



The Concepts Of Millenial Students Caring In Modern Boarding Schools

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Abstract

This paper aims to examine the concept of caring for millennial students in modern Islamic boarding schools. Along with the changing times experienced by Indonesian society, education in Islamic boarding schools has also developed. The research method used is a literature review with a qualitative approach. From this research, it can be concluded that globalization in this millennial era has made their generation inseparable from the use of technology, the internet, social media, and so on. This makes Islamic boarding schools modernize to meet the needs of this millennial generation community. Islamic boarding schools exist to provide better care for their millennial students. Various developments were carried out, including the integration of formal education and Islamic boarding schools, mastery of foreign languages, entrepreneurship, the use of information technology, various kinds of competitions, and other training. This certainly has a positive impact on millennial students in dealing with changing times. Besides that, Islamic boarding schools must provide parenting support for students by giving freedom to students to act or be active in positive ways. Caregivers also provide supervision and direction and provide awards such as giving praise and motivation and even prizes, so that students continue to carry out activities that are even more developed. The rules and prohibitions on caregivers of students are also given a written explanation that is firm in nature, but their implementation is still flexible or is still tolerated. Furthermore, caregivers can also give freedom to students to do activities and make friends with anyone, but caregivers also carry out supervision and monitoring through senior students. Finally, caregivers provide motivation and advice and do not always comply with the wishes of students.

Keywords: Caregiver in Pesantren, Education, and Millenial Student

Abstrak

Tulisan ini bertujuan untuk mengkaji konsep pengasuhan santri milenial di pesantren modern. Seiring dengan perubahan zaman yang dialami oleh masyarakat Indonesia, pendidikan di pondok pesantren juga mengalami perkembangan. Metode penelitian yang digunakan adalah studi literatur dengan pendekatan kualitatif. Dari penelitian ini, dapat disimpulkan bahwa globalisasi di era milenial ini membuat generasi mereka tidak bisa lepas dari penggunaan teknologi, internet, media sosial, dan lain sebagainya. Hal ini membuat pondok pesantren melakukan modernisasi untuk memenuhi kebutuhan masyarakat generasi milenial ini. Pondok pesantren hadir untuk memberikan pengasuhan yang lebih baik bagi para santri milenialnya. Berbagai pengembangan pun dilakukan, antara lain integrasi pendidikan formal dan pesantren, penguasaan bahasa asing, kewirausahaan, pemanfaatan teknologi

informasi, berbagai macam perlombaan, dan pelatihan-pelatihan lainnya. Hal ini tentu memberikan dampak positif bagi santri milenial dalam menghadapi perubahan zaman. Selain itu, pondok pesantren harus memberikan dukungan pengasuhan terhadap santri dengan memberikan kebebasan kepada santri untuk bertindak atau beraktivitas dalam hal yang positif. Pengasuh juga memberikan pengawasan dan pengarahan serta memberikan penghargaan seperti memberikan pujian dan motivasi bahkan hadiah, agar santri terus melakukan kegiatan yang lebih berkembang lagi. Peraturan dan larangan pengasuh terhadap anak didik juga diberikan penjelasan secara tertulis yang sifatnya tegas, namun Pengasuh juga memberikan pengawasan dan pengarahan serta memberikan penghargaan seperti memberikan pujian dan motivasi bahkan hadiah, agar anak didik tetap melakukan kegiatan yang lebih berkembang lagi. Peraturan dan larangan pada pengasuh anak didik juga diberikan penjelasan secara tertulis yang sifatnya tegas, namun pelaksanaannya masih bersifat fleksibel atau masih ditoleransi. Selanjutnya, pengasuh juga dapat memberikan kebebasan kepada santri untuk beraktivitas dan berteman dengan siapa saja, namun pengasuh juga melakukan pengawasan dan pemantauan melalui santri senior. Terakhir, pengasuh memberikan motivasi dan nasihat serta tidak selalu menuruti keinginan santri.

Kata Kunci: Pendidikan, Pengasuh Pesantren, dan Santri Milenial

A. Introduction

Education today always keeps up with the times from generation to generation. