

## **THE SOCIAL SYSTEM AND CONTEMPORARY ISLAMIC EDUCATION AT SYAMSUL ULUM ISLAMIC BOARDING SCHOOL**

*Syafrudin Amir*

*Research Scholar, Department of Islamic Studies, STAI Syamsul Ulum University, Sukabumi City, West Java  
Indonesia*

### **ABSTRACT**

*The purpose of this research is to find out how the social system and contemporary Islamic education, the components involved in the management and organization of Syamsul Ulum Islamic Boarding School in Sukabumi. The method used is descriptive analytic with a phenomenological approach. Social system, in this institution, social system in the form of social action, is formed from social interaction in the form of contact and communication that occurs between various individuals with individuals, individuals with groups and groups in groups that grow and develop not by chance, but based on a standard of assessment general which were shared by community members. And the most important among the various general assessment standards, is what we are familiar with the rules and regulations that apply in the Syamsul Ulum Islamic Boarding School, which actually forms a social structure in the social system involving values, attitudes, and behavior patterns. Management and organization of institutions in order to humanize human beings so as to increase humanity to a higher level, involve all components of education and adapt to the progress of the times.*

**KEYWORDS:** *Social System, Contemporary Islamic Education, Islamic Boarding School*

---

### **Article History**

**Received: 25 Dec 2019 | Revised: 06 Jan 2020 | Accepted: 23 Jan 2020**

---

### **INTRODUCTION**

The development of science and technology, needs to be responded to quickly, so it is not in the conservative realm. The intelligence of responding is an institution's intelligence in facing the era of globalization. Many challenges in it, action is needed in answering the opposition.

With the inclusion of the school curriculum in Islamic boarding school (Indonesian: pesantren), today almost all have transformed themselves into madrassas. This change has a positive impact on the world of Islamic boarding school. Before the input of the madrasa system, the talents and abilities of students were not optimally developed. The santri (Islamic student) is free to learn and free to not learn, just as the santri is also free to choose subjects and levels of study that he likes. As a result, many students have lived in Islamic boarding schools for years, but did not obtain the knowledge as expected.

Likewise, the inclusion of the madrasa system, the perseverance of students is controlled, the subjects are tiered, so that the talents and abilities of students can develop optimally. Therefore, the best religious education and teaching system in Indonesia it is the madrasa-style teaching system in the Islamic boarding school environment. Clearly, madrasa in Islamic boarding school is the best religious education and teaching system [1].

The social system at the Syamsul Ulum Islamic Boarding School, to balance the current globalization in the world of education, internal boarding schools have made improvements concerning the management and implementation of Islamic education in order to humanize humanity so that it can increase the degree of humanity to be higher, involve all components of education and adapt to progress of the times.

## **METHODOLOGY**

### **Review Stage**

The methodology used in this research is analytical descriptive method. The method was chosen because it is directly related to the social system and contemporary Islamic education in the Syamsul Ulum Islamic Boarding School in Sukabumi City. The phenomenological approach, it is hoped that the description of phenomena that appear in the field in Sukabumi City, can be interpreted in depth in meaning and content. The data used in this study is qualitative data. Phenomenological approach, is one of the clusters within the qualitative research family. Phenomenology is a science that deals with visible phenomena, to explore the essence of the meaning contained therein.

## **RESULT AND DISCUSSIONS**

### **Result**

The social system, in this institution, in the form of social action, is formed from social interaction that grows and develops not by chance, but rather is based on general evaluation standards which are shared by community members. And the most important among the various general assessment standards, is what we are familiar with the rules and regulations that apply in the Syamsul Ulum Islamic Boarding School, which actually forms a social structure in the social system involving values, attitudes, and behavior patterns. Management and organization of institutions in order to humanize the human beings so as to increase humanity to a higher level, involve all components of education and adapt to the progress of the times.

## **DISCUSSIONS**

### **Definition of the Social System**

Etymologically, the Indonesian Social System consists of three words, they are System, Social, and Indonesia. The system comes from Greek, is *systema* which means to combine, to establish, and to put together. Social comes from the Greek, is *socius* which means friend, community. According to [2], the Indonesian social system is crossed in nature because in terms of the plural nature of Indonesian society it has indeed been the cause and condition of the triggers of social conflicts on the basis of coercion. However, it cannot be denied that the integration process occurs on the basis of the Indonesian people's consensus regarding certain Fundamental values.

