Innovation Model of Islamic Education Institutions in the Era of Disruption

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Abstract
This study aims to identify innovations in Islamic educational institutions in the era of disruption. The method used in this study is a library research approach, which involves a series of activities related to data collection, reading, recording, and processing research materials from existing literature. The results of this study indicate that in the context of Islamic educational institutions, two key innovations have been implemented to ensure survival in an era of rapid change. Islamic Boarding Schools and Science Pesantren are models of institutional innovation that integrate religious studies and natural sciences.

Keywords: Islamic education, institutional innovation, disruption era, Islamic Boarding School, Science Pesantren.

INTRODUCTION
The world is currently entering the era of the Fourth Industrial Revolution, characterized by the massive development of various patterns: digital economy, artificial intelligence, big data, robotics, and the phenomenon of disruptive innovation. Disruptive innovation introduces numerous innovations and, often unnoticed by established organizations, can disrupt long-standing systems (Priatna et al., 2018). This phenomenon, where old products are replaced by new ones, is known as disruption.

Technological revolutions or developments are rapidly evolving fields known as technological disruptions. These developments play an active role and impact all aspects of human life, both positively and negatively. One significant impact is on education, influencing ongoing educational processes. Consequently, many
educators face challenges in their teaching processes due to rapid technological advancements. Both teachers and students find it difficult to keep up with these developments.

According to Azra in Abdul Basit, pesantren (Islamic boarding schools) and madrasahs are among the Islamic educational institutions experiencing rapid and widespread changes, particularly in the last two decades. These changes pertain to institutional structures and scientific content. Although these changes seem inevitable, their impact and consequences for Islamic education and the dynamics of Islam in Indonesia are not always positive (Basyit, 2017).

Islamic education faces challenges such as limited space and infrastructure, including inadequate buildings, learning media, and technology. Rural Islamic educational institutions often lack proper facilities for teaching and learning. Additionally, the learning environments are often insufficient to support educational activities (Permana, 2020). In terms of technological development, Islamic educational institutions lag significantly behind public schools. Many Islamic institutions still use traditional teaching methods without incorporating modern knowledge or technology. Hence, educational facilities and infrastructure are crucial for the effective implementation of teaching and learning processes.

Throughout Indonesia’s history, pesantren have proven to be pivotal in social change, consistently serving as platforms for spreading and socializing Islam. To ensure pesantren continue to uphold traditional values while adapting to global shifts and developments, innovative steps in education are necessary.

According to Santoso S. Hamijoyo, educational innovation represents a new change that is distinct from previous practices and is intentionally implemented to enhance capabilities and achieve educational goals (Atnawi, 2017).

Problems in Islamic educational institutions will only increase if not addressed intensively by those responsible. To seriously optimize and innovate Islamic educational institutions, several current options are available. These include building public trust, defining and planning a well-thought-out vision and mission for Islamic education based on the Quran and Hadith, meeting community needs, producing competitive graduates, providing adequate facilities, enhancing competitiveness through science and technology, improving the effectiveness of teachers and educational staff, and integrating religious and general knowledge (Muslimah, 2023).

This paper explores the concept of innovation and Islamic educational institutions on one side, while on the other, it links these concepts within the context of the disruption era, examining the innovative models in Islamic educational institutions. Thus, this paper aims to provide an understanding of the innovative models in Islamic educational institutions, especially in the context of pesantren education.
METHOD

This study employs a library research approach to investigate innovations in Islamic educational institutions in the era of disruption. Library research involves a series of activities related to the collection, reading, recording, and processing of data from existing literature (Sugiyono, 2015). This method is suitable for exploring the theoretical underpinnings and practical applications of educational innovations in a rapidly changing environment. The primary data sources for this research are books, journals, articles, and other scholarly works that discuss innovations in Islamic education, particularly focusing on pesantren and madrasahs. This involves systematic reading and analysis of existing literature to gather relevant information. Secondary data are obtained from various reports, official documents, and publications related to educational innovations in Islamic institutions. These documents provide contextual understanding and evidence to support the research findings.

