



## The Contribution of Islamic Boarding Schools to the Development of Indonesia's Youth's Islamic Identity

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The pattern of social life in Islamic boarding schools still displays values that combine three elements, namely worship to instill faith, Tablighi to spread Islam, and knowledge and charity to realize daily activities in social life. Islamic boarding schools are an important factor in people's daily lives. If it is not called a rural community, social stratification actually places Islamic boarding schools in a very unique position. In today's modern life, although the development of education has increased in quantity, the role of Islamic boarding schools is still dominant. Islamic boarding schools have a multidimensional role; education, religion, indigenizing Islamic values, developing, raising awareness and strengthening civil society. Resolving social problems with an Islamic perspective that is tolerant and free of intimidation. Islamic boarding schools establish themselves as local community-based educational institutions with global/international quality.

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## **INTRODUCTION**

The history of Islamic education in Indonesia has been going on since the beginning of the entry and development of Islam. In other words, the history of Islamic education is as old as the entry of Islam into Indonesia, so it has a long history of growth and development. This is because Islamic education has always received the main attention of the Indonesian Muslim community. In addition to the great interest of every Muslim to study and learn more about Islamic teachings even though they were still in a very simple state. In line with the development of the Muslim community, the history of Islamic education has also developed.

It is not known for certain how Islamic education was implemented in the early days in Indonesia. What is certain is that the implementation of Islamic education at that time took place in a very simple form, where teaching was given in one assembly with the halaqah system (students gathered around their teacher to study) which was carried out in places of worship, such as mosques, langgar/surau, and the houses of ulama'/kiai (Abdullah, 2013).

Pesantren comes from the word "santri" with the prefix pe-dan-an which means a place for students to study and live. Meanwhile, the word santri according to the Indonesian Dictionary means a person who studies Islam. (Depdikbud, 1990: 783). Sudjoko Prasojjo stated that the definition of pesantren is an Islamic educational institution to study Islam and practice it in everyday life, or in other words that pesantren is an institution of tafaqquh fiddin. (Ali et al., 2019) to form religious moderation.

Religious moderation itself can be interpreted as a concept of practice, where a religious adherent carries out or practices the teachings of the religion he adheres to in a moderate or non-extreme manner, be it extreme right or liberal or not extreme left or excessive (radical) so as to threaten the integrity of the state. Of course, religious moderation needs to be taught from an early age to foster the values of religious moderation, one of which is through religious educational institutions such as Islamic boarding schools. Empowering the diversity and plurality of society cannot be separated from the role of youth as the next generation of the nation.

The involvement of the younger generation, especially students in instilling democratic values in Islamic boarding schools, also has a great influence. The Islamic boarding school environment has its own characteristics in managing the diversity and plurality that exists. In organizing education in Islamic boarding schools, the ustadz and teaching staff at the Islamic boarding school have a very strategic role in determining Islamic boarding school policies (Anshari et al., 2019).

The pattern of social life of Islamic boarding schools still shows values that combine three elements, namely worship to instill faith, tabligh to spread Islam, and knowledge and charity to realize daily activities in community life. The ideal Islamic boarding school in the current era is an Islamic boarding school that maintains tradition and is innovative, so that it is able to answer and provide solutions to problems and needs of society.

As the function and role of Islamic boarding schools so far, as institutions of social transformation. Which is a demand of society at large in the current global era. Because Islamic boarding schools have multiple functions, including as a moral reserve of the nation and on the other hand as an agent of change for the progress and development of civilization and science in accordance with social conditions (Arif, 2019).

Since the beginning, Islamic boarding schools have been known as Islamic educational institutions that shape human character. In Dhofier's language, Islamic boarding schools are institutions that develop individual educational characters that are oriented towards self-employment and social-employment (Dhofier, 1980).

The reputation of Islamic boarding schools and their equipment that have colored the rural areas where Islamic boarding schools are located and have grown and developed with their residents for centuries needs to be encouraged in the current contemporary era. 5 The challenge of forming a millennial generation that has religious moderation is something that is urgent to do because the millennial generation is the future of religion, at stake (Bahauddin AM & Suhaimi, 2022).