From the Nasikun's statement, we can say, that a social system is, in essence, nothing but a social system rather than actions. It is formed from the social interaction that occurs between various individuals, which grows and develops not by chance, but rather is based on the standard of general appraisal shared by members of the public. And the most important among the various general assessment standards, is what we are familiar with social norms.

### **Definition of Contemporary Islamic Education**

The education, according to Ahmad Tafsir, must be able to educate humans to become humans. The purpose of education is to increase the degree of humanity [3]. Education, according to him, was held with the aim to better humanize humans, so

that human degrees become higher, at least higher than animals. Therefore, future curriculum material must be emphasized on subjects that are able to answer global challenges and the rapid development of science and technology.

### **The Society as a Social System**

Society as a system is functionally integrated into a form of equilibrium. Because of its nature, then this school of thought is called the Integration approach, order approach, equilibrium approach, or more popularly referred to as Structural-functional approach [2]. Then the writer also argues that such thinking still has weaknesses, namely the lack of thinking that social changes that occur in society are caused by conflicting elements in society, or the presence of social jealousy between those who have authority and those who has no authority. With this awareness they are known as the conflict approach.

Herbert Spencer (1898), A structural functional figure has described in sufficient detail the similarities and differences between society as a social system with a biological system which he called an organic system. The second equation are:

- Both organic systems and social system systems tend to grow increasingly complex because the functions that exist in an institution will undergo a process of differentiation, for example in a simple society family institutions include all educational functions, but in a society that has developed there will be new institutions that carry out the educational function, it is school.
- Differentiation of structure will also be followed by function differentiation.
- The process of the development of a system, as in biological systems, will follow the same pattern (Unilinear), which develops from simple functions to complex (structural differentiation processes occur).

While the differences between social systems from biological systems are [4]:

- In an organic system, the elements are physically attached to each other, whereas in a super organic system the elements can be dispersed.
- Intermediaries that connect systems.
- Coordinating.
- The level of awareness in the initiative.

According to Paulus Wirutomo, the functionalism approach that is evolutionary and presses on consensus, modernization, and equilibrium, has begun to be displaced by more critical and radical studies. The approach, which came to be known as dependency theory, was initiated by Andre Gunder Frank, who used his empirical basis in Latin America. In Indonesia, this genre is represented by Rex Mortimer who uses a neo-Marxist perspective to see the symptoms of interaction between transnational corporations, military elites and compradors in Indonesia.

The basis of the notion of modernization includes a total transformation of traditional or pre-modern shared life in terms of technology and social organization, towards economic and political patterns that characterize stable western countries [5]. General characteristics of modernization that concern the socio-demographic aspects of society and socio-demographic aspects are described in terms of social mobility. That is, a process of socioeconomic and psychological elements begins to show opportunities towards new patterns through socialization and patterns of behavior [6]. The manifestation is aspects of modern life such as mechanisms, regular mass media, urbanization, increasing income per capita and so on [7]. Structural aspects of social organization are defined as elements and social norms manifested when humans enter into relations with others in social life [6]. According to him, structural changes can involve social institutions, social norms, social strata, relationships and so forth.

Modernization according to Soerjono Soekanto, a form of social change. usually a social change that is directed change based on planning (is intended or planned-change) which is usually called social planning. Modernization is a problem that must be faced by the community concerned, because the process covers a very broad field, involving the process of disorganization, social problems, conflicts between groups, barriers to change and so forth. At the beginning of the modernization process which is usually in the form of industrialization [5]. Unemployment is an issue that requires deep attention. On the one hand, innovation in technology causes unemployment problems in countries that are just beginning with modernization, but on the other hand, in countries that are relatively technologically advanced, social problems involve filling leisure time. Activities to fill leisure time which is usually closely related to ceremonies and traditions, fade with the development of this technology. Actually, according to Wilbert E. Moore, the problem also befell those communities who have just stepped on the first stage of modernization. This is related to filling their leisure time due to old age, which is considered unable to fill their role in society. all this might lead to disorganization in society which often causes individuals to withdraw from community activities directly or indirectly. And resistance to transformation as a result of modernization. Strong convictions of the truth of tradition, intolerant attitudes toward deviations, education and scientific development are left behind, are some of the factors that hinder the process of modernization. It is precisely education and scientific development that is important to balance technological developments in modernization, which will prevent cultural backwardness. However, modernization that is too fast is also undesirable, because then the public will not have time to reorganize.

