

Shifting Religious Identity Pedagogy at the Wahid Hasyim Islamic Boarding School Yogyakarta

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ABSTRACT

This study explores the shift in identity and pedagogical authority of Islam at Wahid Hasyim Islamic Boarding School in Yogyakarta. This shift reflects the pesantren's adaptation to global challenges by integrating modern scientific knowledge into its tradition of education rooted in Islamic values. The study examines how Islamic knowledge and pedagogy are constructed in the pesantren and how the shift in identity and pedagogical authority impacts the formation of students' religious identity. Utilizing observation, interviews, and documentation methods, the research highlights the integration of Salafi and Kulliyah curricula, innovations in teaching methods, and adaptation of human resources. The findings indicate that this shift creates a contextual and relevant model of Islamic education, where tradition-based pedagogy, particularly memorization, not only serves as a medium for knowledge transmission but also as a tool for shaping students' religious identity holistically, linking spiritual values with modern challenges.

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INTRODUCTION

Islamic pedagogy conceptually reflects the educational process that rests on a dialogical relationship between educators and students, (Nur Kholik, 2023) with an emphasis on verbal methods, memorization mastery, and intensive learning based on religious texts, (Halimatus Sabila, 2024). In this case, pesantren plays a role as an arena for the formation of spiritual consciousness that is not only determined by transcendental values, but also influenced by the dynamics of social construction, (Zaedi, 2023). Education in Islamic boarding schools combines the internalization of the values of holy books, such as the Qur'an and hadith, with the expansion of insights into various branches of science, thus reflecting the integration between religious traditions and science, (Lukens-Bull, 2021). The pedagogical strategy of pesantren, which emphasizes verbal communication, memorization, and in-depth examination of religious texts, has become the main pillar in shaping the spiritual character

of students, (Abdullah, 2015). The relationship between oral and aural traditions in the educational process illustrates the theoretical construction of Islamic pedagogy that emphasizes the continuity of scientific authority through diplomas and scientific sanads, (Arjmand, 2018). Thus, the legitimacy of Islamic education rooted in the authority of the Prophet (saw) has become a fundamental element that continues to be maintained in the pesantren education system.

Pesantren pedagogy focuses on internalizing knowledge through physical practices, such as reading religious texts, imitating teachers' behavior, and serving them, (Rohman, 2024). This process describes the application of Islam in the body and behavior of students, which represents religious identity, (Rumainur, 2022). Thus, pesantren pedagogy not only teaches knowledge cognitively, but also embodies knowledge in daily actions, which creates an internalized religious identity, (Eko Purwanto, 2021).

Of course, the 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 the research, the researcher found several relevant studies, which are as follows:

(Munadi, 2016), titled; *The Integration of Science and Islamic Education in the Islamic Boarding Schools: The Case of Pesantren in Indonesia*. This study examines the implementation of the integration of Islam and science in curriculum practice in two science boarding schools in Jombang and Sragen. Munadi revealed that pesantren (Trensain) is in line with the development of science that is less studied in the traditional context, as well as how this education provides a new perspective related to the development of science in the pesantren environment. (Heidari, 2020), in their work *Islamic Education and the Future of Science: A Study of Science-Based Islamic Boarding Schools in Indonesia*. Where he highlighted the role of Islamic boarding schools that integrate science education in the context of Islamic education, as well as how science boarding schools in Indonesia adapt to the development of global science while maintaining religious values. This research also explores the challenges of combining the two, as well as their impact on curricula and teaching methods.

(Hartney, 2021), titled; *Islamic Pedagogy: Educational Innovation and Transformation*. Where he investigates the dynamics of Islamic pedagogy in the context of modern Islamic boarding schools, focusing on how this educational approach adapts to contemporary social and cultural challenges. They analyzed the transition from traditional pedagogy to more cognitive and applicative methods in the learning of religion and science. (Akram, 2019), titled; *Re-thinking Islamic Education: Perspectives from the Muslim World*. Through his research, he explored more progressive approaches to Islamic education in various Islamic boarding schools around the world. The focus is on adapting Islamic education to the demands of globalization and the integration of modern knowledge without abandoning Islamic values, which are reflected in the curriculum and pedagogical strategies.