Every Muslim is encouraged to understand and practice the teachings of their religion, and people who have understood the teachings of Islam will find it easier to face the challenges of an increasingly advanced and complex era. The progress of the era demands parents, educators, religious leaders and community leaders to study the teachings of Islam more deeply so that they are better able to face the developments of the era for the sake of the continuity of the young generation who believe.

This means that the young generation of Muslims is expected to become a religious asset and a national asset that upholds religious and national values, so that they will later have strong faith, be pious to Allah SWT, and be willing and able to build the nation's civilization. A generation that believes and is pious requires a fairly long process, which at least must receive serious attention when they are in school, starting from the Ibtida'iyah level, to Aliyah. Their condition at this time is puberty, where their hormones and emotional turmoil are still unstable, so the process of guidance for them must be carried out properly and appropriately. In this study, they are the ones who are specifically the center of attention, because they are the ones who are educated and guided in Islamic boarding schools (Daulay, 2015).

## **LITERATURE REVIEW**

Since the past, Islamic boarding schools have had a specific tradition of transforming religious knowledge, and are centered on the ngaji model, sorogan to transfer knowledge to students which is carried out after each congregational prayer, especially after the maghrib, isak and dawn prayers (Ibrahim, 2014). This research was driven by the assumption that Islamic boarding schools only study religious knowledge, so that Islamic boarding schools become exclusive, difficult to accept new things.

So religious moderation is carried out as an effort to instill Islamic values that are *rahmatan lil 'alamin*, so that students can integrate with society in general (Suprato et al., 2022). Based on this fact, the author is interested in discussing further the role of Islamic boarding schools in strengthening the Islamic identity of the younger generation in Indonesia.

## **METHODOLOGY**

This research is a type of library research. The steps of library research that will be carried out in this research, Zed includes; 1) preparing equipment, 2) compiling a working bibliography, 3) managing time, 4) reading and making research notes. In this study, data sources are obtained from relevant literature such as books, journals or scientific articles related to the chosen topic. The data collection technique used in this library research is to search for data on things or variables in the form of notes, books, papers or articles, journals and so on. The research will lead to finding data and facts that exist in each type of literature, either in the form of documents, news or research reports. Then the data collected is used as material for researchers in conducting analysis until finally finding a conclusion.

## **RESULTS AND DISCUSSION**

### **The Role of Islamic Boarding Schools in Strengthening the Islamic Identity of the Younger Generation in Indonesia**

The existence of Islamic boarding schools in responding to current and future challenges seems to have to continue to be followed by various new innovations in order to produce pious and obedient cadres of knowledge towards Islamic values.

The demands of various aspects of life have dragged religion to always provide the best solutions in society. Religion is expected to be able to provide answers in all fields including education. So that there is an increasing enthusiasm for religious education. At this time, Islamic boarding schools are considered to have similarities with schools or general educational institutions, the difference is only in the excellence and management of their management. In line with this, to answer the demands and challenges of the future. (Dali, 2016)

The task of education in developing potential is to maintain and mobilize the nature or potential towards goodness and perfection, and to realize the program gradually. The development of various human potentials can be done through learning activities, namely through institutions. Learning in question does not have to be through education in schools alone, but can also be done outside of school, both in the family and society or through existing social institutions.

According to the opinion of sociologists, sociologically these social institutions can be grouped into eight types, namely family, religious institutions, knowledge institutions, economics, politics, culture, sports and mass media. Each of these institutions has symbols, physical identities and life values that guide the behaviour of its members. The symbols of each institution include marriage, religious beliefs and rituals. Furthermore, the physical

identities include; mosques, schools, factories or shops, magazines, television, and others. The life values that guide the behaviour of its citizens are respectively social, family, religious, rational, ethical, power to serve, healthy, sporty, informative, and responsible (Furqon, 2015)

Islamic boarding school is a place where the spiritual wealth of Islam is sourced, as a centre of established Islamic education (established), as a centre for moral development of the young generation plus religious traditions that are rooted in society.

