

The Implementation of Learning Curriculum of Traditional Islamic Boarding School Darul Huda in the Era of Society 5.0

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ABSTRACT

The objectives of this study were to analyze the concept of learning curriculum and to implement learning curriculum in Darul Darul Huda Kajang traditional Islamic boarding school by focusing on the basic principle of Islamic scientific values that are being the foundation of Islamic boarding school. The study used a qualitative approach of case study type. Furthermore, the object of the study was the curriculum of Darul Darul Huda Kajang traditional Islamic boarding school. The data collection techniques used observation, interviews and analysis of literature documents. Moreover, the informants were determined based on the hierarchy of Islamic boarding school structure. The results of the study showed that the main learning objective was to build student's pious character, Islamic knowledge mastery, and knowledge implementation in daily life. Continuously, the learning materials focused on yellow books and several references books including journals, digital books, and learning methods involving sorogan method, bandongan, demonstration method/worship practice, deliberation method of bahtsul masa'il and muhafazhah or memorization method. Then, the assessment emphasized on qualitative aspects such as the ability to understand and explain Islamic teachings and their application in daily life. This research has significant relevance in facing the changing paradigm of education in the digital era. Along with the emergence of the Society 5.0 era, Islamic boarding schools must not only be the guardians of scientific traditions but also be pioneers in combining tradition with technology. The implication of the results of this study is the importance of the openness of boarding schools to new things that become demands and the need for resources that are able to face the times but still preserve the values of local wisdom and traditional boarding school culture.

Keywords: *Curriculum Implementation, Traditional Islamic Boarding School, Learning Curriculum in Society 5.0 Era*

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INTRODUCTION

Japan is the initiator of Society 5.0. The Society 5.0 era is an era that has the concept of balance between technological sophistication and human welfare (Barata & Kayser, 2023; Deguchi et al., 2020). Society 5.0 aims to create a supersmart society (Deguchi et al., 2020). Artificial intelligence and the internet of things are used to solve social challenges and improve the quality of human life. The presence of technological advancements is integrated to solve health and environmental problems. Future implications include further advancements in technology that are strongly linked to the

needs of society, thus leading to a more inclusive, efficient and sustainable living environment (Maljugić et al., 2024).

The era of society 5.0 has implications for all sectors of life, one of which is in the field of education. The OECD initiated various competencies needed to face a changing and increasingly complex world. 21st century competencies include critical thinking, creativity, problem solving, communication and collaboration (Apdillah et al., 2022; De Villiers, 2024; Teo, 2019). The implementation of education aims to prepare human resources who are able to adapt to changing times. Of course, the education sector needs to orient the educational achievements of students on these competencies. In addition, it is also important to emphasize for teachers to have skills that are in accordance with the demands of 21st century competencies in teaching including cognitive, autonomous, collaboration, innovation, administrative, technopedagogical and flexibility skills (Tican & Deniz, 2019; Xu & Yue, 2019; Arifin & Yusuf, 2024; Sakur et al., 2022). Furthermore, in the society 5.0 era, the use of technology and automation is inevitable (Nuryadi & Widiatmaka, 2023) so that the field of education also needs to harmonize educational activities with these technological advances.

The world of education has a very important role, the output of educational institutions is expected to be able to overcome the gap between urban and rural areas in terms of utilizing technology services so that people can innovate and create using data besar (Nastiti & Abdu, 2020). The demands of the Society 5.0 era require the younger generation to not only be equipped with critical thinking, but also analysis and creation. High Order Thinking Skills (HOTS) or high-level thinking, humans must be able to make breakthroughs in finding the right knowledge concepts by practicing directly and feeling how to deal with problems found in the environment. becomes a learning model that will improve critical thinking reasoning skills including Inquiry Learning, Discovery Learning, Project Based Learning, and Problem Based Learning.

Research has been conducted related to education in the era of society 5.0. For example, ideas about higher education in facing society 5.0. Hutahaeen et al., (2024) explained that the university curriculum is not only oriented towards 21st century competencies but also needs to integrate humanities and lokan wisdom in learning. Nuryadi & Widiatmaka (2023) also emphasized that a major challenge for lecturers in higher education is to apply a variety of digital media-based learning methods. Furthermore, Oktaviana et al. (2022) highlights the efforts of educational institutions at the secondary school level to organize HOTS-based learning to support the era of society 5.0 while Yamada (2021) initiating interdisciplinary education through a STEAM approach that integrates science, technology, engineering, mathematics and art to realize the vision of society 5.0.

In addition, education in the era of society 5.0 is inseparable from the use of digital technology. De Villiers (2024) emphasized that education in Society 5.0 utilizes many tools, including open online course platforms, advanced learning management systems, mobile learning, gamification, robotics. While Hamedani et al. (2024) dan Darmaji et al. (2019) highlighted the importance of understanding and mentality for educators to always think positively about technological developments Tavares et al. (2023) reinforces that the education sector needs to face technological challenges and adapt to challenges so that educational outputs remain relevant to future work. The results of these studies at least reinforce that the education sector needs innovation efforts in learning that are oriented towards technological advances, utilization of digital technology, preparation of human resources that are able to adapt to technological advances and relevant curriculum support.

