamic Boarding School Yogyakarta not only maintains the tradition of memorization in its education, but also makes significant modifications by transforming itself into a science boarding school. This transformation indicates the efforts of Pesantren in responding to the needs of contemporary education, where text memorization is no longer only focused on aspects of memorization, but also on meaning and contextual application in the realm of science. In this transformation process, Wahid Hasyim Islamic Boarding School shows how memorized texts, including religious texts, can be given new meanings through the perspective of science. Memorization, which once focused on spiritual and ritual aspects, has now expanded to include scientific understanding, integrating Islamic teachings with the principles of science. This demonstrates an innovative approach in Islamic education, where a wealth of traditional texts are given contemporary insights, making Pesantren not only centers of religious learning but also of science.

Furthermore, the modern approach of Wahid Hasyim Islamic Boarding School in dealing with various contemporary problems is one of the key aspects in this transformation. The integration of technology and problem-solving-oriented teaching methods shows that these Pesantren strive to provide education that is not only theoretical but also practical and relevant. It allows students to not only memorize and understand texts, but also apply them in real situations, facing the challenges of the modern world with a strong understanding of religion and applicable scientific knowledge.

The modifications made by the Wahid Hasyim Islamic Boarding School thus reflect a paradigm shift in Islamic education. The integration of scientific approaches in religious learning marks an important evolution, where Pesantren have not only become a place to study religion in a traditional way, but also as a center for the development of critical and scientific thinking. This transformation is an important step in providing Islamic education that is in line with the needs and challenges of the times, showing how Islamic educational institutions can develop and adapt without losing their spiritual and intellectual essence.

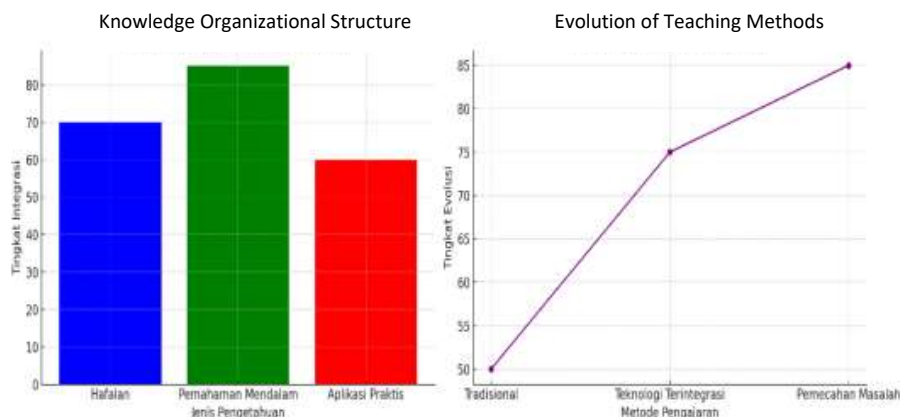


Figure. 2. Data visualization of Wahid Hasyim Islamic Boarding School Education

Therefore, the findings of this study show that the establishment of Islamic knowledge and pedagogy in the Wahid Hasyim Islamic Boarding School Yogyakarta is constructed based on the thoughts of Kyai Suyuti, who considered all sciences both religious and general equally important and complementary. This is in accordance with the theory of Islamic education, which explains that the purpose of Islamic education is to form people who are faithful, knowledgeable, moral, and charitable, by developing human potential holistically, which includes intellectual, emotional, spiritual, social, and physical aspects. This is also in accordance with the theory of Islamic boarding schools, which explains that Islamic boarding schools are Islamic educational institutions that provide formal and non-formal education, using Salafi (classical) and kulliyah (general) curricula (Fadhila, 2017).

This Islamic boarding school combines Salafi (classical) and kulliyah (general) curricula in its education system, and uses varied methods, according to the type and level of lessons. This shows that this Islamic boarding school has an identity as a modern, dynamic, and progressive educational institution, and has authority as a quality, accredited, and accredited educational institution. This also shows that this Islamic boarding school carries out curriculum and method transformation, which is one form of transformation of Pesantren education, which is carried out to adjust to national standards of education, as well as to improve the competence and skills of students in facing the world of work and higher education. This is in accordance with transformation theory, which explains that transformation is a process of change, adjustment, and renewal that occurs in various fields, including education, which is influenced by internal and external factors (Reushle, 2008).

