Typology And Its Influence On The Existence Of Islamic Boarding Schools

Syarifatun Nafsih
Universitas Islam Negeri (UIN) Fatmawati Sukarno, Bengkulu
syarifatunnafsi@mail.uinfasbengkulu.ac.id

Abstrak

One of the efforts to be able to survive and exist by the times, the pesantren comes with various typologies. There are at least three typologies of pesantren that are currently developing, namely salaf, khalaf, and semi-khalaf (combination) pesantren. The urgency of understanding pesantren typology becomes increasingly critical in facing modern challenges and efforts to optimize the existence of pesantren in the contemporary era. Challenges such as technological advances, globalization, and changes in community demands require pesantren to deeply understand their internal diversity and variation. This study aims to see the extent of the influence of typology on the existence of Islamic boarding schools. With descriptive qualitative research methods, the results show that the existence of boarding schools is influenced by several main factors, namely the role and function of boarding schools in the fields of education, and social, economic, and religious functions. The relevance of boarding school typology to the existence of boarding schools shows that each type has its advantages and challenges that affect its sustainability. Traditional boarding schools that focus on in-depth religious education continue to exist, due to strong support from the community that values the preservation of religious traditions. Modern boarding schools are easier to attract students who want religious education as well as preparation to face the challenges of the modern world. Meanwhile, combination boarding schools can survive by combining the two approaches, providing a holistic education that is relevant to the needs of the times.

Introduction

The historical context and role of Islamic boarding schools in Islamic education in Indonesia have deep roots and play a central role in the formation of the nation's religious identity. Since the arrival of Islam to the archipelago in the 13th century, Islamic boarding schools have emerged as educational centers that focus on teaching Islamic religious teachings. As time went by, Islamic boarding

schools developed into Islamic educational institutions that not only conveyed religious knowledge but also emphasized character and moral formation. Islamic boarding schools have a long history of maintaining Islamic teachings in the midst of a heterogeneous society. During the Dutch colonial period, Islamic boarding schools faced significant challenges due to secular policies implemented by the colonial government. Despite this, Islamic boarding schools continue to play an important role in preserving Islamic identity and being a place of struggle against colonialism. Post-independence, the government gave official recognition to Islamic boarding schools as legitimate Islamic educational institutions, recognizing the contribution of Islamic boarding schools in building religious awareness and national character. With its rich history, Islamic boarding schools are not only places of education but also centers of social and spiritual formation that create a strong foundation for the development of Islam and culture in Indonesia (Fatiyah, 2021).

The dynamics of Islamic boarding school development reflect its ability to adapt and survive in the face of ever-growing social, political, and economic changes. As an Islamic educational institution, Islamic boarding schools not only teach religious teachings but are also involved in complex transformations over time. In the context of social change, Islamic boarding schools act as a center for character and moral formation, teaching religious values that can become a stable foothold in the midst of changes in society (Badi'ah et al., 2021).

The development of Islamic boarding schools in Indonesia has marked its central role in Islamic religious education. However, its existence cannot be separated from various challenges that arise along with the times. First, Islamic boarding schools are faced with the challenges of technology and globalization, where Islamic boarding schools need to adapt to ensure that the religious messages conveyed remain relevant in an increasingly globally connected context (Arif & Aziz, 2021). Second, financial and infrastructure problems are the main challenges, especially for Islamic boarding schools operating in remote areas. Further efforts are needed to improve the accessibility and quality of education in Islamic boarding schools. Apart from that, social and cultural changes can also influence the existence of Islamic boarding schools, requiring Islamic boarding schools to remain at the forefront in guiding society in facing this transformation. In facing these challenges, it is important for Islamic boarding schools to continue to develop innovative strategies, including curriculum improvements, the use of technology, and more active involvement in community development. In this way, Islamic boarding schools can maintain their existence as Islamic educational institutions that play an important role in shaping the character and morals of society (Dzikri, 2019).

One of the efforts to survive and exist by current developments is that Islamic boarding schools come in various typologies. There are at least three typologies of Islamic boarding schools currently developing, namely Salaf, Khalaf, and semi-Khalaf (modern) Islamic boarding schools (Nihwan & Paisun, 2019). The urgency of understanding Islamic boarding school typology is becoming increasingly critical in facing modern challenges and efforts to optimize the existence of Islamic boarding schools in the contemporary era. Challenges such as technological advances, globalization, and changes in societal demands

require Islamic boarding schools to have a deep understanding of their internal diversity and variations.

