

RESEARCH

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Pesantren Sunan Drajat: Educational Dynamics, Cultural Evolution, and Social Transformation

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Abstract

Pondok pesantrens, as institutions providing religious education, have also been impacted by the Covid-19 pandemic, requiring adjustments to their educational services to maintain the quality of religious instruction. This study aims to assess the extent of the Sunan Drajat Lamongan Pondok pesantren's role in supporting students, ensuring that their achievements in religious education are sustained. The research employs a qualitative approach, utilizing case studies, observations, literature reviews, in-depth interviews, and small group discussions to gather data. The findings of the study indicate that the learning environment and social setting at the Sunan Drajat Lamongan Pondok pesantren are highly conducive. By fostering a positive atmosphere and a strong sense of belonging among the students, the pesantren enables students to easily receive spiritual guidance, develop their character, and accelerate the internalization of social values. Consequently, Pondok pesantrens, as a social education system, are able to produce future religious leaders who excel academically, grow personally, and make valuable contributions to society.

Keywords: Education Services, Santri Pesantren, Social Dynamic, Sunan Drajat

Introduction

When COVID-19 was declared a global pandemic by the World Health Organisation (WHO) (Elvina 2020), the impact of the virus spread to all aspects of society (Aeni 2021), including the education sector and all its activities (Hendriyani, Artini, and Tatyana 2021), prompting various groups to make efforts to survive (Nuruddin et al. 2020). Islamic boarding schools as providers of religious education were also significantly affected (Fathiyatussa'adah, Nurdin, and Suryadi 2022), so they must immediately make a number of policy adjustments and adaptations (Damayanti et al. 2021) and various policies so that the education curriculum remains internalised to students by maintaining the quality of the learning process and maintaining the competence of graduates (Rahmayanti 2023).

As an educational community with its own social system (Shodiq 2023), Islamic boarding schools have always undergone social changes throughout various periods of time, which have also had an impact on the learning methods for students (Saro'i 2021). Social change in education refers to patterns of interaction, relationships, and behaviour that occur in the academic environment between students, teaching staff, and other related parties (Yasin, Selfiana, and Awie Mas'ud 2024). All elements within it have a major influence on the quality of education and the results of graduates.

In the world of Islamic boarding schools, which predominantly provide Islamic education to their students (Herningrum, Alfian, and Putra 2021), social changes in the lives of students during the pandemic have become an important aspect to study, as they influence the formation of a conducive learning environment (Saharani 2022; Hayati 2020), which ultimately impacts the academic results of the students (Sutantri, Retpitasari, and Ni'am 2022; Amaly 2022), as well as strengthening the sense of togetherness in the pesantren environment (Solihin et al. 2022). Understanding the social dynamics within educational institutions is necessary to create a more inclusive learning ecosystem (Ixfina 2024) and produce graduates who meet the standards amid global economic issues that have been unstable since 2020 to 2024 and produce graduates who are able to compete amid global economic instability since 2020 to 2024 (Triono et al. 2022).

The sustainability of a dynamic pesantren requires efforts to improve cooperation (Muid, Arifin, and Karim 2024), care (Sari 2023), and mutual respect and appreciation (Masturaini and Yunus 2022) among pesantren residents, as these values are an essential part of Islamic teachings. When students feel respected, they are more enthusiastic in the learning process (Hisyam and Mutholingah 2023) and develop a sense of belonging to their educational institution. Caregivers and educators are expected to be facilitators in shaping positive social dynamics by improving active listening skills (Prasetyo 2022), encouraging teamwork (Ardiansyah, Indra, and Alkattani 2024), and handling conflicts with a constructive approach (Sugiyanta, Sa'diyah, and Kattani 2023). to the santri. Ultimately, by focusing on social dynamics within educational institutions, pesantren can create a more harmonious environment that supports the optimal development of santri.