The findings of this study are also in line with previous studies, which examined the transformation of Pesantren education in Indonesia. For example, research conducted by (Irham, 2016), which examines Islamic boarding schools as a new model of Islamic education in Indonesia, influenced by transnational Islamic movements. These schools adapt to the modern era while maintaining their traditional Salafi teachings. This research is also relevant to research conducted by (Wahid, 2014), which states that Islamic boarding schools, while maintaining their core salaf teachings, play an important role in teaching salafism and promoting its practice in daily life. It shows a commitment to maintaining traditional values amidst modern transformation.

2. Transformation of Identity and Authority of Islamic Pedagogy at Wahid Hasyim Islamic Boarding School Yogyakarta

Wahid Hasyim Islamic Boarding School Yogyakarta has undergone a significant transformation in its approach to education, marking a shift from the traditional model towards

the integration of science education and contextual understanding. This transformation began with the redefinition of the curriculum, in which the subjects of science and mathematics were introduced and combined with the study of religious texts. These changes not only added new subject matter but also changed existing teaching approaches, combining critical and analytical methods in understanding religious texts. The importance of teacher training in this transformation process cannot be underestimated. Teachers, who previously may have focused more on rote memorization and interpretation of texts, are equipped with the skills to teach science and apply contextual approaches in their teaching. This leads to more interactive and participatory learning, encouraging students to not only memorize but also understand, inquire, and relate their knowledge to the real world.

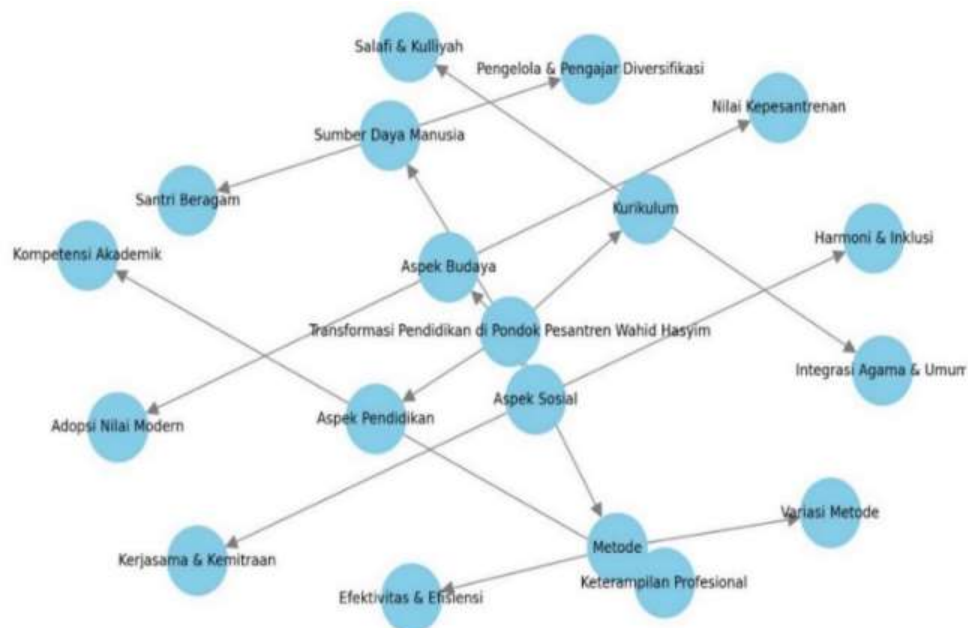


Figure. 3. Education Transformation of Wahid Hasyim Islamic Boarding School

Furthermore, the educational infrastructure was updated to support this new learning method. Classrooms and laboratories are equipped with modern science equipment and access to digital learning resources, facilitating a more experimental and applicable approach to learning. This establishment or integration also includes the use of contemporary case studies in teaching, enabling students to apply their religious and scientific understanding in real and contemporary contexts. The integration process at Wahid Hasyim Islamic Boarding School is an ongoing journey, with regular evaluation and updating of curriculum and teaching methods to ensure that the education provided remains relevant and effective. The result is the creation of an educational environment that not only maintains religious traditions but also promotes critical thinking, analytical skills, and practical application of knowledge. This Islamic boarding school, with its transformation, became an example of how Islamic educational institutions can adapt to the needs of the times, while still maintaining their spiritual and intellectual essence, becoming a model of contemporary Islamic education that can inspire other educational institutions around the world.