Through understanding typology, Islamic boarding schools can identify the strengths and weaknesses of each type of Islamic boarding school, enabling Islamic boarding school managers to design more focused and effective strategies in responding to modern challenges. For example, Islamic boarding schools that are more technology-oriented can develop a curriculum that integrates religious education with digital literacy. Understanding typology also plays an important role in optimizing the existence of Islamic boarding schools, enabling these institutions to increase their relevance to the needs of local communities and establish themselves as holistic educational centers. Therefore, understanding typology becomes a key instrument in dealing with the complexity of the development of modern society, ensuring that Islamic boarding schools remain educational institutions that are responsive, adaptive, and beneficial for the development of individuals and society as a whole.

Typology is one of the factors in the existence of an Islamic boarding school, such as several Islamic boarding schools in Mukomuko district, namely Miftahul Ulum Islamic Boarding School, Darul Amal Islamic Boarding School, and An-Nakhil Islamic Boarding School. The selection of these three Islamic boarding schools is not without reason, considering the representation of several typologies which are the core discussion in the research.

As the oldest Islamic boarding school in Mukomuko district, Miftahul Ulum has certainly been able to maintain its existence over the course of time from its inception until now, because as one of the Islamic boarding schools that pioneered Salafi teachings, it is always reflected in the minds of people who want to send their children to Islamic boarding schools that are truly Salafiyah-oriented. In this typology problem, An-Nakhil Islamic boarding school is involved because it is an Islamic boarding school with a modern style and quite a lot of students. In these two different styles, the researcher then chose the Darul Amal Islamic boarding school as a representative of the style in the middle, namely (salafiyah and modern). In essence, typology is a factor in an effort to maintain existence with its own characteristics as a selling point. However, if studied more deeply, other problems will arise, whether typology is the basis for supporting the existence of an Islamic boarding school, or even its position as one of several.

Based on the description above, researchers will conduct research related to Islamic boarding school typology and its relevance to the existence of Islamic boarding schools in Mukomuko district. In this case, there are case studies of the Miftahul 'Ulum Islamic boarding school, the Darul Amal Islamic boarding school, and the Modern Islamic Boarding School. To see to what extent the typology of Islamic boarding schools influences the existence of these Islamic boarding schools.

Research Methods

This study used qualitative research methods. This method was chosen because this research is a descriptive method that aims to describe the condition of the object to be studied as it is, based on reality or facts that exist at the moment (Hadari, 2006). In this case, it is a description of the typology and analyzes its relevance to the existence of Islamic boarding schools in Mukomuko Regency in

depth. The data collection techniques used in this research are in-depth interviews, observation, and documentation.

In collecting data, the researcher used a structured interview type, namely direct communication or in-depth interviews, while still carrying an interview guide for several questions that would be asked referring to the research objectives. Apart from that, researchers also use this observation method when the researcher is already at the research location, which of course results from these observations or observations will be useful for initial data and comparative data. For the validity of the data to be of higher quality, documentation methods are also used to complete data such as the composition of Islamic boarding school administrators, history of Islamic boarding schools, biographies of Kiyai, and programs or rules of Islamic boarding schools.

Discussion
Islamic boarding school

Islamic boarding schools are well-known Islamic educational institutions in Indonesia. Linguistically, the word cottage comes from the Arabic funduq which means 'hotel' or 'dormitory'. So, huts can be interpreted as dormitories where students live. Meanwhile, Islamic boarding school, linguistically, comes from the word 'santri', which begins with the prefix pe- and ends with -an, which means "where the students live". The word 'Santri' is a combination of the words sant (good person) and tra (like help), so the word "Islamic boarding school" is interpreted as a place to educate good people. Overall, Islamic boarding schools are defined as a place of interaction between students and teachers or kyai in the context of transferring Islamic knowledge. The students live together and study under the guidance of teachers who are better known as kiai. Islamic boarding schools have an important role in maintaining and preserving Islamic teachings, providing education to the community, fostering and developing the social life of the community, and preserving Islamic culture (Neliwati, 2019).