Research that focuses on Islamic education in facing the era of society 5.0 has also been conducted Uyun (2023) explained that Society 5.0 provides a very different color for the Islamic education system through the development of electronic facilities and infrastructure that support the teaching and learning process and the use of applications innovative education (Adiyono et al., 2024). For example, students can utilize gadgets for learning. This is in line with the idea Suhono (2023) and Fahri & Azani (2023) that Islamic religious education teachers need to innovate in learning by using technology and AI in order to support society 5.0. At the level of Islamic higher education Al Haddar et al. (2023) identify flaws in traditional teaching approaches and implement innovative strategies to adapt to the evolving needs of society. Technological advances are crucial in this revolution, as online platforms, interactive learning tools and digital resources are integrated into the curriculum. Research results (Fajrussalam et al., 2020) revealed that Islamic education curriculum innovation based on cultural character values can make a scientific contribution to achieving the goals of national education in the era of society 5.0.

Based on the results of these studies, it shows that entering the era of society, the education sector in general has sought adaptation and innovation through the integration of digital technology in learning and curriculum. This activity is also included for Islamic education providers. The results also support that the use of technology to support society 5.0 is also relevant in the field of Islamic education Syafaruddin et al. (2024) revealed that Islamic education plays an important role in adapting to the changing times by exploring the potential of students to the fullest, and equipping them with the field of Islamic education However, Islamic education has challenges, especially to prevent the negative impact of the use of technology Asror et al. (2023) revealed that the position of Islamic education in controlling and preventing the negative impact of science and technology is very significant. The management of science and technology is very necessary because the global development of today's society cannot be separated from science and technology. However, efforts to control and prevent the negative impact of science and technology must also be a priority in Islamic education Onilivia & Noptario (2024) emphasized that it is important to maintain a balance between technological prowess and religious principles. Qualified educators in the era of Society 5.0 must be able to deal with change, utilize technology effectively, and guide learners towards worldly success and spiritual fulfillment.

Along with the times, in the end, the existence of Islamic boarding schools, which initially had traditional characteristics using classical learning methods, has now changed, so that Islamic boarding schools are classified into three types, including: traditional/*salaf* Islamic boarding schools, modern Islamic boarding schools, and comprehensive Islamic boarding schools that are a combination of *salaf* and modern. (Mastuhu, 1994). The pesantren model is differentiated based on the curriculum, first , traditional / *salaf* pesantren maintain their traditionalism as they originated, second , comprehensive pesantren, this type of pesantren still maintains its traditionalism and also opens formal education institutions using the national curriculum as a response to the demands of the times. third , modern pesantren completely abandon the *salaf* element where the curriculum used has followed the national curriculum. As for the changes that occur in the type and system of the boarding school learning curriculum, it is a form of regression or progress To answer this, it is necessary to look at it from various perspectives. If viewed in terms of the principle of carrying out the commandment of *tafaqquh fiddin*, the output of traditional pesantren is far more qualified/advanced than the classification of the other two pesantren because

traditional pesantren students are more focused/intense in exploring the field of religious science, while comprehensive pesantren that accommodate traditional systems and formal education, allegedly provide a double burden for their students, only students who have above-average intelligence capacity are able to complete all studies perfectly, while modern pesantren whose curriculum has followed the national curriculum are considered to have been released from traditional principles so that the concentration on learning the science of books and classical learning methods is not as intense as traditional pesantren.

In the context of pesantren education, the research results (Budiharso et al., 2023) shows that there is a transformation of pesantren education from traditional learning to a student-centered approach. The research focused on modern boarding school education. However, there is no research that examines in depth the suitability of the implementation of the traditional pesantren curriculum with the concept and implementation of education in the era of society 5.0. The dynamics of 21st century education require human resources to master basic abilities that require organizers, especially traditional boarding school education, to provide facilities or tools that support the achievement of 21st century human resource competencies as a measuring tool for the needs of students as a response to the development of the era of society 5.0, in the midst of dynamic changes, this research was conducted with the aim of knowing the concept of boarding school education based on the opinions of experts to see whether the implementation of the traditional boarding school curriculum which is the object of research is in accordance with the concept and implementation seen from the era of society 5.0. without sacrificing the quality of the scientific values of traditional / slafiyah Islamic boarding schools which are antique and authentic.

Researchers see the importance of this issue to be researched because there are a lot of traditional pesantren that have been abandoned by santri and santri guardians on the grounds that they are not in accordance with the demands of the times. With the above phenomenon, the researcher sees how the concept of the learning curriculum of the traditional boarding school Darul Huda and what its implementation looks like in terms of learning in the era of society 5.0. So that the results of this study are expected to make a positive contribution in guiding the development of traditional pesantren to remain relevant in this modern era. This research has significant relevance in facing the changing paradigm of education in the digital era. Along with the emergence of the Society 5.0 era, pesantren must not only be the guardians of scientific traditions but also be pioneers in coupling tradition with technology. Thus, this research is expected to provide a comprehensive description of how pesantren continue to act as relevant and quality educational institutions in the midst of modernization and technological developments while maintaining the scientific sanat of pesantren.