Therefore, the findings of this study show that the identity and authority of Islamic pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta is undergoing transformation along with the times, community needs, and global challenges. This transformation can be seen from several aspects, namely curriculum, methods, and human resources. This is in accordance with

transformation theory, which explains that transformation has several types, factors, processes, and impacts, which occur in various fields, including education.

This Islamic boarding school underwent a curriculum transformation from a Salafi curriculum that only teaches religious sciences, to a combined curriculum between Salafi and Kulliyah that teaches religious and general sciences. This shows that this Islamic boarding school has an identity as a modern, dynamic, and progressive educational institution, and has authority as a quality, accredited, and accredited educational institution. It also shows that this Islamic boarding school carries out adaptive transformation, which is a transformation carried out to adapt to existing situations and conditions, without changing the essence and underlying values. This Islamic boarding school underwent a method transformation from the typical Pesantren method, namely sorogan, bandongan, and halaqah, to a varied method, according to the type and level of study. This shows that this Islamic boarding school has an identity as an educational institution that is flexible, adaptive, and innovative, and has authority as a professional, competent, and skilled educational institution. It also shows that this Islamic boarding school carries out innovative transformation, which is a transformation carried out to create something new, which is different from the previous one, by changing the essence and underlying values.

This Islamic boarding school underwent a transformation of human resources, both in terms of managers, teachers, and students. This shows that this Islamic boarding school has an identity as an inclusive, multicultural, and global educational institution, and has authority as an open, trusted, and competitive educational institution. This also shows that this Islamic boarding school carries out adaptive and innovative transformations, namely transformations carried out to adapt to existing situations and conditions, and create something new, which is different from the previous ones, in human resources.

Wahid Hasyim Islamic Boarding School Yogyakarta, in the process of its transformation, shows a unique and balanced approach in Islamic education. Although these Pesantren adopt new educational approaches and methods, especially in the context of integrating science and contextual understanding, this transformation does not necessarily mean abandoning previously established methods, such as rote memorization. On the contrary, Wahid Hasyim Islamic Boarding School managed to preserve and maintain the tradition of memorization, integrating it with the needs of the context of the times.

This transformation reflects the principle of *Al-muhafadhotu 'ala qodimis sholih wal akhdzu bil jadidil ashlah*, which means "maintaining good old values and taking new better values." Through this approach, Wahid Hasyim Islamic Boarding School not only maintains the rote method that has long been a hallmark of traditional Islamic education, but also modifies it to ensure that memorization not only serves as a mere memorization activity, but also as a tool for understanding and interpreting religious texts in a broader and contemporary context.

This integration allows students to appreciate the richness and depth of traditional texts while building a deeper and more applicable understanding of the teachings in everyday life. Memorization, in this context, is not just about remembering words, but also about understanding the essence and principles behind them, applying them in the context of modern science and the challenges of the times.

This approach also shows how the Wahid Hasyim Islamic Boarding School maintains strong religious principles. By respecting traditional values and at the same time accepting relevant innovations, this Pesantren manages to create harmony between the past and the present. This approach not only strengthens students' religious identity, but also equips them with the skills and knowledge necessary to navigate the modern world. Thus, transformation in Wahid Hasyim Islamic Boarding School is not only about adapting to changing times, but also about creating a

holistic education, which nurtures good old values and takes new better values, in accordance with the principles of *Al-muhafadhotu 'ala qodimis sholih wal akhdzu bil jadidil ashlah*. This approach offers a model for other Islamic educational institutions on how to maintain tradition while adapting to the times, ensuring that the education provided remains relevant, profound, and impactful.