Islamic boarding schools in Indonesia are spread across various regions, from rural to urban areas. Islamic boarding schools are interpreted as simple educational institutions, which incorporate Islamic teaching values in teaching so that students become good people based on religious standards and can be useful in society (Hasanah, 2022). Even though Islamic boarding schools still exist and are recognized in society, quite a few people also say that the management of Islamic boarding schools still needs improvement (Yasid, 2020).

Based on certain criteria, Islamic boarding schools have various typologies, ranging from Salaf Islamic boarding schools which focus on the study of the Yellow Book, Khalaf Islamic boarding schools which include general subjects in their curriculum, to combination Islamic boarding schools which combine both systems (Fahham, 2020). Until now, Islamic boarding schools have an important role in nation development. Islamic boarding schools have produced many national figures who have contributed to nation building, both in the religious, political and social fields. Therefore, it is considered important to maintain and maintain the existence of Islamic boarding school institutions in Indonesia by supporting the development of Islamic boarding schools so that they can continue to play an active role in nation building (Handoko & Fadilah, 2022).

An Islamic boarding school is a unit of several elements that must exist. In general, the elements of an Islamic boarding school consist of (Ma'ruf, 2017): *Cottage*, The cottage is where the students live. Cottages can be permanent or semi-permanent buildings. The boarding house usually consists of student rooms, study rooms, prayer rooms, and other public facilities. *Students*, Santri are students who study at Islamic boarding schools. Santri can come from various regions in Indonesia, even from abroad. Santri usually lives in Islamic boarding schools during their education. *Kiayi*, Kiai is a teacher or caretaker at an Islamic boarding school. Kiai usually has extensive knowledge and experience in Islamic boarding school education. Kiai acts as a guide and teacher for the students. *Teaching of the Yellow Book* is one of the characteristics of Islamic boarding schools. The yellow books are classic books written by previous Islamic scholars. Teaching the yellow book is usually done through sorogan, bandongan, and rote memorization methods. *The Mosque* is a place of worship for students and the surrounding community. Mosques also function as centers of religious and social activities in Islamic boarding schools. Apart from these elements, Islamic boarding schools can also have other elements, such as: *Facility* Islamic boarding schools usually have facilities that support educational and learning activities, such as laboratories, libraries and sports facilities. *Organisation*, Islamic boarding schools usually have organizations that function to organize activities at the Islamic boarding school. These organizations can be formal or informal organizations. *Affiliate*, Islamic boarding schools can be affiliated with certain organizations or institutions, such as Islamic organizations, universities or other Islamic boarding schools.

These elements of Islamic boarding schools are an inseparable part of Islamic boarding school educational institutions. These elements help shape the characteristics and character of Islamic boarding schools.

Typology of Islamic Boarding Schools

The typology of Islamic boarding schools is the grouping of Islamic boarding schools based on certain criteria. There are many criteria that can be used to group Islamic boarding schools, but the most commonly used is based on the education system implemented in the Islamic boarding school. Based on the education system, Islamic boarding schools can be grouped into three typologies (Fahham, 2020), that is:

Salaf Islamic boarding school

Salaf Islamic boarding schools are Islamic boarding schools that use a traditional education system. The education system at Salaf Islamic boarding schools focuses on the study of yellow books or classical books written by previous Islamic scholars. The study of the yellow book was carried out using the sorogan, bandongan and rote memorization methods (Fitri Meliani et al., 2022)

Khalaf Islamic Boarding School

Khalaf Islamic boarding school is an Islamic boarding school that uses a modern education system. The education system at the Khalaf Islamic boarding school does not only focus on studying the Yellow Book, but also includes general subjects such as mathematics, Indonesian and science. Apart from that, Khalaf Islamic boarding schools also usually have more complete facilities than Salaf Islamic boarding schools, such as laboratories, libraries and sports facilities.

Combination Islamic Boarding School

Combination Islamic boarding schools are Islamic boarding schools that combine Salaf and Khalaf education systems. Combination Islamic boarding schools usually have a balanced yellow book study program and general subjects. Grouping Islamic boarding schools based on typology can help us understand the diversity of Islamic boarding schools in Indonesia. Apart from that, this grouping can also make it easier for us to compare and assess various aspects of Islamic boarding schools.