The Sunan Drajat Lamongan Islamic boarding school is known as an Islamic educational institution with moderate thinking (Sulton 2015) and an inclusive nature (Masrur 2020). The character of moderation in its educational system is reflected through the diversity of educational institutions that adapt the curriculum in accordance with government policies, with an orientation towards equipping students to face the challenges of the global workforce (Ridlwani, interview on 14 December 2024). Meanwhile, the concept of inclusive education is implemented by providing equal treatment to all students, regardless of their economic background, within the pesantren social system (Juarun, interview on 15 November 2024).

The existence of a high-quality social environment in Islamic boarding schools is a very important factor (Arif 2019), because students who are in a community that supports comfort and safety during their studies tend to be more successful in their academic achievements and emotional well-being (Ichsan 2016). When students are given roles and opportunities within the social ecosystem of the pesantren, they become more motivated in their studies and have a greater sense of responsibility towards their institution (Lubis and Astutik 2024; Qodri 2014). A sense of ownership of the institution and high motivation to learn ultimately contribute to improved academic performance and greater self-satisfaction.

This study aims to analyse the extent to which the Sunan Drajat Lamongan Islamic boarding school plays a role in supporting the religious education achievements of its students. It is therefore important to ensure that the boarding school can create a social dynamic that is conducive to the development of its students. Thus, harmonious social interaction at the Sunan Drajat Lamongan Islamic boarding school can have a positive impact on the academic and personal lives of its students.

Research on social dynamics in religious education in Islamic boarding schools has been conducted extensively, including by Mohammad Faqih Nursyamsu Mt (2016), Nurs, Mizuar, and Galeswangi (2023), Ma'mun and Suhadi (2018), Mas'ulah (2019), and Hidyat and Rakhman (2021). Several of these studies serve as key references in this research as well as comparisons to identify the differences and novelties of the research currently being conducted. Nursyamsu's (2016) study

revealed that increasingly fierce competition in global social dynamics has prompted the Darul Huda Mayak Islamic Boarding School and the Thoriqul Huda Cekok Islamic Boarding School to equip their students with various skills relevant to the challenges of globalisation through a relevant education system.

A study conducted by Nurs, Mizuar, and Galeswangi (2021) revealed that the Ar Risalah Modern Islamic Boarding School has undergone social changes, particularly in terms of its curriculum, which has been influenced by leadership, developments in science and technology, and the tide of globalisation. Initially, this pesantren only taught books on fiqh, akhlak, tajwid, tauhid, and other Islamic sciences, but later developed by combining the national education system and the pesantren system, as well as adding various extracurricular activities for students. The teaching methods applied were also diverse, ranging from lectures, role modelling, discussions, demonstrations, to the sorogan, bandongan, and wetonan methods.

Meanwhile, Ma'mun & Suhadi (2018) highlight how Islamic boarding schools train scholars through the transfer of knowledge, values, and actions in the educational process. Salafi Islamic boarding schools prioritise the deepening of religious knowledge (tafaqquh fiddin), while modern Islamic boarding schools hold seminars in various regions and appoint students as speakers and preachers. In general, cadre development is carried out based on challenges and needs at the local, national, and global levels.

Mas'ulah (2019) examines how social dynamics in Islamic boarding schools have resulted in the typology of salaf, khalaf, and comprehensive Islamic boarding schools as a form of adaptation to the times. Although Islamic boarding schools continue to develop, they face internal challenges in maintaining their identity as independent educational institutions based on Indonesian values, as well as external challenges related to competition with other Islamic educational institutions that promote the concept of educational industrialisation.

On the other hand, Rakhman's (2021) research shows that social dynamics in the Pamekasan community regarding the need for Islamic education have encouraged the Darul Ulum Banyuwangi Islamic Boarding School to engage in social activities such as social service, teacher and student service, and social-cultural outreach. The success of this programme cannot be separated from the consistency of the pesantren administrators in carrying out their vision and mission. Based on various studies that have been conducted, although this study has a similar theme in examining the dynamics of santri social life and the quality of Islamic education, this study focuses specifically on the impact of social dynamics on the quality of santri learning at the Sunan Drajat Lamongan Islamic Boarding School.