Therefore, the findings of this study are also in line with previous studies, which examined the transformation of Islamic identity and pedagogical authority in Islamic boarding schools in Indonesia. For example, research conducted by (Musadat & Hasanah, 2019), which examines efforts to empower the role of Pesantren in welcoming the future of the nation. This research found that changes in living systems are a necessity that should not be feared or even resisted, but this is a challenge that makes life dynamic and innovative, then it's just how we respond to and deal with changes in these living systems. Pesantren must not only maintain its existence as an institution tafaquh fiddin (deepening religious science), but must explore the role of Pesantren in the global era, because that is what is currently the need of society. So that Pesantren can act as a transmission of knowledge in Islam, become a preserver of Islamic religious teachings and reproduce the intellectual printing of scholars, with the transformation and at the same time cultural acculturation that occurs today which is marked by the development of science and technology science and technology, it will further add discourse and treasures for Pesantren to improve themselves and introspective in an effort to empower the role of Pesantren to face the future.

3. Implications of Identity Transformation and Islamic Pedagogical Authority in Wahid Hasyim Islamic Boarding School Yogyakarta

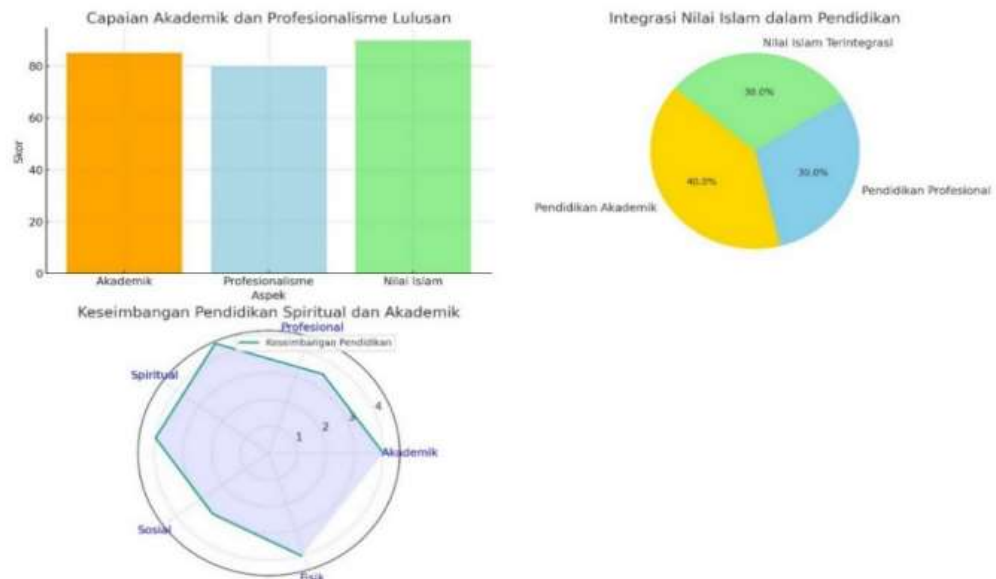


Figure. 4. Visualization of Educational Aspects of Wahid Hasyim Islamic Boarding School

The findings of this study show that the transformation of Islamic identity and pedagogical authority in Wahid Hasyim Islamic Boarding School Yogyakarta has various implications, both for the Islamic boarding school itself, and for parties related to the Islamic boarding school. This implication can be seen from several aspects, namely:

1) Educational Aspect

This Islamic boarding school has succeeded in creating graduates who have academic competence, professional skills, and Islamic values that are relevant to the demands of the times. Graduates of this Islamic boarding school are able to continue their education to a higher level, both at home and abroad, with proud achievements. Graduates of this Islamic boarding school are also able to work in various fields, both in the public and private sectors, with professional performance. Graduates of this Islamic boarding school are also able to contribute to the progress, welfare, and justice of society, by practicing Islamic values in everyday life. This is in accordance with the theory of Islamic education, which explains that the purpose of Islamic education is to form people who are faithful, knowledgeable, moral, and charitable, by developing human potential holistically, which includes intellectual, emotional, spiritual, social, and physical aspects (Mukhtar et al., 2022).