The existence of Islamic boarding schools

Islamic boarding schools are one of the oldest educational institutions in Indonesia. Its existence has been going on since the 14th century, long before Indonesia was formed, namely during the time of Sunan Maulana Malik Ibrahim Gresik or the Maghribi Sheikh from Gujarat (Arif & Aziz, 2021). At first, Islamic boarding schools only taught Islamic religious knowledge, but as time went by, Islamic boarding schools began to include general subjects in their curriculum. In line with the times and the needs of society, in order to survive and continue to exist in society, Islamic boarding schools have begun to adapt and develop into several types or forms of care and teaching.

There are several theories that explain the existence of Islamic boarding school institutions. One of the most common theories is functional theory. This theory explains that the existence of Islamic boarding schools has an important function and role for society. The functions and roles of these Islamic boarding schools include: *Religious function*, Islamic boarding schools have an important role in providing Islamic religious education. Religious factors, such as the need for a deep understanding of religion, teaching the Koran, hadith, and other religious knowledge, are the driving force for the existence of Islamic boarding schools. Islamic boarding schools also play a role in maintaining and continuing Islamic traditions. *Educational function*, Islamic boarding schools play a role in providing education to the community, both religious education and general education. Some Islamic boarding schools also offer practical skills teaching, such as agriculture, handicrafts, or other skills. This can be an additional attractive factor for those who see Islamic boarding schools as a place to gain practical knowledge in addition to religious knowledge. *Social function*, Islamic boarding schools not only provide religious education, but also play a role in the socialization of religious and moral values. The santri (Islamic boarding school students) not only learn about religion but also internalize Islamic values in everyday life. This factor is attractive to parents who want a strong religious education for their children. Islamic boarding schools play a role in fostering and developing the social life of society. *Cultural function*, Islamic boarding schools have roots in Islamic traditions and culture in Indonesia. This factor creates the sustainability of Islamic boarding schools as educational institutions that continue to inherit and develop traditional Islamic practices in the context of Indonesian culture.

Talcott Parsons is an American sociologist known for developing the theory of structural functionalism, and one of the key concepts in his theory is AGIL, which stands for Adaptation, Goal Attainment, Integration, and Latency. These are the four basic functions that Parsons believes every social system must

perform to remain stable and functional. The following is a brief explanation of each of these functions (Royani, 2018): *Adaptation* This function refers to the system's ability to adapt to the external environment. Social systems must be able to identify changes in the environment and adapt to continue functioning. *Goal Attainment* The social system has goals or values to be achieved. This function is related to the way the system determines these goals and how they achieve them. *Integration* Social systems must have mechanisms to coordinate and integrate different parts of the system so that they work harmoniously. It involves establishing social norms and values that link individuals in society. *Latency* This function refers to the maintenance of cultural norms and values from one generation to the next. This includes education and outreach to ensure that these values are passed on and understood by members of Society (Prenada, 2005).

In Parsons' structural functionalism theory, AGIL is a framework for understanding how an institution or society maintains stability and balance. Parsons believes that each element or institution in an institution has a role and function in carrying out one or more of these four basic functions. What makes it possible for Islamic boarding schools to continue to exist and be able to keep up with all forms of dynamics of social change? From a number of studies that have been carried out on the Islamic boarding school education system, which are then aligned with theoretical studies, in general they can be grouped into two "main" strengths of Islamic boarding school education culture.

First, there is an educational cultural character that allows students to learn thoroughly. Based on this principle, Islamic boarding school typology is very influential in influencing ready aspects so that they can continue to compete globally in the world of education. As in the modern concept of complete learning culture, it is the same as the concept of mastery learning. In this concept, education is not limited to the pattern of transferring knowledge from teachers to students, but also includes aspects of overall personality formation. The transfer of knowledge in Islamic boarding schools is not limited by the target time for completing the curriculum as detailed in the Teaching Program Outlines (GBPP), but rather emphasizes complete mastery of detailed concepts, without being shackled by certain time limits. In Islamic boarding school education, the most important thing that the kyai or ustadz pay attention to is not the quantity of material that the students can complete, but rather the quality of mastery of the material.