From the description 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 outlines the epistemological construction of knowledge, and how that knowledge is transmitted and actualized in the tradition of Islamic teaching; *Second*, research with a focus on Islamic Boarding Schools outlines the diversity of teaching, typologies of Islamic Boarding Schools, and Islamic thought born from the world of Islamic Boarding Schools. Based on the above description and mapping, the researcher assumes a position on the aspects of embodiment, the pedagogy of the Qur'an, the identity and authority of knowledge as the key and object of research, by knowing: First, how the formation of Islamic knowledge and pedagogy in the Wahid Hasyim Islamic Boarding School is built. Second, how the identity and pedagogical

authority of the Qur'an in the Wahid Hasyim Islamic Boarding School were changed. Third, the social background of the transformation of Islamic identity and pedagogical authority in the Wahid Hasyim Islamic Boarding School in Yogyakarta.

The development of pesantren shows significant diversity, (Abd. Muis Zaini, 2022). While some Islamic boarding schools still maintain their independence through traditional curricula and teaching methods, others have redefined and shaped their pedagogical identities in unique ways, (Rizky Ksatria Surya Cakti Ramadhani, 2024). These pesantren developed both in terms of meaning and intellectual thought, going beyond the conventional focus on memorization and oral transmission, (Abd. Muis Zaini d. , 2022). As a result, pedagogical discourse in pesantren has evolved, transforming into a discipline that emphasizes the contextual interpretation of sacred texts in the cognitive realm and religious thought.

Apparently, advances in science have had an impact on the change in the transformation pattern that occurred in Islamic Boarding Schools, (Basri, 2017). Questioning the interpretation of classical treasures that were originally considered established (Tejo Waskito and Nur Kholik, 2020). So it is not surprising that Islamic educational institutions are starting to move to provide horizons of understanding and other meanings in educational reform, Islamization of science or the like, (Kholik, 2023) both Islamic science and Islamic science, including the Wahid Hashim Islamic Boarding School.

This Islamic boarding school was founded by K.H. Abdul Hadi As-Syafi'i (K.H. Abdul Hadi), on Tuesday, 11-03-1977 A.D. / 10 Rabiul Awal 1393 H in Yogyakarta. After several years of traveling from one pesantren to another, he finally started an educational institution in 1965, establishing Madrasah Diniyah (Steenbrink, 1991). This is the forerunner of the establishment of the Wahid Hashim Islamic Boarding School. Then far from that, looking at the historical aspects of Yogyakarta which have undergone very rapid changes, both demographic, social, economic and political changes. Of course, this is one of the factors in changing the dynamics of Wahid Hasyim Islamic Boarding School from the beginning until now. Seeing a new phase of the Wahid Hasyim Islamic Boarding School, it 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 Trensains High School (Science Boarding School) sub-education. Learning is centered on the dialectic of religion and science in the field of study, the school concept takes up specialization in understanding the Qur'an, al-Hadith, *and the natural sciences (natural sciences)* and their interactions.

Sociologically, Trensains emerged as an innovation in pesantren education to respond to the development of knowledge, as well as reflecting the transformation of Islamic pedagogical identity from oral-aural tradition to cognitive pedagogy, (Lundeto, 2021). In addition, it is a form of Wahid Hashim's attempt to redefine modernity, which has implications for a new space for the interaction of the Qur'an and science in the Islamic Boarding School.

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 Identity Wahid Hasyim Islamic Boarding School Yogyakarta

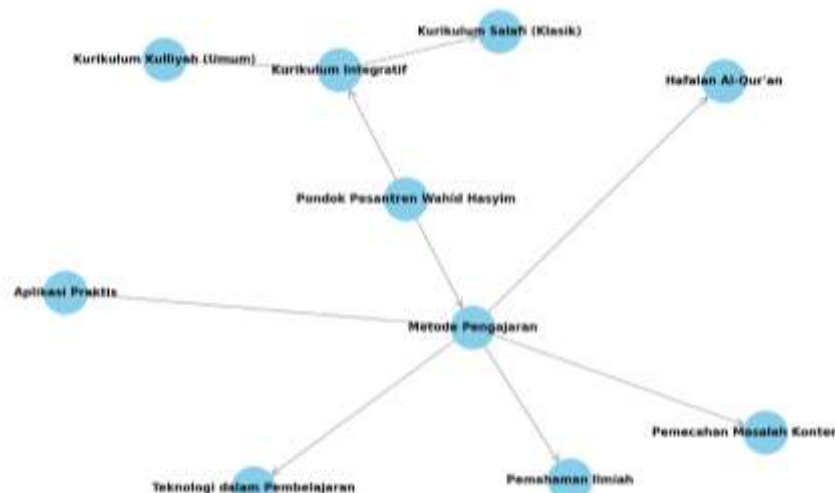


Figure. 1. Education Hierarchy at Wahid Hasyim Islamic Boarding School

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.