At Wahid Hasyim Islamic Boarding School Yogyakarta, the transformation in Islamic education not only creates academically and professionally competent graduates, but also produces individuals who are integrated with Islamic values that are relevant to the demands of the times. The holistic approach adopted here, which is in line with the theory of Islamic education proposed by Mukhtar et al above, leads to comprehensive human development, covering intellectual, emotional, spiritual, social, and physical aspects. This reflects an important shift away from more traditional educational models, which may focus more on rote memorization and religious aspects, towards a more inclusive and comprehensive approach.

However, this transformation also brings its own challenges. One is to find the right balance between teaching Islamic values and academic and professional skills. Maintaining the spiritual and moral essence of Islamic education while providing the skills and knowledge necessary to compete in the modern world is a complex task. There is a risk that excessive emphasis on academic and professional aspects may reduce attention to spiritual and moral values, which are at the core of Islamic education.

Furthermore, the success of Wahid Hasyim Islamic Boarding School graduates in continuing higher education and careers in various fields shows the effectiveness of the education provided. These graduates, who are not only capable of excelling at the academic level but can also contribute to the progress and welfare of society, are testament to the relevance and success of Islamic education adopted in this lodge. However, the challenge is to ensure that such graduates remain true to Islamic values in an often secular context.

In conclusion, the transformation of education in Wahid Hasyim Islamic Boarding School Yogyakarta has succeeded in creating an Islamic education model that integrates academic and professional education with Islamic values in a holistic approach. While this transformation brings many benefits, it also presents challenges in maintaining a balance between traditional values and modern needs, as well as in preparing graduates to apply Islamic values in a variety of increasingly global and pluralistic contexts of life.

2) Social Aspect

This Islamic boarding school has succeeded in creating a harmonious, tolerant, and inclusive social climate, both inside and outside the Islamic boarding school. This Islamic boarding school is able to maintain a good relationship between managers, teachers, and students, by respecting, respecting, and helping each other. This Islamic boarding school is also able to establish cooperation and partnerships with various parties, both government, private, and community, with mutual benefits, support, and development. This Islamic boarding school is also able to face and resolve various problems and conflicts that arise, both internal and external, in a peaceful, just, and wise manner. This is in accordance with the theory of *ukhuwah*, which explains that *ukhuwah* is brotherhood, cooperation, and solidarity between

fellow humans, especially between fellow Muslims, in order to realize the benefit of mankind and humanity.

The transformation in Wahid Hasyim Islamic Boarding School has had a significant impact on social aspects, creating a harmonious, tolerant, and inclusive environment. A good relationship between managers, teachers, and students, characterized by mutual respect, respect, and help, is the foundation of a conducive social climate. This reflects the practice of *ukhuwah*, or brotherhood, emphasized in Islam, as described by Azisi & Moefad above. This *ukhuwah* is not only limited to the internal community of Islamic boarding schools, but also extended to external relations through cooperation and partnership with various parties, including the government, the private sector, and the general public.

However, the creation of this harmonious social climate is not without its challenges. In a dynamic and often polarizing social context, maintaining harmony and inclusivity requires sustained effort. There are challenges in overcoming differences of opinion, tradition, and practice between individuals and groups, both inside and outside the Islamic boarding school environment. In addition, maintaining a balance between maintaining a *Pesantren* identity and adapting to broader social needs and expectations is a task that requires wisdom and flexibility.

Furthermore, the success of Islamic boarding schools in confronting and resolving internal and external problems and conflicts in a peaceful, just, and wise manner demonstrates the importance of Islamic principles in conflict resolution and peacebuilding. However, these efforts also require a deep understanding of the changing social context and needs of society, as well as the ability to apply Islamic principles in relevant and effective ways.

In conclusion, in the social aspect, the transformation in Wahid Hasyim Islamic Boarding School has shown how Islamic education can make a significant contribution to harmonious and inclusive social development. Through *Ukhuwah* coaching and close cooperation, this Islamic boarding school has succeeded in creating a supportive environment for individual and community growth. However, the challenge of maintaining harmony and inclusivity, as well as adapting to changing social dynamics, remains an important aspect that requires sustained attention and effort.