So that in the end, Islamic boarding school oversees a cultural process that is relatively stronger than the surrounding community. The ability of Islamic boarding school to transform religious values in attitudes to life plays an important role in the formation of values that apply in society. Seeing the existence of these Islamic boarding school, the position of Islamic boarding school is considered very strategic and is an ideal choice for realizing a more established attitude to life. (Jannah, 2014)

In general, the objectives of this Islamic boarding school include functions such as: a. Studying religious sciences, especially classical sciences (yellow books) and practicing them in society; b. Forming Muslim humans who can perform mahdlah worship; c. Forming students who are responsible to society and their nation in order to be responsible to Allah SWT; d. Maintaining and preserving old religious traditions and accepting more constructive updates for the development of students and others. (Jazuli & Yani, 2017)

Whether it is recognized or not, Islamic boarding schools with various forms and variations of their learning processes are part of the nation's civilization that has been firmly embedded in the nation's history. Historically, the multifunctional role of Islamic boarding schools in Indonesia has been known since the era of Walisongo in the spread of Islam, in the war against invaders in the colonial era, to becoming a contributor of constructive thinking in building the nation in the era of globalization. The advantage of Islamic boarding schools lies in the principle of "humanizing humans" in their learning process.

Given that, at this time the learning process in schools and other formal education units has shifted a lot from its original purpose, where formal education tends to be more oriented towards material things and academic achievement alone, as well as the lack of exemplary elements of teachers. On the contrary, Islamic boarding schools are the centre of exemplary behaviour from a kyai to his students who interact with each other 24 hours a day. The sense of community among students, which encompasses attitudes of support, solidarity, and fraternity, is another benefit.

Islamic boarding schools foster the formation of personal character by teaching frugal living and frugality, which contrasts with the consumerist tendencies of metropolitan life. In order to achieve national intelligence and welfare, Islamic boarding schools, which are community-owned educational establishments, have a great deal of potential to become human resource development centres (HRD). However, the facts demonstrate that Islamic

boarding schools have not been as well-liked as formal schools since the colonial era (Kholili, 2012).

The oldest legitimate educational establishments that have been a part of Indonesian culture for hundreds of years are Islamic boarding schools. This educational institution can be classified as unique because of its unique features, which enable it to demonstrate dazzling talents through a variety of era-specific occurrences and the many polemics it encounters. It is acknowledged that Islamic boarding schools, the earliest Islamic educational establishments in the archipelago, have played a significant part in the history of the Indonesian people's struggle.

Furthermore, Islamic boarding schools play a significant part in the country's educational system. Islamic boarding schools have a lengthy and distinctive history as educational establishments. Islamic boarding schools are still in existence today and were among the first Islamic educational institutions. Islamic boarding schools, in contrast to later-emerging educational establishments, have been crucial in developing a cadre of scholars who subsequently actively contributed to the dissemination of knowledge and Islam. But as Islamic boarding schools have grown, they have undergone a metamorphosis that makes it possible for them to lose who they are if their traditional principles are not upheld. (2019, Mu'id)

Islamic boarding schools play a number of significant responsibilities in raising the calibre of human capital. As is well known, the inculcation of moral and religious values is far more significant than the technical knowledge and skills that are taught in Islamic boarding schools. A genuine interaction between people and Allah SWT is the foundation of the educational concept of Islamic boarding schools. If there is beauty and magnificence in this relationship, then it has meaning. In terms of learning, teaching, self-improvement, and creating activities with students and the community, the worship practiced by all instructors and students at Islamic boarding schools is given top priority (Nugroho, 2016).

The oldest Islamic educational establishment still in operation is Islamic boarding school. Following the introduction of Islam to Indonesia, Islamic boarding school gained popularity. In order to become a hub for the dissemination of Islamic teachings, educational institutions started to emerge at that time under the name of Islamic boarding school. These institutions taught about worship and Islamic religious knowledge in a comprehensive and profound way, beginning with the subjects of Aqidah, Fiqh, and Tasawuf. Indah Nuril et al. (2018)

The development of globalization needs to be prepared scientifically in depth for the educational institutions of Islamic boarding schools in general. Islamic boarding schools are a form of religious educational institution that is specific to Indonesia. Initially, Islamic boarding schools were better known as traditional Islamic educational institutions, namely a means of Da'wah that socializes peaceful and polite Islam to society so that Islam in the archipelago can be accepted by all groups, even non-Muslims in various places.