So in this case, many modern Islamic boarding schools prioritize the development of soft skills with character, by providing various extracurricular activities as a support for sharpening abilities which will later become a special attraction for the community in assessment. In contrast to Islamic boarding schools with a Salafiyah pattern, they focus more on developing their own independent curriculum as a characteristic, with a clear goal, namely the establishment of religious knowledge through the study of the Yellow Book. If changes occur, the changes will be oriented towards learning methods and not related to the curriculum as a whole. This is the selling point of Salafiyah Islamic boarding schools in general, as a way to maintain existence.

Typical Islamic boarding school teaching methods such as bandongan and sorogan illustrate the Islamic boarding school's efforts to carry out teaching that emphasizes the quality of mastery of the material. The bendongan method is a

learning method that encourages students to learn more independently. In bendongan, the kiyai or ustadz reads the book and translates it to then provide a general explanation as necessary. Meanwhile, at the same time, the students listen and participate in reading the book while making small notes in the book they are reading. In Bendongan, the students had the opportunity to ask questions or ask for further explanation of the Kyai's statements. Meanwhile, the notes that students make on their books help them carry out research (muthala'ah) or learn more about the contents of the book after the bendongan is finished.

Sorogan is an educational method that is not only carried out by santri with their kyai or ustadz, but also between santri and other santri. With sorogan, students are invited to understand the contents of the book slowly in detail by following the thoughts or concepts contained in the book word by word. This is what allows students to master the contents of the book, both regarding the big concepts and the detailed concepts. Sorogan which is carried out in parallel between students is also very important because the students who give sorogan get the opportunity to review their understanding by providing explanations to other students. Sorogan helps students to deepen the understanding they gain through bendongan (Dessy Firmasari, 2001).

Another thing that allows Islamic boarding schools to implement an educational model is the formation of their personality. In Islamic boarding schools, students are not only taught cognitive aspects, but also affective and psychomotor aspects. Spiritual training and respect for teachers are emphasized. Santri are also encouraged to emulate the behavior of their kyai as role models. Apart from that, students are also trained to be independent both in learning and in meeting their daily needs. Within 24 hours the kyai and ustadz monitor and direct all activities of the students so that they comply with the religious moral ideals developed in the Islamic boarding school. Thus, the process of forming students' personalities is carried out systematically.

The second educational cultural characteristic that is the strength of Islamic boarding schools is strong community participation. Basically, Islamic boarding school education throughout Indonesia is driven by the orders and needs of the community itself. This allows community participation in Islamic boarding schools to take place intensively. This participation is realized in various forms, starting from providing budget requirements, and so on. Meanwhile, Islamic boarding schools play a role in meeting the community's requests and needs for education and the demands of social life. Therefore, the high level of community participation has placed Islamic boarding schools and kyai as the center or core of community life. As the core of society, Islamic boarding schools and kiyai are role models for any dynamics or changes that occur or must occur in that society. On the other hand, the continued development of Islamic boarding schools or their collapse also depends greatly on the participation of Islamic boarding schools in society.

In essence, the issues presented above are a basic illustration of the efforts made by Islamic boarding schools in dealing with developments from time to time. But it does not imply the possibility that there are other things or even new things that will be discovered if further analysis is carried out regarding this issue. If we look at the Miftahul Ulum Islamic boarding school, in carrying out its "cultural and educational functions", the Islamic boarding school is oriented

towards the study of the Yellow Book as their flagship program because it is based on Salafiyah. This style is then maximized as a special attraction in society, because it is oriented towards the consistency of Islamic boarding schools which continue to maintain their distinctive characteristics amidst global competition, especially in the world of education with character. So in the aspect of facing the development of the era, Miftahul Ulum Islamic boarding school is still included in it, but it tends to focus on how to protect its students so that they do not get caught up in the dangers of technology. This was conveyed by the Islamic boarding school: "We are very aware of competition in the world of education, so we are trying to get its own character as a distinctive feature, the aim of which is to attract and sell so that people can get an idea if their child is enrolled in the Miftahul Ulum boarding school." (Interview Kyai M. Nuh May 27, 2024)