To understand how social life in Islamic boarding schools affects the quality of education for students at the Sunan Drajat Lamongan Islamic Boarding School, Talcott Parsons' structural functionalism theory was used. This theory argues that social society consists of various structures that interact and cooperate for the sake of social system continuity, where each structure has a specific function in maintaining social balance (Gerhardt 2016).

The main components of this theory include social structure, function, integration and balance, as well as social activities that include adaptation, goal achievement, integration, and preservation of norms (Parsons 1951). Social structure in society consists of various elements such as family, education, economy, religion, and legal systems, each of which has a role in maintaining the sustainability of the system as a whole. Each of these elements has a specific function that contributes to social balance and stability. Stability in society can be achieved through balance and integration between various existing social structures. In social activities, there are basic needs that include adaptation, goal achievement, integration, and norm preservation.

In this study, the theory is used to understand how social life in Islamic boarding schools functions in maintaining order and influencing the quality of religious education for students at the Sunan Drajat Islamic Boarding School in Lamongan. This theory helps analyse how various elements in the social system of Islamic boarding schools work to maintain stability and continuity in the learning environment. In this case, the Sunan Drajat Lamongan Islamic Boarding School can be seen as part of a broader social system, while its function is to carry out religious education with a greater social purpose, namely to shape students who are ready to contribute to their community

Method

This study relies on qualitative data obtained through interviews, thus categorising it as qualitative research (Sugiyono 2004). This study focuses on the social aspects of education at the Sunan Drajat Islamic Boarding School in Lamongan, making it a case study (Wahyuningsih 2013), which is not intended as a general reference for other locations. Most of the data collected relates to the social experiences of the students at the boarding school, so this study also applies a phenomenological approach (Nasir et al. 2023).

Based on this explanation, the main subjects in the data collection were students enrolled in secondary education, numbering ten people, as the majority of them lived in Islamic boarding schools (Silvia 2022). In addition, interviews were also conducted with several university students, although the number was smaller, namely three people, considering that only a small number of them lived in Islamic boarding schools (Masrur 2020; Wulandari 2011). Apart from in-depth interviews, other methods used in data collection included observation and literature review. Observation was chosen as the first step in understanding the phenomenon in the field (Sugiyono, 2013), while a literature study of scientific articles was used as a comparison to the interview results to ensure the academic validity of the data (Supriyadi 2016), thereby obtaining scientific validation of the data.

The interview process to collect data took place from November to December 2024. After the data was collected, the next stage was analysis based on the predetermined classification of data characteristics. To facilitate the data collection and analysis process, the structural functional theory approach was used as the analytical framework, so that it could be used as the main instrument in this study. The research instruments used were based on three main concepts in this theory.

Table 1. Research Instruments

No	Concept	Questions	Adopted from
1	The Function of Religious Education	1. How does the Islamic boarding school function here? Does it reflect an institution that produces religious scholars? 2. How much focus does the boarding school place on producing religious leaders compared to general scholars? 3. What evidence is there that this boarding school functions as a religious educational institution? 4. What are the obstacles and shortcomings, if this boarding school is considered an institution that is ready to produce religious scholars and leaders who will live in the midst of society?	Structural Functionalism Theory

2	System Balance	1. Differences of opinion between students and the boarding school administration 2. How does the boarding school communicate new rules that are considered difficult (at first) for students to follow? 3. How does the boarding school handle differences of opinion between students? 4. How does the boarding school handle differences of opinion between students and the boarding school administration?	Structural Functionalism Theory
3	Social Life in Pesantren	1. The atmosphere at the boarding school is very comfortable 2. How is the relationship between students and teachers or administrators 3. Students feel like part of a family Is there a special (fanatical) relationship between you and the pesantren?	Structural Functionalism Theory

Results

The Social Life of Sunan Drajat's Islamic Boarding School Students Pesantren Education Curriculum

The Pondok Pesantren Sunan Drajat in Lamongan is known as an educational institution that combines religious teachings with general knowledge. Its curriculum is designed with a composition of 60% religious material and 40% general lessons, aiming to equip students with broad knowledge so that they are ready to face the challenges of life after graduation (Ridlwan, interview on 14 December 2024). Learning at this pesantren includes the study of the Qur'an and Hadith, fiqh, aqidah, mathematics, science, and language and cultural studies.