METHOD

This research was conducted in Ogan Komering Ulu Timur Regency, South Sumatra, with the main location at the Darul Huda Kajang Islamic Boarding School. This Islamic boarding school was chosen because it maintains the unique and beautiful Salaf education tradition. The research using a qualitative approach, this study emphasized descriptive and narrative data collected through observation, interviews, and literature studies. Intensive field research was conducted to understand the concept and implementation of the learning curriculum at the Darul Huda traditional Islamic boarding school in the context of the Society 5.0 era.

Data were collected from various sources, including primary data obtained from interviews with Islamic boarding school figures such as kyai, administrators, and students, as well as direct observation of learning methods. Secondary data sources include book references, Islamic boarding school documents, academic calendars, and other learning materials. In data collection, observation techniques, structured and unstructured interviews, and documentation were used to obtain more comprehensive information. Data analysis was carried out interactively, through the stages of data reduction, data presentation, and drawing conclusions. Data reduction aims to simplify complex information to suit the focus of the research, while data presentation is done systematically and organized. Conclusions are drawn based on findings relevant to the research objectives, and data validity testing is carried out through triangulation of methods and sources to ensure the validity of the research results.

RESULT AND DISCUSSION

The Concept of Learning Curriculum of the Traditional Darul Huda Islamic Boarding School, East Ogan Komering Ulu, South Sumatra Province

Objectives

In general, based on the results of the study, there is no standard written formulation related to the objectives of the Darul Huda traditional Islamic boarding school education, but this does not mean that the Darul Huda Islamic boarding school was founded without the goals and philosophies of its founders, this can be seen how the Darul Huda Islamic boarding school might have survived until now without any visionary goals or hopes to be achieved (Solichin in Fahham, 2020). The following interview results support these results.

"Kurikulum yang kami gunakan merupakan keseluruhan kegiatan yang berupa jadwal dalam bentuk mata pelajaran yang disusun berdasarkan atau bersumber dari kiyai yang bersifat spontanitas berlandaskan kebutuhan santri" (wawancara, 08/10/2023)

Then the basis for the main objective of the establishment of the Darul Huda Islamic boarding school is to produce cadres of scholars who have good knowledge and character in everyday life, have noble morals and noble character in order to support the spread of Islamic teachings widely. The following interview results support these results.

"pondok Pesantren mengajarkan ilmu-ilmu fiqh, tauhid, tafsir, hadits, al-qur'an dan khususnya bahasa Arab fusha. Selain itu pesantren kami ini juga mengintegrasikan kurikulum pesantren dan sekolah agar mereka memiliki nilai keagamaan yang baik dan memiliki bekal kelak dalam berkarir" wawancara 09/10/2023.

However, the concept of the main purpose of Islamic boarding schools has expanded its meaning, not only to produce cadres of ulama but also to educate students to develop themselves into "intellectual ulama or vice versa (Fahham, 2020). The community identifies the words ulama and kiyai to the caretaker of the Islamic boarding school or the son of a kiyai. In this case, Mastuhu (Fahham, 2020) identifies the purpose of Islamic boarding school education as creating and developing a Muslim personality, namely a personality that believes and fears God, has noble morals. In terms of the concept of the purpose of the Darul Huda Islamic boarding school, researchers can identify the specific objectives of the Darul Huda Islamic boarding school educational institution, although it is not written in detail which then becomes a curriculum document, but it becomes the basis for the concept of objectives which are the milestones for the establishment of the Darul Darul Huda Islamic boarding school.

Teaching Materials

The curriculum used in Islamic boarding schools is a typical Islamic boarding school curriculum in the form of religious sciences consisting of nine fields of science, namely: tauhid, fiqh, ushul fiqh, tafsir, hadith, tasawuf, nahwu/saraf, and akhlak and sirah/history of the prophet. This is based on the results of interviews with the boarding school administrators. The following are the results of the interview.

“ bahan ajar pondok pesantren Darul Huda berupa kitab-kitab dan buku referensi serta alat peraga dan juga kitab digital yang dalam penyajiannya menggunakan layar proyektor dan kesemuanya ini merupakan sekelompok atau kumpulan mata pelajaran yang terdiri dari berbagai disiplin ilmu yang kemudian tertuang dalam bentuk jadwal pelajaran, adapun Materi pelajaran yang di ajarkan merujuk pada kitab-kitab kuning sesuai dengan tingkat kelas missal tingkat atau kelas 1 fan ilmu : fiqih mata pelajaran fiqih raktis, akhlaq mata pelajaran alala, Bahasa arab mata pelajaran ro’sun sirah (wawancara 11/10/2023)

Madjid (1997), the teaching materials that are references in the form of printed and non-printed for the smooth running of learning activities include printed reference books according to those listed in the lesson schedule, learning modules, while non-printed ones are in the form of digital books that can be displayed using an LCD when learning activities are taking place. Based on the research results, it was found that the teaching materials in the Islamic boarding school of Darul Huda were in the form of books that were oriented towards the objectives of the Darul Huda Islamic boarding school, one of which was to produce cadres of ulama, meaning mastering the knowledge of Islamic boarding schools, including fiqh, tasawuf, akhlaq, nahwu, shorof, tauhid, qowaid, and mantiq.