In maintaining its existence, in the aspect of carrying out "social functions", Miftahul Ulum Islamic boarding school, apart from making adaptations from various aspects, also always carries out evaluations of the institution's achievements by directly involving foundations, committees, stakeholders, community leaders, religious leaders, as a basis for developing the Islamic boarding school. Islamic boarding schools now and for the future. This is proven and can be felt by the Islamic boarding school, from the enthusiastic attitude of the community to take their children home based on the statistical figures for new student admissions (PPDB) which increase from year to year, as stated by the Islamic boarding school "Thank God, the evaluation efforts that we always carry out have produced results. This is proven by the increase in Islamic boarding school students and female students from year to year based on PPDB statistics that have been held". (Interview Kyai M. Nuh May 27, 2024)

Just like institutions in general, Miftahul Ulum Islamic boarding school also works in synergy not only with the community but also with government outreach as one of the supporting factors for maintaining communication in the development of Islamic boarding schools, both in religious and other forms. Not only that, in maintaining stability and independence, Miftahul Ulum Islamic boarding school also empowers every opportunity to provide additional income for the Islamic boarding school, such as plantations, fisheries, animal husbandry and even mini markets. As stated by Kyai M. Nuh as the caretaker of PP Miftahul 'Ulum "We always work together in synergy with every element of both society and government. Apart from that, we are trying to achieve stability in Islamic boarding school income by empowering the economy such as plantations, fisheries, livestock and even businesses such as mini markets.".

This proves that the Miftahul Ulmu Islamic boarding school is truly ready in every aspect to face various problems related to the financialization of the institution. Islamic boarding school output in quality alumni products is also a priority in carrying out religious functions, because it is a positive injection in the eyes of the community. In line with this, Miftahl Ulum Islamic boarding school always strives to produce alumni who are ready to use, especially in the field of religious studies such as the yellow book and other knowledge. The boarding school said "Because we are Salafiyah, we will always maximize products that are beyond doubt in mastering religious knowledge, such as scientific studies in the Yellow Book and other knowledge."

Meanwhile, at the An-Nakhil Darunnajah 6 Islamic boarding school, which has a khalaf style, in carrying out its "cultural and educational functions" they are very open to developments in every aspect as support for their various programs, both academic and non-academic. This is without the concentration of Islamic boarding schools on increasing public interest in modern teaching systems.

Continuing the issue of the existence of Islamic boarding schools, An-Nakhil Islamic boarding school is also making development and innovation efforts with sustainable goals in the future, such as the use of information technology, curriculum development, professional financial management, strengthening relations with government and society, educational innovation and extracurricular activities, community service and cadre formation. Then the An-Nakhil boarding school also carried out further interactions in the form of collaboration with various local, national and international agencies, empowering and developing the community and providing information disclosure. As stated by the cottage caretaker:

> "We always try to form a strategy as an effort to increase the existence of An-Nakhil Islamic Boarding School. This effort will be expressed in all aspects with the aim of supporting existing programs such as the use of information technology, curriculum development and others as well as building cooperation on a local, national and international scale". (Interview KH. Abadi May 29, 2024)

The strength of multi-talented alumni in modernizing society is a priority for An-Nakhil Islamic Boarding School in carrying out its religious functions. With this, it will have a tremendous impact on society's views, thereby having a significant influence on the existence of Islamic boarding schools. This is supported by many extracurricular activities to sharpen soft skills and develop students both in the dormitory and at school. This was confirmed by the boarding school administrators "We always strive to produce alumni who are multi-talented and ready to be used in various aspects, because we provide platforms such as extracurriculars and leadership training that suit the basic abilities of the students in addition to religious and general knowledge."

Apart from the problems above, An-Nakhil Islamic boarding school, in carrying out its "social function", also takes part in looking at social, economic and even political dynamics as a way to maintain existence. In the social aspect, building a quality and just society is a priority that must be realized through early efforts such as character education, social activities, and even community empowerment as emphasized by the management. "We try to take part in society by providing training and education for da'wah cadres, trying to improve the welfare of the surrounding community, religious development, and participating in every social activity". (KH. Abadi May 29, 2024)

In the economic aspect, Islamic boarding schools try to be economically independent by developing business units such as agriculture, animal husbandry and other businesses. This effort aims to reduce the final dependence of Islamic boarding schools on other parties and improve the welfare of Islamic boarding schools and the surrounding community.