In addition to the academic curriculum, this pesantren also offers various non-academic activities designed as part of a holistic education. Students are given the opportunity to participate in extracurricular and enrichment programmes that help them develop additional skills and channel their talents and interests. These programmes also play a role in shaping character, improving critical thinking, leadership, and teamwork skills (Juarun, interview on 15 November 2024). The combination of strong academic learning, moral education, and various extracurricular activities provides a comprehensive educational experience at Pondok Pesantren Sunan Drajat. This approach equips students with the skills necessary to succeed in various aspects of life in the modern era.

Accommodation for Santri's Pesantren

The Sunan Drajat Islamic Boarding School in Lamongan is an Islamic educational institution that offers comprehensive education at all levels, from elementary school to university, in one integrated location. The facilities at the boarding school significantly support the students' lives, providing a conducive environment for learning and personal development. Comfortable accommodations, a quiet prayer room, a healthy dining room, and outdoor study areas are all designed to promote the

students' well-being and comfort (Ridlwan, interview, December 14, 2024).

Furthermore, the boarding school provides comprehensive social services, such as guidance, counseling, and various extracurricular activities, aimed at optimally developing the students' potential (Juarun, interview, November 15, 2024). This comprehensive approach to social and educational aspects makes the Sunan Drajat Islamic Boarding School a leading institution in providing Islamic education that focuses not only on religious knowledge but also on character development, preparing them to contribute to society after completing their education.

Health and Welfare Services for Santri's Pesantren

Sunan Drajat Islamic Boarding School in Lamongan, which accommodates thousands of students, pays close attention to the importance of creating comfortable social conditions and maintaining the health of its students. To that end, the boarding school provides various health support facilities to ensure that the health needs of its students are met. According to one of the boarding school administrators, there is a special team responsible for ensuring the comfort and health of the students on a daily basis. The boarding school is also equipped with a health clinic that has established a partnership with BPJS, as part of its efforts to ensure professional health services (Juarun, interview on 15 November 2024).

Through these health facilities, the Sunan Drajat Islamic Boarding School is committed to maintaining the physical and mental health of its students 24 hours a day. The ease of health checks, easy access to counselling services, and fitness programmes included in the physical education curriculum demonstrate the boarding school's seriousness in creating an environment that supports the physical and mental development of its students. Additionally, to maintain health through a healthy diet, the boarding school also provides nutritious meals two to three times a day to support the overall well-being of the students (Ridlwan, interview on 14 December 2024).

Discussion

The Role of Pesantren in Serving Santri's in Educational Achievement

Guiding the Spirituality of Santri's

One of the main roles of Islamic boarding schools in preparing students to become future religious leaders is to guide them spiritually through religious education that emphasises spirituality. According to pesantren administrators, a number of values taught to deepen students' spirituality include responsibility, faith, and good character (Juarun, interview on 15 November 2024). In addition, other forms of spiritual guidance include instilling compassion towards others and a high level of empathy (Ridlwan, interview on 14 December 2024).

In an interview with one of the students, they revealed that what they sought and found at the Sunan Drajat Lamongan Islamic boarding school was spiritual guidance from the teachers. They believe that their purpose in coming to this pesantren is in line with what they need for the future, especially in terms of faith and good character, even though formal education is also provided in formal schools (Mahalli, interview on 14 December 2024). Another student also felt that the spiritual values they had acquired, such as a strong sense of responsibility for their actions and compassion for others, were an important part of their character development (Lubab, interview on 14 December 2024).