Learning Methods

Mastuhu in (Fahham, 2020) explains that the learning methods used in traditional Islamic boarding schools are sorogan, bandongan (wetonan), deliberation (mudzakarah) memorization and larlaran. Jailani in (Fahham, 2020) in the concept of the Darul Huda Islamic boarding school learning method, there are several methods used, one of which is: the demonstration method and riyadlah/tirakat. The following interview results support these results.

“ dalam pelaksanaan kegiatan pembelajaran di pondok pesantren kami menggunakan metode sorogan, bandongan (wetonan), hafalan larlaran dan musyawarah (mudzakarah) seperti hanya pesantren tradisional/ salafyah pada umumnya”.(wawancara 10/10/2024)

Among the methods used in Islamic boarding schools include the first sorogan method, this method is an individual learning method where a student faces the kiyai or ustadz directly. The second is the Bandongan method (Wetonan), this Bandongan method is a group learning method and is classical in nature, the third is deliberation/mudzakarah, this learning method is in the form of discussing various problems found by the students. The fourth method of memorization, namely the method for memorizing various books that are required for students, the fifth method of the market, which in its implementation this method is used for certain subjects that are read only at special times, for example the month of Ramadan, the reading of mabadi, the month of the mouth, the reading of al barjanji. The sixth demonstration method is used in subjects such as women's jurisprudence, the reason is that knowledge about the purity of a woman cannot be postponed so that it is given immediately from the beginning so that in its implementation it uses the demonstration method. based on the theory expressed by Nurma (2018) page 45, the learning method of traditional Islamic boarding schools, there are 14 methods that are commonly used in traditional Islamic boarding schools, including: sorogan,

bandongan, wetonan, memorization, halaqoh, hiwar, bahtsul masa'il, fathul kutub, muqaranah, muhadatsah, lalaran. Fathul Kutub, Muqaranah, Demonstration method or practice of worship, Riyadlah method, Example (uswah), Habituation (custom) Based on the results of research from fifteen (14) methods commonly used by traditional Islamic boarding schools or often called salafiyah Islamic boarding schools, Darul Huda Islamic boarding school determines the concept of learning methods, there are 6 concepts of learning methods including: sorogan, wetonan/bandongan, musyawarah or bahtsul masa'il, pengajian pasaran, memorization (muhafazhah) and demonstration of worship practices.

Evaluation/Assessment

Sudjana and Tyler in (Khaerudin, 2022) state that evaluation is a process to determine the extent to which educational goals can be achieved, and an effort to document the match between student learning outcomes and program objectives. Likewise, Mertens in (Khaerudin, 2022) defines evaluation as a selective exercise that seeks to systematically and objectively assess progress towards and achieve a result. In line with the opinion above, Antonio and Oriondo in (Khaerudin, 2022) stated, "evaluation is an integral part of the teaching and learning process, Evaluation is defined as the process of determining the extent to which instructional objectives are attained". Evaluation is an integral part of the teaching and learning process.

The following interview results show the evaluation that has been implemented in Darul Huda Islamic boarding school.

"Salah satu cara pondok pesantren kami mengevaluasi pemahaman santri adalah melalui sistem tanya jawab, itu dilakukan dalam halaqah maupun pertemuan kelas madin, setiap ustadz mengupayakan supaya selalu diadakan sesi tanya jawab, santri ditunjuk secara bergilir untuk menjawab pertanyaan, tidak cukup sampai di situ, kita juga mengadakan tes praktik ibadah" Tes tertulis dilaksanakan sebagaimana sekolah umum yang melaksanakan ujian di tengah dan akhir semester. Tes tertulis untuk mengukur penguasaan santri atas materi yang telah dipelajari". (wawancara 12/10/2023)

Evaluation is defined as the process of determining the extent to which learning objectives are achieved. From several definitions of evaluation, researchers draw the line that evaluation is a component that is a measuring tool to see whether the program has been achieved and to what extent the planned / programmed achievements have been achieved through the stages of planning, implementation, control and finally evaluation. The Wilkerson evaluation standard in (Khaerudin, 2022) states that there are five evaluation standards, including: utility accountability, feasibility, ownership, accuracy, and evaluation. The scope of evaluation (Pettalongi, 2009) includes three main components, the first is Evaluation of the learning program, the second is Evaluation of the Learning Process, the third is Evaluation of Learning Outcomes. Based on the research results, there are several stages in implementing evaluation, including first, planning learning evaluation, second, implementing activities, third, monitoring evaluation, and fourth, managing the results of learning evaluation.

Implementation of the Learning Curriculum of the Darul Huda Traditional Islamic Boarding School in the Era of Society 5.0

Objectives

The objectives of learning at the Darul Huda traditional Islamic boarding school madrasah diniyah include aspects of character formation for students with noble morals, mastery of Islamic sciences such as fiqh, tauhid, tafsir, hadith, and Arabic, and implementation of the knowledge that has been obtained in everyday life so that

students can become good members of society. This is evident from the presentation of the caretakers of the Darul Huda Islamic boarding school who were informants in this study, where he stated that the learning process at the Darul Huda Islamic boarding school does not only focus on mastering knowledge theoretically, but also on forming good character and morality. Therefore, it can be said that the curriculum of the Darul Huda traditional Islamic boarding school based on research results has integral (Ernawati, 2020) and holistic objectives, which include aspects of science, character, and religious practices that are integrated into the learning process. This is in line with the objectives of Islamic boarding schools as educational institutions that aim to form cadres of ulama and santri who can become good members of society and contribute positively to the wider community. The following interview results support these results.