The political aspect also does not escape attention, such as how the Islamic boarding school program seeks to form character and leadership with full

responsibility, so that it contributes to quality political development. Even though An-Nakhil Islamic boarding school is not directly involved in practical politics, ethical political education and participation in national and state life are part of Islamic boarding school education.

As far as we can observe, this is the core support for the existence of Islamic boarding schools. These two cultural characteristics can be used as important ingredients in carrying out various reform efforts in the education system. Education that is still ongoing today has been proven to have weaknesses in creating independent and highly capable human resources. One of the reasons is that the learning system developed in formal schools, including madrasas, places more emphasis on achieving quantitative curriculum targets. This is a fatal mistake because the quality of students' mastery of the scientific material being taught is neglected. Likewise, community participation in educational institutions is very minimal. This may be because our formal educational institutions will not be less rooted in the basis of society, but more dependent on the grand vision of government policy (Qomar, 2002).

If the two Islamic boarding schools only emphasize one of the Khalaf or Salafiyah, this is different from the Darul Amal Islamic boarding school which involves both in developing the learning curriculum. The Darul Amal Islamic Boarding School uses a combination of Salaf (traditional) and modern learning models. This was done as an effort to carry out the cultural and educational functions of Islamic boarding schools so that they reach all aspects, both formal and non-formal, in accordance with one of Darul Amal Islamic Boarding School's missions, namely implementing a curriculum that emphasizes a competency-based curriculum that leads to students' life skills with the hope that students born by the Islamic boarding school will become students who are skilled in society, and are able to contribute both in religious matters and in the field of entrepreneurship.

In this case, Darul Amal Islamic boarding school focuses on the character of combined education as a basic support for sustainable existence. As stated by the boarding school:

> We have high hopes that with this combination of salfiyah and modern, we will be able to meet the community's needs in every aspect of science for their children.
> For us, the combined Islamic boarding school typology will have many positive impacts and be able to increase public interest, because there are two things that will be obtained, namely religious knowledge and general knowledge, as well as being able to answer the religious needs of the community when the children return to their community later. (KH. M.Wazir May 28, 2024)

This statement certainly refers to the main vision of the Darul Amal Islamic boarding school, namely to produce the next generation who are ready to use according to their field of expertise. In the social aspect, Darul Amal Islamic boarding school also involves all parties from various elements, such as building collaboration between institutions or agencies, both local and national, of an academic and non-academic nature. It is hoped that the involvement of this institution can be a solution to any shortcomings in the management of the Darul

Amal Islamic boarding school. Not only that, evaluations are also continuously carried out for improvements, because the priority is not only quantity but quality.

Apart from institutions, Darul Amal Islamic boarding school also embraces the community to participate in maintaining its existence. As an application, community empowerment programs are born, both economically and socially and even politically, which cannot be separated from the world of education. As stated by the lodge administrator:

> "One of the efforts we make to ensure the continued existence of Darul Amal Pondok is to collaborate with the community in all aspects, including social aspects."

As in the economic aspect, Darul Amal Islamic boarding school tries to achieve stability with various institutional and community economic empowerment programs. As one example, implementing animal husbandry, fisheries and agriculture programs. All of this is directly managed by the boarding school by involving students directly to develop their entrepreneurial spirit. Then it also involves the community in raising livestock, in the sense that the boarding school participates in empowering the community around the Islamic boarding school environment in forming a symbiotic, mutualistic relationship.

Apart from the points above, the existence of the Darul Amal Islamic boarding school is also influenced by a leadership figure who is protective and always involves himself in every educational, social and missionary activity in society. So this is also an additional value for the Darul Amal Islamic boarding school to promote the Islamic boarding school to a wider area. Then, maximum cadre formation such as ready-to-use alumni products also provides a positive outlook and becomes a force or magnet in itself to attract people's interest in studying at Islamic boarding schools.

Research on the influence of Islamic boarding school typology on the existence of Islamic boarding schools in Mukomuko Regency can provide valuable insight into how various types of Islamic boarding schools influence their sustainability and relevance in society. In this research, case studies on PP Miftahul 'Ulum, PP Darul Amal, and PP An-Nakhil will be analyzed to see the influence of their typology. Regarding the typology of Islamic boarding schools, it can be seen from various aspects, including the following a) Education Model Traditional, Modern, or Combination. b) Curriculum Focuses on religious knowledge or combines general and religious knowledge. c) Leadership Structure: Managed by kiai (descendants of the founder) or a modern management system. c) Relations with the Community: Level of involvement in social and economic activities of the surrounding community.