It can be concluded that with a conducive pesantren environment, full of love, mutual assistance, and full attention from the administrators, the santri can easily internalise the values and spiritual teachings provided. This has a positive impact, enabling students to study more calmly and with greater focus, which in turn contributes to improving their performance in formal schooling,

particularly in religious education subjects, which show an increase in grades each year (Mahalli, interview on 14 December 2024).

Shaping the Character of Santri's

At the Sunan Drajat Islamic Boarding School in Lamongan, students are taught the values of honesty, integrity, and respect for others, which they are encouraged to apply in their lives both inside and outside the boarding school. One concrete manifestation of the practice of these values is the involvement of students in various character development activities, such as volunteering, mentoring younger students, and taking on leadership roles in the school community (Juarun, interview on 15 November 2024).

In addition, these experiences have proven effective in fostering a deep sense of responsibility and a broader understanding of the importance of serving others with commitment (Ulum, interview on 14 December 2024). Overall, this Islamic boarding school aims to shape individuals who are not only academically excellent, but also have strong moral character and broad-mindedness (Ridlwani, interview on 14 December 2024). By instilling values such as honesty, integrity, and respect from an early age, the students feel that they gain tangible benefits that they can apply in their lives outside the boarding school (Khoirul, interview on 14 December 2024).

The experience gained while studying at the Sunan Drajat Islamic boarding school in Lamongan, according to one student, made them feel that they had stronger characters than their friends who did not continue their education at the boarding school. The students feel a significant difference between themselves and their former schoolmates who did not continue to the boarding school, particularly in terms of self-confidence, mental resilience, and higher self-awareness (Ulum, interview on 14 December 2024). In addition, the many experiences gained at the pesantren also give them the ability to set life goals, face challenges, and make wise decisions for their future (Damarjati, interview on 14 December 2024).

Preparing Students for Community Life

The education provided in the spiritual and character-building fields for santri is actually designed to prepare them for life in society. Strong values of faith and a solid character serve as a filter for santri so that they avoid bad behaviour in social life (Juarun, interview on 15 December 2024). However, the concrete form of the pesantren's responsibility in preparing santri for life in society is to provide them with knowledge relevant to the world of work and the skills they will need when they return to society. Therefore, the curriculum implemented also contains a lot of general content and practical work aimed at improving the santri's skills (Ridlwani, interview on 14 December 2024).

Sebagian besar santri merasakan bahwa nilai-nilai dan pelajaran yang diajarkan di pesantren sangat sesuai dengan kebutuhan mereka di masa depan. Bahkan, beberapa program studi yang ditawarkan pesantren juga sangat relevan dengan kebutuhan masyarakat sekitar (Damarjati, wawancara 14 Desember 2024). Melalui pengajaran nilai-nilai sosial selama di pesantren, mereka dipersiapkan untuk menjadi pemimpin di masa depan. Sukses yang dicapai tidak hanya untuk kepentingan pribadi, tetapi juga memberikan dampak positif bagi lingkungan sekitar mereka. Pengalaman santri selama liburan menunjukkan bahwa mereka merasakan dampak langsung dari pengajaran yang diberikan oleh pesantren. Masyarakat pun menunjukkan antusiasme yang tinggi saat santri terlibat dalam kegiatan sosial, seperti organisasi atau kegiatan keagamaan rutin (Lubab, wawancara 14 Desember 2024).

The Interdisciplinary Aspect of the Role of Pesantren in Serving Santri's

The role of Islamic boarding schools in the education of students is not only focused on religious education, but also interacts with various other fields of study, such as psychology, character education, social studies, and even economics. This creates a deep interdisciplinary approach to help students develop holistically.

Religious Education and Spiritual Psychology

In guiding the spiritual development of students, Islamic boarding schools integrate religious education with spiritual psychology, focusing on character building and spiritual emotional development. Education that emphasises faith and good character encourages character building, which has a positive impact on developing the mentality and psychological resilience of students. Religious education in Islamic boarding schools not only shapes theological understanding, but also provides a moral foundation that strengthens the mental well-being of students. The implication is that students have stronger self-confidence and mental resilience, which gives them an advantage in facing various challenges in life.