"Ya benar, yang menjadi tujuan pokok keberadaan pondok kami adalah membentengi generasi muda dengan ilmu pengetahuan dan ilmu agama guna menjadi bekal kehidupan di tengah masyarakat seiring dengan perkembangan zaman" (wawancara 15/10/2023)

Meanwhile, if the objectives are associated with the concept of Islamic education which aims to form individuals who have good religious knowledge as well as good morals, character and noble ethics and who are ready to be part of society that is useful for the lives of the wider community. This concept is known as "tarbiyah" or holistic education (Akbar & Barni, 2022). elevate character, have Sufism values, and teach honest and moral behavior. The founder or caretaker of the Islamic boarding school does not only emphasize the mastery of Islamic sciences such as fiqh, tauhid, tafsir, hadith, and Arabic, history but also to the level where students or alumni must be able to understand and carry out what has been obtained from the Islamic boarding school and implement knowledge in everyday life both for themselves and in the context of community life which in the end is able to form good character and high morality (Suraedah, 2017).

Based on the results of research related to the objectives of the Darul Huda Islamic boarding school, if we look at it from the perspective of the society 5.0 era, it has answered the need for human resources in accordance with the development of the era which is marked by the objectives or output of alumni produced oriented towards the objectives of 21st century education or the abilities of 21st century students called 6C including: Character, Citizenship, Creativity, Critical Thinking, Communication, and Collaboration.

Teaching Materials

The teaching materials used by the Darul Darul Huda Kajang Islamic Boarding School are not much different from the teaching materials in schools in general, but more specifically at the Darul Huda Islamic Boarding School, the use of teaching materials in the form of printed and non-printed materials, the printed ones include references to books, and teaching aids that support the delivery of teaching materials, including teaching materials in the context of madrasah diniyaaah learning, in addition to references in the form of books, are the ustad and ustadzah themselves who can be taken from learning experiences and also knowledge about certain fields that are the expertise of the caregivers and ustadz and ustadzah. Yellow books in the Islamic boarding school curriculum cover various fields of Islamic knowledge, including interpretation, hadith, fiqh, tauhid, morals, and history. Tarikh, nahwu, shorof, qowaid, tauhid, tajwid, tafsir, tasawuf, In addition to learning yellow books, there are also basic lessons such as reading and writing the Quran and memorizing the Quran, basic Islamic religious sciences of the traditional Islamic boarding school Darul Huda

are basically based on holistic and comprehensive Islamic teachings, which can only be achieved through a combination of religious knowledge and good character building. The following interview results support these results.

“ bahan ajar pondok pesantren Darul Huda berupa kitab-kitab dan buku referensi serta alat peraga dan juga kitab kitab digital yang dalam penyajiannya menggunakan layar proyektor dan kesemuanya ini merupakan sekelompok atau kumpulan mata pelajaran yang terdiri dari berbagai disiplin ilmu yang kemudian tertuang dalam bentuk jadwal pelajaran, adapun Materi pelajaran yang di ajarkan merujuk pada kitab-kitab kuning sesuai dengan tingkat kelas missal tingkat atau kelas 1 dan ilmu : fiqih mata pelajaran fiqih raktis, akhlaq mata pelajaran alala, Bahasa arab mata pelajaran ro'sun sirah”. (wawancara 11/10/2023)

Figure 1. Using Kitab Kuning Teaching Material in Islamic Boarding Schools



This is in line with the tradition of Islamic scholarship in requiring that it always relates to the development of morals and positive attitudes in everyday life. Islamic education should not focus only on mastering religious knowledge. In the context of education in society and the modern world today, it is important for traditional Islamic boarding schools to expand the learning experience / scope of subject matter to be broader and in accordance with the needs of society and the ever-evolving social context (Siregar, 2018). However, traditional Islamic boarding schools still maintain the Islamic values contained in their curriculum making it the main foundation of education (Siregar, 2018).

Learning methods

The learning methods applied in the traditional Islamic boarding school Darul Huda, associated with the theory, there are 14 methods in general used by traditional Islamic boarding schools, but in its implementation the board of asatidz or ustadz and ustadzah of the Islamic boarding school apply different methods, not just one method but on average a combination of one method with another method, there are 6 methods that are the concept of the Islamic boarding school learning method, but based on the results of research in the implementation of learning activities, there are 5 methods that are most often used by ustadz in Islamic boarding schools, including the sorogan method, the bandongan method, the demonstration/practice of worship, the musyawarah bahtsul masa'il method and the muhafazhah or memorization method. The following interview results support these results. *“dalam pelaksanaan kegiatan pembelajaran di pondok pesantren kami menggunakan metode sorogan, bandongan (wetonan), hafalan larlaran dan musyawarah (mudzakarah) seperti hanya pesantren tradisional/ salafiyah pada umumnya”.*(wawancara 10/10/2024)