Meanwhile, the existence of Islamic boarding schools can be measured through the following indicators a) Number of Santri: Stability or increase in the number of santri. b) Community Support: Level of local community support and participation. c) Academic and Non-Academic Achievements: Achievements of students in various fields. d) Infrastructure and Facilities: Physical development and facilities of Islamic boarding schools.

Functionalist theory emphasizes that each component in society has a specific function that contributes to social stability and balance. In the context of Islamic boarding schools in Mukomuko district, functionalist theory can help understand how various typologies of Islamic boarding schools play a role or are

recognized for their existence in society based on the following functions. *Educational Function*, Islamic boarding schools provide religious education which is important for maintaining and continuing religious traditions. The more traditional typology, in this case PP Miftahul 'Ulum, focuses more on preserving religious knowledge, while the modern one combines general knowledge to prepare students to face the challenges of the times. In this case, the three Islamic boarding schools try to accommodate religious and general learning, although the portion of each Islamic boarding school in the field of yellow book learning is different. Miftahul 'Ulum differentiates general schedules and classical and book studies, while PP Darul Amal combines general schedules and book studies in the same class. Another thing is that an-Nakhil, as a boarding school with a modern typology, has its own religious studies curriculum. Each boarding school develops its own characteristics in accommodating the potential, talents and interests of students, both in terms of formal education and achievements in extracurricular fields.

Social Function, Islamic boarding schools are often the center of social and economic activities in their communities. Islamic boarding schools with high involvement in society are better able to attract widespread support and participation. Darul Amal and Miftahul 'Ulum participate in community activities, by conducting Majlis Ta'lim studies, and special book studies for the community. *Economic Function*, Islamic boarding schools manage economic activities such as agriculture or small businesses to support their financial sustainability. It can be seen that each cottage has its own business, in this case the most dominant ones are palm oil plantations, canteens and gallon water businesses. *Religious Function*, Islamic boarding schools play an important role in guiding and directing people in their daily religious practices. Their existence depends greatly on how well they meet the spiritual needs of the surrounding community. In this case, the role of kyai figures is one of the main elements, kyai as protectors of students and society. Apart from that, alumni who are born from Islamic boarding schools are able to meet the needs of da'wah and religion of the community and are also able to attract public interest in Islamic boarding schools.

The Miftahul 'Ulum Islamic boarding school focuses on formal and traditional education with a main curriculum based on the Yellow Book. Support from local communities and organized social activities can be key factors in its existence. Darul Amal Islamic boarding school with a combination model of religious and general education, with a more modern leadership structure. Involvement in community social and religious activities can strengthen community support. Meanwhile, An-Nakhil Islamic boarding school is a boarding school with a completely modern learning model, with a focus on developing students' language and holistic leadership, good infrastructure and students' achievements can be an indicator of strong existence.

Conclusion

The typology of Islamic boarding schools in Mukomuko Regency can be categorized into three main types: traditional, modern, and combination. Traditional Islamic boarding schools tend to focus on religious education based on the Yellow Book with conventional teaching methods. Modern Islamic boarding schools integrate general and religious curricula, and adopt more contemporary

teaching methods. Meanwhile, combination Islamic boarding schools combine traditional and modern elements, offering strong religious education as well as relevant general skills.

The existence of Islamic boarding schools in Mukomuko Regency is influenced by several main factors, namely the role and function of Islamic boarding schools in the fields of education, social, economic and religious functions.

The relevance of Islamic boarding school typologies to their existence in Mukomuko Regency shows that each type has its own advantages and challenges that influence its sustainability. Traditional Islamic boarding schools that focus on in-depth religious education continue to exist because of strong support from the community who values the preservation of religious traditions. Modern Islamic boarding schools can more easily attract students who want religious education as well as preparation for facing the challenges of the modern world. Meanwhile, combination Islamic boarding schools are able to survive by combining these two approaches, providing holistic education that is relevant to the needs of the times.

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