3) Cultural Aspect

This Islamic boarding school has succeeded in creating a rich, dynamic, and global-minded culture, both inside and outside the Islamic boarding school. This Islamic boarding school is able to preserve and develop Islamic boarding school values, such as creed, sharia, morals, and Sufism, which are the characteristics and identity of the Islamic boarding school. This Islamic boarding school is also able to adopt and integrate modern values, such as science, technology, art, and culture, which are the demands and challenges of the times. This Islamic boarding school is also able to appreciate and respect other values, both local, national, and international, which are part of the diversity and wealth of the world. This is in accordance with cultural theory, which explains that culture is a system of values, norms, and customs espoused and practiced by a group or society, which influences their behavior, attitudes, and views towards themselves and others (Erickson, 2002).

The findings of this study are also in line with previous studies, which examined the implications of transforming *Pesantren* education in Indonesia. For example, research conducted by (Priyatno, 2017), which examines the transformation of education management of *Pesantren Tahfidz Al-Quran*. This study found that uniqueness and consistency in memorizing the Quran is clearly seen from a series of transformations in the learning system such as curriculum, methods, materials, teachers, media, and evaluation systems. Institutional development in accordance with the type of *Pesantren*, education level and management

cooperation that is expected to be able to serve students from various segments. The dominant leadership style rests on Kyai's charismatics delegated to the leadership system of the Pesantren institutional unit and professional assistance, Pesantren is able to manage such transformations without sacrificing character as a traditional Pesantren famous for its distinctive culture as an institution where knowledge of Islam is transmitted and transferred, Islamic values and the preservation of traditions and reproduction of scholars.

The transformation that occurred at the Wahid Hasyim Islamic Boarding School has affected cultural aspects profoundly, resulting in a rich, dynamic, and global-minded culture. One of the most important aspects of this transformation is the ability of Islamic boarding schools to preserve and develop Islamic boarding school values, such as creed, sharia, morals, and Sufism. These values, which have long been at the core of Islamic boarding school identity and traditions, remain a key focus despite the changes and modernization. It shows an important form of cultural continuity, where good old values are not only preserved but also enriched and reinterpreted to answer the challenges of the times.

On the other hand, the integration of modern values such as science, technology, art, and global culture signifies an important adaptation. These Islamic boarding schools are not only open to new influences and ideas, but also integrate them critically and selectively, by ensuring that the new values are in line with Islamic principles and teachings. The challenge here is to avoid conflicts between traditional and modern values, and find ways to unite the two in a coherent and harmonious cultural synthesis.

In addition, the ability of Islamic boarding schools to appreciate and respect other values, whether local, national, or international, shows a significant cultural progress. This reflects a diversity and inclusivity that not only enriches the learning experience in Islamic boarding schools, but also prepares students to be part of a global society that is interconnected and respectful. However, the challenge that arises is how to ensure that this appreciation of diversity does not reduce or obscure the distinctive Islamic identity of Islamic boarding schools.

In conclusion, in the cultural aspect, the transformation at Wahid Hasyim Islamic Boarding School shows an amazing journey from tradition towards modernity, where good old values are preserved while new and better values are adopted. This creates a dynamic and adaptive Islamic education culture, which is able to respond to the challenges of the times while maintaining its Islamic identity. However, the challenge of maintaining a balance between tradition and modernity, as well as between Islamic identity and global diversity, remains important to manage wisely.

CONCLUSION

Based on the results of the above analysis, the establishment of traditional religious teaching with modern educational methods affects the identity and pedagogic authority in the Wahid Hasyim Islamic boarding school. Where this indicates an important shift in the way knowledge is taught and understood in the context of Pesantren, in detail it can be described as follows: First, the establishment of Islamic knowledge and pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta is constructed based on Kyai's thought, which considers all sciences both religious and general equally important and complementary. This Islamic boarding school combines Salafi (classical) and Kulliyah (general) curricula in its education system, and uses varied methods, according to the type and level of lessons. Second, the identity and authority of Islamic pedagogy in Wahid Hasyim Islamic Boarding School Yogyakarta has undergone transformation along with the times, community needs, and global challenges. This transformation can be seen from several aspects, namely curriculum, methods, and

human resources. Third, the implications vary, both for the Islamic boarding school itself, and for parties related to the Islamic boarding school. This implication can be seen from several aspects, namely educational, social, and cultural

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