Figure 2. *Bandongan* Activities in Islamic Boarding School of Darul Huda



From the discussion above, the researcher can conclude that in the context of implementing the learning method, it is very dependent on the type of subject being taught. So that by using more than one method in each subject, it is rooted in the principles of comprehensive and holistic Islamic education. Islamic learning in general can be done through the latest approaches and methods, such as discussion, problem solving, and team-based learning (Arifai, 2018; Ja'far, 2022; Siringoringo et al., 2024). The sorogan method, *bandongan*, Demonstration/practice of worship method, deliberation method of *bahtsul masa'il* and *muhafazhah* or memorization method, are the main choices, considering that the Darul Huda Islamic boarding school is categorized as a traditional Islamic boarding school or often referred to as *salafiyah* which has a distinctive learning style and tradition.

Evaluation/Assessment

In the context of evaluation/assessment of the Darul Huda Islamic boarding school, the assessment concept is more dominant in memorization and daily behavior of students. It can also be explained that the assessment system emphasizes more qualitative aspects, where the assessment is more focused on the ability of students to understand and practice Islamic teachings in everyday life. Assessment is generally carried out verbally through question and answer methods and memorization tests, as well as observations of students' behavior in everyday life. In the context of the Islamic boarding school program, Darul Huda Islamic boarding school still uses the written test method by implementing semester exams in the middle and end of each year in the form of exam questions that have been prepared by the *ustadz* coordinated by the management of the Islamic boarding school in order to measure the students' mastery of the material not only at the cognitive level but also at the psychomotor level, namely practice in everyday life. The following interview results support these results. *"benar bahwa madrasah diniyah pondok pesantren Darul Huda melaksanakan penilai dua kali dalam satu tahun yang disebut dengan ujian nisfu sanah (ujian tengah semester) dan ujian akhir sanah (ujian ahir semester) yang dalam pelaksanaannya menggunakan soal soal tertulis dan juga tanya jawab langsung khususnya mata pelajaran seperti tajwid dan juga hafalan Al-Qur'an"* (wawancara 02/12/2023)

Based on the results of the study, it can be concluded that the Darul Huda traditional Islamic boarding school has a different assessment system from other formal institutions, where qualitative assessments are more focused on developing the character and understanding of the students' religion, as well as changing behavior

that is not in accordance with religious norms. This is expected to help students develop good character and get used to practicing Islamic teachings in their daily lives. There are several theories that can be used to connect research findings with broader concepts. First, regarding qualitative assessment and emphasis on practical aspects, it can be linked to the theory of constructivism learning. This theory states that students can more easily understand and internalize knowledge when they have direct experience with the material being studied.

Therefore, the emphasis on the practical aspects and application of knowledge in everyday life carried out by the Darul Huda traditional Islamic boarding school can be concluded as one of the constructivist approaches in the learning process. This theory is supported by research conducted by Crabtree and Schrivener in (Li et al., 2019), which shows that an experiential learning approach can improve students' understanding and motivation in teaching and learning activities. Furthermore, related to the noble moral values that are the focus of the assessment, it is associated with the theory of character formation or character building. This theory states that through proper education, a person can form a good character and acquire positive values such as responsibility, exemplary behavior, and empathy. The assessment approach carried out by the Darul Huda traditional Islamic boarding school which focuses on the practice of religious knowledge, as seen in the results of research studies, can help shape the character of students in accordance with religious and societal values (Singh, 2019; Ismail, 2022; Mawadda et al., 2024). The theory of character formation is supported by research conducted by Hill, Lapsley, and Talbert (2012), which shows that character formation can be done through various experiences and social interactions experienced by individuals. Based on the results of the study, it can be concluded that by integrating learning methods

DISSCUSSION

Objective

Pondok Pesantren Darul Huda, when viewed from the perspective of the era of society 5.0, has answered the needs of human resources in accordance with the times characterized by the objectives or educational outputs produced oriented to the goals of 21st century education or the abilities of 21st century students including Character, Citizenship, Creativity, Critical Thinking, Communication, and Collaboration (Anggraeni et al., 2022). The purpose of Darul Huda Islamic boarding school is to form the character of pious students with noble morals, virtuous and have Islamic traits and characters in both religious and social sciences. Initially, Darul Huda Islamic boarding school only organized diniyah education, but along with its development, Darul Huda Islamic boarding school also organized formal education. This shows that Darul Huda Islamic boarding school is committed to being able to adapt to the challenges of global needs such as the era of society 5.0. Pesantren is one of the Indonesian educational institutions that is oriented towards character building (noble morals). This is relevant to one of the 21st century competencies, namely the need for human resources with character. Islamic boarding schools have a strategic role to produce moral and ethical students so that they are able to bring social change (agent of change) amid the challenges of the negative impact of the era of society 5.0. (Rahman & Husin, 2022).