The function of Islamic boarding schools is to contribute constructive thinking in the development of the nation's mental revolution and provide opportunities to transform and indigenize universal Islamic values that are *Rahmat an ill alamin* into the actualization of real life in the archipelago. Islamic boarding schools have a multidimensional role; education, religion, indigenizing Islamic values, development, awareness and strengthening of civil society. Resolving social problems in society with a tolerant and intimidation-free Islamic perspective. Islamic boarding schools make themselves educational institutions based on local communities with global/international quality. (Sunarto, 2015)

In addition to being the internal duty of Islamic boarding schools, the government must actively support the development of the Islamic boarding school community as a means of fostering the development of complete human beings. In the age of regional autonomy, expanding and strengthening the role of Islamic boarding schools in the process of development is a calculated move toward achieving national development objectives, particularly in the field of education.

Moreover, in conditions where the nation is experiencing a moral crisis (degradation). As educational establishments that cultivate moral principles, Islamic boarding schools serve as forerunners and catalysts for the moral awakening of the country. Development thus becomes more important and purposeful rather than meaningless. In addition to the admirable goal of promoting and advancing society, Islamic boarding schools consistently work to improve and fortify themselves. It turns out that Islamic boarding schools are able to grow their institutions and existence sustainably, despite the fact that it appears to be progressing slowly and is backed by strong beliefs. (Syafe'i, 2017)

Islamic boarding schools are an important factor in the daily lives of the community. If not called rural communities, then in fact social stratification places Islamic boarding schools in a very unique position. In today's modern life, although the development of education in terms of quantity has increased, the role of Islamic boarding schools is still dominant. The presence of Islamic education and higher education in other forms has not been able to provide outputs equivalent to Islamic boarding schools.

This shows that the orientation of Islamic boarding schools has never shifted from the orientation of the community that supports its existence. There is a process that runs simultaneously to continuously renew itself and the institution. This is carried out with the intention of fostering the spirit of the Islamic boarding school by offering responses to queries or statements from the community outside the school. Thus long, the educational limits of Islamic boarding schools have always been the subject of criticism. (Umarella, 2018).

Islamic boarding schools, when viewed from their background, grow and develop from, by, and for the community. With the beginning of its existence as a literate society until it continues to develop into a stronghold of religious defence of the community in relation to cultural literacy. Such a situation indicates that Islamic boarding schools will persistently endure and

that the community will always require them. Of course, considering some of its possibilities.

The intellectual treasures found in Islamic boarding schools, such as the "yellow book" tradition, along with other traditions like *tasamuh*, *Tawas Uth*, and *tawa>zun* attitudes and behaviours, demonstrate one of the schools' potentials as a hub for the civilization of Muslims in Indonesia. Similarly, the riches of Islamic boarding schools, which is still maintained today as a feature that other educational institutions lack, is equally significant to the Sanad of knowledge. Zul Azhar (2021)

## **CONCLUSIONS AND RECOMMENDATIONS**

The pattern of social life of Islamic boarding schools still shows values that combine three elements, namely worship to instil faith, *Tablighi* to spread Islam, and knowledge and charity to realize daily activities in community life. The ideal Islamic boarding school in the current era is an Islamic boarding school that maintains tradition and is innovative, so that it is able to answer and provide solutions to problems and needs of society. The existence of Islamic boarding schools in responding to current and future challenges seems to have to continue to be followed by various new innovations in the sense that it seems that it must continue to always carry out new innovations in order to produce pious scientific cadres who are obedient to Islamic values.

The demands of various aspects of life have dragged religion to always provide the best solutions in society. Islamic boarding schools are a place where the spiritual wealth of Islam is sourced, as a centre for established Islamic education (established), as a centre for moral development of the younger generation plus religious traditions that are rooted in society. So that in the end Islamic boarding schools oversee a cultural process that is relatively stronger than the surrounding community.

## **FURTHER STUDY**

This research still has limitations so further research is still needed on this topic "The Contribution of Islamic Boarding Schools to the Development of Indonesia's Youth's Islamic Identity".

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