The data collection process includes identifying and selecting relevant literature and documents, followed by thorough reading and note-taking. Key themes and patterns are identified and recorded, focusing on the types of innovations, their implementation processes, and their impacts on Islamic education. The collected data are analyzed using content analysis to identify recurring themes, patterns, and trends related to educational innovations in Islamic institutions. This method allows for the systematic examination of textual information to derive meaningful insights (Krippendorff, 2018). Thematic analysis is also used to categorize the data into specific themes related to the research objectives, involving coding the data and organizing it into coherent themes that reflect the innovative practices in Islamic education (Braun & Clarke, 2006).

To ensure the validity and reliability of the research findings, triangulation is employed. Triangulation involves using multiple data sources and methods to cross-verify the information and strengthen the credibility of the research (Patton, 1999). In this study, triangulation is achieved by combining literature review, document analysis, and expert consultations. The research process comprises four stages: preparation, implementation, data analysis, and conclusion and reporting. The preparation stage involves identifying research objectives, selecting relevant literature, and defining the research scope. During the implementation stage, systematic collection and analysis of data from the selected literature and documents are conducted. The data analysis stage employs content and thematic analysis to extract meaningful insights and draw conclusions. Finally, the conclusion and reporting stage involves summarizing the findings, discussing their implications, and presenting them in a structured report.

This research methodology provides a comprehensive framework for exploring innovative practices in Islamic educational institutions during the disruption era. By systematically reviewing and analyzing existing literature and
documents, this study aims to offer valuable insights and recommendations for enhancing educational practices in Islamic institutions.

RESULTS AND DISCUSSION

Understanding Innovation

According to Law No. 18 of 2002, "Innovation refers to research, development, or engineering activities aimed at developing the application of new scientific values and contexts, or the application of existing science and technology into products or production processes."

Below are the definitions of innovation according to experts as cited by Muhammad Kristiawan (2018):

1. According to Miles, innovation is a species of the genus "change." Generally, it is useful to define innovation as something intentional, new, and specifically beneficial for achieving a certain goal. It helps to consider innovation as something carefully planned, rather than obtained haphazardly.

2. According to Everett Rogers, innovation is an idea, practice, or object that is perceived as new by an individual or a group of adopters. An idea is seen objectively as new and measured by the time it is used or discovered. The perception of newness is determined by the reaction of an individual; if something is perceived as new by someone, it is called innovation.

3. According to Zaltman and Duncan, innovation is an idea or practice considered new by a relevant unit. Innovation is a change in object, a reaction to conditions and situations requiring creativity in generating new discoveries. However, not all discoveries are deemed innovations, as not everyone considers these new discoveries as innovations.

From these expert opinions, it can be inferred that innovation generally refers to new ideas, practical methods, human-made objects, and technologies perceived as novel by individuals or groups. These new elements can be discoveries or inventions utilized to achieve specific goals and solve certain problems.

Characteristics of Innovation

Innovation characteristics include the following:

1. Relative Advantage: The extent to which an innovation is perceived as better than its predecessor, measured economically, socially, or in terms of pleasure, satisfaction, or utility. Innovations offering greater benefits to recipients spread more quickly.

2. Compatibility: The degree to which an innovation aligns with the values, experiences, and needs of its recipients. Innovations inconsistent with the values and standards of recipients are not adopted as quickly as those that align with societal norms (Syahruddin, 2019).
Further, Sa’ud quotes Vanterpool, highlighting educational innovation characteristics likely to succeed:
1. Relative Advantage: Innovation should offer significant benefits over existing solutions.
2. Compatibility: It should be consistent with the values, experiences, and needs of adopters.
3. Testability: The innovation should be testable within schools or educational institutions.
4. Observability: The results of the innovation should be visible to students and allow for varied applications.
5. Complexity: Innovations should consider whether teachers require training and whether it increases their workload (Sa’ud, 2012).

Islamic Educational Institutions and Their Problems
The development of Islamic educational institutions in Indonesia is highly exclusive due to a strong focus on religious (Islamic) knowledge. As a result, Islamic educational institutions mainly attract Muslim communities, often expanding only in rural areas and rarely in urban settings. This geographical concentration slows the development of Islamic education and keeps it distant from modern educational reforms (Naziah Julianti, 2023).