Darul Huda Islamic boarding school has organized activities to support 21st century competencies, namely creativity. Santri who live in the boarding school not only learn about religious knowledge but are also trained to develop creativity that supports life skills including involvement in plantation activities, agriculture and

cooperative management. However, these activities still use ordinary traditional tools. When viewed from the perspective of Era Society 5.0, it is necessary to adapt the use of facilities and infrastructure in agriculture, plantations using technological assistance and robotics. In agriculture in Era Society 5.0, the use of technology focuses on sustainability, namely the use of machinery in agriculture, the use of bio-technology, the use of AI, and energy-saving technology that can be relied upon as technological solutions for environmentally friendly agriculture (Bissadu et al., 2024; Mourtzis et al., 2022; Ragazou et al., 2022). Thus, Darul Huda Islamic boarding school can maximize the achievement of creativity competencies for students relevant to the Era Society 5.0 through the use of facilities and infrastructure based on technological sophistication but still environmentally friendly.

In the aspect of communication competence, Darul Huda Islamic boarding school trains students through deres activities, namely repetition of the material that has been taught with assistance from the boarding school administrators. Repetition of material through retelling at least trains students to communicate ideas that they have understood to others (Ningsih et al., 2023). This is relevant to support the achievement of communication skills in accordance with the needs of the 21st century. However, the era of Society 5.0 emphasizes global activities so that in addition to communication skills it is also important to master international languages to facilitate communication in the future. In addition, the ability to use new media and technology to convey complex information is also important (Wijaya & Salis, 2022; Andriani, R., & Zuniati, 2023; Mulyani et al., 2024). Thus, Darul Huda Islamic boarding school in the future needs to consider the competence of foreign language mastery for students, for example Arabic (Keshav et al., 2022) and English (Al-Manduriy et al., 2022). In addition, to realize this, infrastructure support is needed, for example the procurement of language laboratories.

Teaching Materials

The teaching materials used by the Darul Huda Islamic boarding school are not much different from the teaching materials in schools in general, but more specifically at the Darul Huda Islamic boarding school the use of teaching materials in the form of print and non-print, as for the print ones include references to the books, and teaching aids that support the delivery of teaching materials, including those that become teaching materials in the context of learning *madrasah diniyah* in addition to references in the form of books are the *ustad* and *ustadzah* themselves which can be taken from learning experiences and also knowledge about certain fields that are the expertise of the caregivers and *ustadz* and *ustadzah*. The yellow book in the curriculum of Islamic boarding schools covers various fields of Islamic science, including *tafsir*, *hadith*, *fiqh*, *tawhid*, *morals*, and *history*. *Tarikh*, *nahwu*, *shorof*, *qowaid*, *tawhid*, *tajweed*, *tafsir*, *tasawwuf*, In addition to learning the yellow book, there are also basic lessons such as reading and writing the Koran and memorizing the Koran, basic Islamic sciences.

From the perspective of Era Society 5.0, there are various teaching materials provided online. With the sophistication of technology, teaching materials are not only limited to providing in printed form. Teaching materials that have an attractive appearance, presented digitally with video and image features can encourage enthusiastic students to engage in learning (Hamedani et al., 2024; Hariyono et al., 2021; Wilhelm-Chapin & Koszalka, 2020). Although the Islamic boarding school has yellowclassical books that are typical of traditional Islamic boarding schools, Darul Huda Islamic boarding school also needs to adapt the use of technological

sophistication, especially for learning in formal education. The provision of internet facilities to access materials that support learning is needed to access digital learning materials and improve religious literacy for *santri* (Rahman & Husin, 2022).

The sophistication of technology also supports the emergence of digital content that can be accessed easily. However, on the other hand, the emergence of unaccountable fake news content cannot be avoided. Islamic boarding schools have great potential in maintaining morality, religious values, and overcoming social challenges faced by society today, including cybercrime, hoaxes, and degradation of social values (Afryansyah et al., 2024). This can happen because in the boarding school environment, students get full assistance with the boarding school management.

Learning Methods

The era of society 5.0 allows humans to use modern technology to facilitate life, including in the field of education. Learning models that are suitable for supporting 21st century competencies are learning models that emphasize learner activeness, for example learning based on the theory of social constructivism. Learning models that are in accordance with Era Society 5.0 include the discovery learning model. (Sundayana et al., 2017), PBL (Jumadi et al., 2021), PjBl (Condliffe et al., 2017) or Blended learning (Hrastinski, 2019). These models also support the involvement of learners to solve problems by using critical thinking, collaboration, creativity and higher order thinking skills.

At the Darul Huda Islamic boarding school, there are five methods that are most often used by ustadz in the diniyah madarasah including the sorogan method, bandongan method, demonstration/worship practice method, musyawarah bahtsul masa'il method and muhafazhah or memorization method. In the context of the implementation of learning methods, it depends on the type of subject being taught. Based on these results, Darul Huda Islamic boarding school has used a variety of learning methods but some methods are still teacher-centered. There is a need for innovation in learning activities that are oriented towards student activeness by not leaving the learning methods that characterize traditional pesantren. For example, through the integration of sorogan and bandongan methods in the PjBl learning model. In the future, Islamic boarding schools can also use a variety of digital media-based learning methods (Nuryadi & Widiatmaka, 2023) including open online course platforms, gamification, robotics (De Villiers, 2024), HOTS-based learning (Oktaviana et al., 2022) and STEAM learning (Yamada, 2021). Furthermore, in the field of education it is also possible to use Artificial Intelligence (Luqmi et al., 2024; Mamad & Isfariyeti, 2023) and Virtual reality (Bazavan et al., 2021; Hsu, 2020; Kavanagh et al., 2017) to support the learning process.