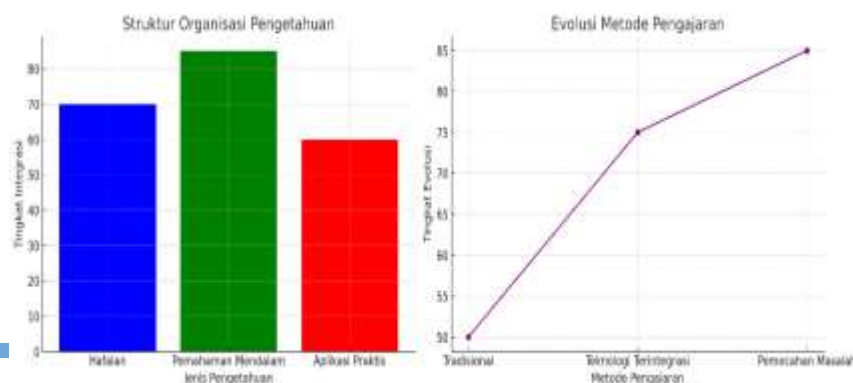


Figure. 2. Data visualization of Wahid Hasyim Islamic Boarding School Education

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.

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. Shifting Religious Identity 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.

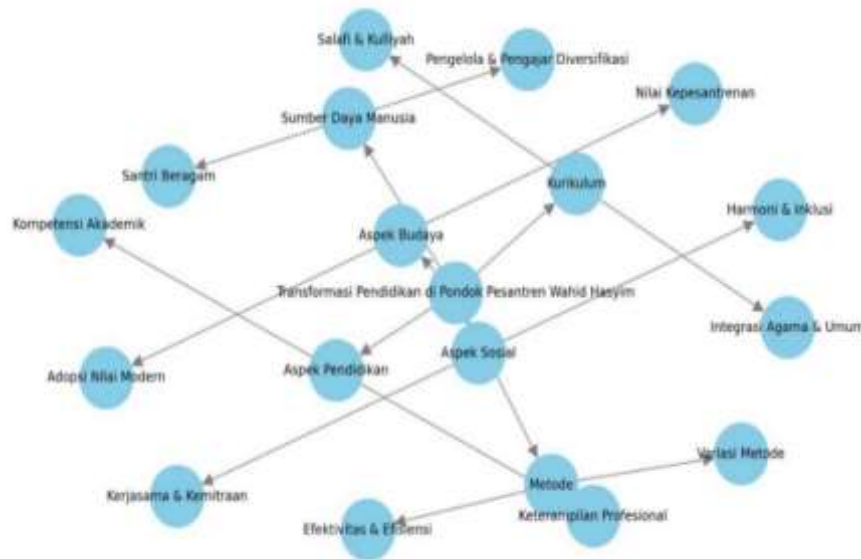


Figure. 3. Education Transformation of Wahid Hasyim Islamic Boarding School

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 *tafaqquh 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. Pedagogical implications of shifts in religious identity at the Wahid Hasyim Islamic Boarding School in Yogyakarta

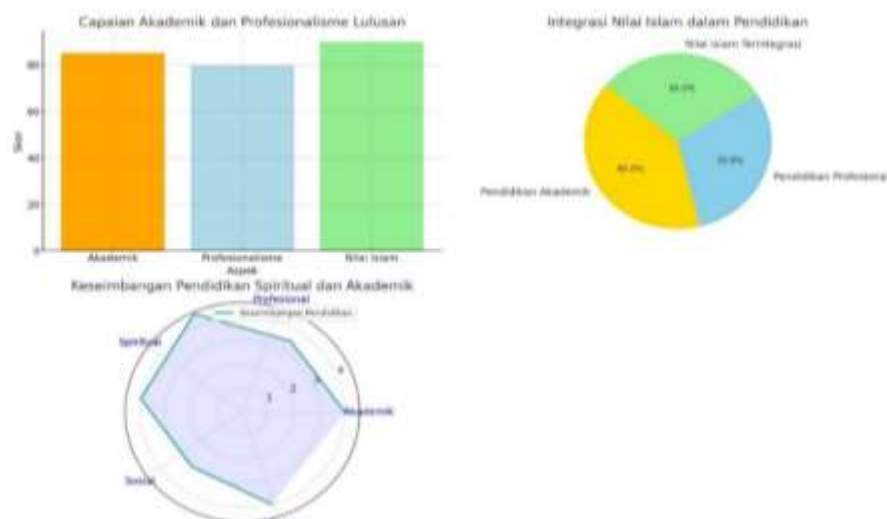


Figure 4. Visualization of Educational Aspects of Wahid Hasyim Islamic Boarding School

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 Aspects

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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