At least three community interests need to be accommodated by Islamic educational institutions, including madrasahs and pesantrens, which aim to implement changes:
1. The policies should allow for the natural growth of the primary aspirations of Muslims.
2. The policies should clarify and strengthen the existence of madrasahs or pesantrens as institutions that educate intelligent, knowledgeable, well-charactered, and productive citizens, equal to other schooling systems.
3. The policies should ensure madrasahs or pesantrens can respond to future demands, preventing them from becoming obsolete (Wahyu Iryana, 2015).

Model Innovations in Pesantren
In the 21st century, the era of globalization presents various challenges to Islamic education, such as:
1. Power relations and orientation of Islamic education.
2. Professionalism and quality of human resources.
3. Curriculum issues.

According to Rembangy, education tends to be pragmatic, driven by market demands, and job opportunities, losing the essence of cultural, moral, and social
movements that Islamic education should embody. Many educators and educational staff lack quality, hindering their ability to provide high-quality education (Habibi, 2016). Pesantrens are required to possess several capabilities:

1. The ability to survive amid ongoing changes and competition.
2. The ability to enhance the quality of life, both physically and spiritually.
3. The ability to develop and adapt to the ever-changing demands of the times.
4. The ability to position themselves as important components of the national education system.
5. The ability to contribute morally as a fundamental asset for national development.

Arief Subhan identifies three interesting phenomena in Islamic educational institutions at the turn of the 20th century:

1. The increase in modern madrasahs and pesantrens in urban areas.
2. The rise of modern Islamic educational institutions with advanced institutional and curricular characteristics.
3. The proliferation of Islamic schools in urban areas (Dr. Hj. Yayan Rakhtikawati, 2021).

**Islamic Boarding School (IBS)**

Among alternative Islamic education systems is the Islamic Boarding School (IBS). The term "boarding school" traditionally refers to classic residential schools in England, a model now trending globally. IBS integrates formal education systems with pesantren values, emphasizing character-building through continuous interaction among students and teachers. Although relatively new in Indonesia, having emerged in the 1990s, IBS aims to internalize Islamic values while providing comprehensive education.

Significant differences between pesantrens and IBS include the absence of "kyai" and "kitab kuning" in IBS, which are essential elements of traditional pesantrens. Despite these differences, IBS integrates religious aspects holistically into the education system, contributing significantly to the national education system by providing balanced intellectual and spiritual education (Hithah et al., n.d.).

**Pesantren Sains**

Pesantren Sains, or Trensains, focuses on integrating natural sciences and technology with religious studies. Trensains does not merely combine religious and general knowledge but specializes in understanding the Qur’an, Hadith, and natural sciences. The institution aims to produce scholars well-versed in both religious texts and scientific knowledge.
Trensains employs an adapt-adopt curriculum, integrating the national curriculum (K-13), Cambridge Curriculum, and Trensains Wisdom Curriculum. This integrated curriculum ensures that students develop scientific thinking skills and maintain a strong foundation in religious knowledge, preparing them to become scientists, technologists, and doctors with a solid grounding in the Qur’an (Yusuf, 2015).

This study provides a comprehensive analysis of the innovations in Islamic educational institutions, particularly focusing on Islamic Boarding Schools and Pesantren Sains. The findings highlight the necessity of integrating modern educational practices with traditional Islamic values to address contemporary challenges. Through these innovative models, Islamic educational institutions can remain relevant and continue to contribute to national development while preserving their unique religious and cultural heritage.

CONCLUSION

Pesantren, as Islamic educational institutions originating in Indonesia, face numerous challenges across various fronts to survive in the era of globalization. The traditional pesantren education system, which primarily focuses on classical Islamic texts, must adapt to the rapidly changing needs of modern times. Islamic Boarding Schools and Science Pesantrens are innovative models that institutionally integrate religious studies with natural sciences. These institutions continue to emphasize the study of classical Islamic texts while equipping their students with adequate general knowledge to meet the demands of the global society. Through these innovations, pesantren can maintain their unique religious and cultural heritage while remaining relevant and contributing to national development in a modern context.

REFERENCES