Evaluation

In the context of evaluation/assessment of Darul Huda Islamic boarding school, the concept of assessment is more dominant in memorization and daily behavior of students. It can also be explained that the assessment system emphasizes the qualitative aspect, where the assessment is more focused on the ability of students to understand and practice Islamic teachings in everyday life. The assessment is generally carried out orally through the question and answer method and memorization exams, as well as observation of the behavior of students in everyday life. In the context of the madrasah diniyah program, the Darul Huda Islamic boarding school still uses the written test method with the implementation of semester exams at the middle and end of each year in the form of exam questions that have been prepared by ustadz coordinated by the management of madrasah diniyah in order to measure santri

mastery of the material not only at the cognitive level but up to the psychomotor level, namely practice in everyday life.

There are several theories that can be used to link the research findings to broader concepts. First, the qualitative assessment and emphasis on practical aspects can be linked to constructivism learning theory (Schreiber & Valle, 2013; Vygotsky, 1978; Kurniawan et al., 2024). This theory states that students can more easily understand and internalize knowledge when they have direct experience with the material being studied. Therefore, the emphasis on the practical aspect and the application of knowledge in everyday life carried out by Darul Huda traditional pesantren can be concluded as one of the constructivism approaches in the learning process. Experiential learning approach can improve students' understanding and motivation in teaching and learning activities (Li et al., 2019). Furthermore, the noble character values that are the focus of the assessment are related to the theory of character building. This theory states that through proper education, a person can form a good character and acquire positive values such as responsibility, exemplary, and empathy. The assessment approach taken by Darul Huda traditional pesantren, which focuses on the practice of religious sciences, as seen in the results of the research study, can help shape the character of santri in accordance with religious and community values. The theory of character building can be done through various experiences and social interactions lived by individuals (Dychkowski, 2002).

The implication of the results of this study is the importance of openness of Islamic boarding schools to new things that become demands and the need for resources that are able to face the times but still preserve the values of local wisdom and traditional culture of Islamic boarding schools. However, this research is only limited to aspects of the learning curriculum in Islamic boarding schools which include objectives, teaching materials, methods and learning evaluations. While the boarding school is an educational institution so that future research is needed that highlights more broadly about the management of boarding schools in the Era of Society 5.0. Future research also requires the involvement of traditional boarding schools (not limited to Darul Huda boarding school) so that the research results are more comprehensive and can represent traditional boarding schools in general.

CONCLUSION

The concept of the madrasah diniyah learning curriculum at the Darul Huda Islamic boarding school focuses on traditional learning using traditional books in Arabic as the main source of learning. The concept of the purpose of learning at the Islamic boarding school is to shape the character of pious students, master Islamic knowledge, and implement knowledge in everyday life. The teaching materials are mostly yellow books and references in the form of books and digital books, while the learning experience or often referred to as the learning method which is the concept of the madrasah diniyah learning method at the Darul Huda Islamic boarding school includes sorogan wetonan/bandongan, musyawarah or bahtsul masa'il, market studies, memorization (muhafazah), memorization. The learning materials or teaching materials cover various Islamic sciences, such as interpretation, hadith, fiqh, tauhid, morals, tasawuf, and Islamic history. Meanwhile, the evaluation concept or so-called Madrasah Diniyah Assessment of the Darul Huda traditional Islamic boarding school emphasizes more on qualitative aspects, such as the ability to understand and explain the lessons that have been taught as well as knowledge of Islamic teachings and practicing them in everyday life. The curriculum concept carried by the Salafiyah

curriculum standard referred to in KMA no. 31 of 2020 concerning Islamic Boarding School Education, even though its implementation is adjusted to the conditions and environment of the Darul Huda Islamic boarding school itself.

In the perspective of Era Society 5.0, the implementation of Darul Huda Islamic boarding school education supports to produce human resources with character, especially the character of noble morals, creativity, and communication skills needed in Era Society 5.0. Darul Huda boarding school equips students with creativity in the fields of plantation and agriculture, but in the perspective of Era Society 5.0, Darul Huda boarding school needs to utilize technological sophistication so that students have life skills that are relevant to the demands of the times. Students' communication skills are developed through nderes activities so that the boarding school still needs to strive to provide facilities and infrastructure that better support the development of students' communication skills. In the aspects of teaching materials, methods, and learning evaluations applied at Darul Huda Islamic boarding school still reflect teacher-oriented learning so that from the Society 5.0 perspective, Islamic boarding schools need to use a variety of learning methods, especially learning centered on student activeness. In addition, it is also necessary to make efforts to be open to Darul Huda Islamic boarding schools to utilize technological sophistication in learning, for example digital technology, Artificial Intelligence and Virtual reality. Thus, pesantren must not only be the guardian of the scientific tradition but also a pioneer in combining tradition with technology.

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