Therefore, Soerjono Soekanto, that which is very influential on the acceptance or rejection of modernization is mainly the attitude and values, the ability to show the benefits of the new element and its compatibility with the existing cultural elements. It is possible that modernization conflicts with existing cultures or requires new patterns that do not yet exist. Apart from that, it is possible that certain elements of modernization replace the old elements, so they are not additions. Social change is all changes in social institutions in a society, which affect the social system, including the values, attitudes and behavior patterns among groups in society [6]

In many societies [8], social change is often accompanied by symptoms of secularism, which by Giddens (1989: 45) is defined as the process through which religion loses its influence on various aspects of human life by Light, Keller and Calhoun (1989 ) is defined as the process through which the institution and its enlightenment are more on earthly matters and there is less attention on spiritual matters.

According to [9], humans, society and culture are dialectically related. Modern industrial education systems emerged in the 19th century. All modern education systems experienced substantial growth and expansion in the 19th century.

The Islamic boarding school education according to [10], can be said as social capital and even a pillar for the development of national education in Indonesia. This is because the Islamic boarding school that has developed to this day is always in harmony with the soul and personality of the Indonesian nation, which is predominantly Muslim.

Therefore, it is only natural that the development and education development of the Islamic boarding school will strengthen the national education system which in turn can give birth to Indonesian human resources that master the knowledge and technology that are always inspired by religious noble values. Therefore, education of the Islamic boarding school can produce quality human beings, who are practically and theoretically able to play an active role in the process of social change towards a more advanced community life.

Today, the Islamic boarding school is "forced" to risk their name in the face of the onslaught of modernization. Some still survive in the traditional status, some have included general lessons and skills in addition to religious studies, some faithfully implement the government curriculum, which is 30% religious studies and 70% general lessons (Mastuhu, 1985: 42). Even recently there have been a number of Islamic boarding school that have tried to integrate the Islamic boarding school system with the government education system, namely by modifying the government curriculum in combination with the Islamic boarding school curriculum adjusted to the Islamic boarding school's educational values and the orientation.

## **CONCLUSIONS**

The social system, in this institution, in the form of social action, is formed from social interactions in the form of contacts and communication that occur between various individuals and individuals, individuals and groups and groups in groups that grow and develop not by chance, but based on general assessment standards that are shared by community members. And the most important among the various general assessment standards, is what we are familiar with the rules and regulations that apply in the Syamsul Ulum Islamic Boarding School in Sukabumi which actually forms a social structure in the social system involving values, attitudes, and behavior patterns. Management and organization of institutions in order to humanize human beings so as to increase humanity to a higher level, involve all components of education and adapt to the progress of the times.

## **REFERENCES**

1. M. Ali, *in Some Considerations for Updating the Education and Teaching System in Islamic Boarding Schools*, Ponorogo, Gontor, 1987, p. 21.
2. Nasikun, *in The Indonesian Social System*, Jakarta, Raja Grafindo Persada, 1995.
3. A. Tafsir, *in The Islamic Education Philosophy*, Bandung, Remaja Rosda Karya, 2006), p. 4.
4. P. Wirotomo, "Indonesian Social System," Jakarta, Universitas Indonesia (UI-Press), 2012, pp. 10–13.
5. W. E. Moore, "The Professions: Roles and Rules," New York, Russell Sage Foundation, 1970.
6. S. Soekanto, "Sosiologi Suatu Pengantar," Jakarta, PT Raja Grafindo Persada, 2003.
7. S.N.Eisentadt, "Modernization: Protest and Change," Englewood Cliffs, N.J., Prentice Hall Inc, 1966.
8. K. Sunarto, "Introduction to Sociology," Jakarta, Lembaga Penerbitan Fakultas Ekonomi Universitas Indonesia, p. 2004.
9. "Dadang Kahmad," *in Sociology of Religion*, Bandung, C.V. Pustaka Setia, 2011.
10. Sulthon Masyhud, "Manajemen Pondok Pesantren," Jakarta, Diva Pustaka, 2003.