Character Education and Sociology

Character building in Islamic boarding schools also involves a sociological approach. Students are not only taught values such as honesty, integrity, and compassion for others, but are also trained to play an active role in society. Involvement in social activities, such as volunteering or leading organisations at the pesantren, provides them with practical insights into social dynamics and leadership skills development. This approach teaches them how to interact with society, understand social roles, and apply religious knowledge in the context of everyday life.

General Skills and Economic Education

Pesantren not only focus on spiritual character building, but also provide practical skills relevant to community life, including economic skills. The curriculum, which covers general knowledge and practical training related to the world of work, shows that pesantren also support the provision of skills to face the economic challenges of the community. This is in line with the perspective of economic education, which teaches santri about the importance of having applicable skills and the relevance of religious education in improving the economic quality of life of the community.

Practical Implications for Religious Education Practitioners

The discussion on these practical implications touches on various aspects that need to be considered by religious education practitioners in designing curricula and educational approaches in Islamic boarding schools and other religious educational institutions.

Integration for Religious Values in Character Building

Religious education practitioners need to realise that religious education does not only involve teaching religious texts, but also building the character and morality of students. Therefore, they must integrate religious education with activities that encourage character development, such as community service programmes, leadership training, and teaching about social responsibility. This approach will produce individuals who not only understand religion intellectually but also practise it in their daily social lives.

Holistic Approach to Learning

Religious education practitioners can adopt a more holistic approach by paying attention to

various aspects of santri development, including spiritual, mental, social, and practical skills. For example, introducing programmes that combine religious education with practical life skills can help santri better prepare for life in society. This can also include leadership training, effective communication, and other practical skills relevant to the world of work.

Social Education to Prepare Santri's to Become Community Leaders

Pesantren often serve as places that prepare students not only spiritually, but also socially. Religious education practitioners must understand the importance of providing students with experiences that are relevant to community life, such as social activities, organisations, or community-based projects. These experiences equip students with social skills that are essential in preparing them to become leaders with integrity and a strong sense of social responsibility.

Religious Education Adapted to Community Needs

Religious education practitioners need to develop curricula that not only focus on religious rituals, but can also be adapted to the needs of the surrounding community. For example, pesantren that teach students practical skills that can be directly applied in the community, such as religious-based entrepreneurship or technical skills that are useful in the world of work. In this way, religious education can respond to the challenges of an increasingly complex and rapidly changing world.

Character-Based Approach

Religious education practitioners must pay more attention to building strong moral character, beyond merely teaching religious theory. Integrating religious values with the development of social skills and professional ethics can be key to producing a generation that is not only intellectually intelligent, but also morally responsible. This approach helps build the mental resilience and character necessary for students to face a life full of challenges.

Conclusion

Overall, the Sunan Drajat Lamongan Islamic boarding school plays a major role as an educational institution that focuses on religious development, with a curriculum that emphasises religious studies over general studies. The boarding school's focus on religious education is clearly evident in its emphasis on religious moral teachings over intellectual values, although the boarding school also faces major challenges, such as difficulties in controlling the diverse characteristics of its students.

Differences of opinion often arise, both among students and between students and administrators, due to differences in individual characteristics. However, these differences can be managed through approaches such as good socialisation, reasonable tolerance, and open and understanding communication. Thus, a balance is created in the pesantren system that supports the achievement of a harmonious and comfortable social life. In fact, for some santri, pesantren is considered their first home, especially for those whose parents work abroad as migrant workers.

The creation of a conducive atmosphere and a strong sense of belonging among students towards the pesantren, the role of the pesantren as an institution of spiritual guidance, character building, and internalisation of social values can be carried out effectively. Therefore, the pesantren as a social education system has great potential in producing prospective religious leaders who are ready to contribute to society, both through academic achievements, self-development, and real contributions in social life

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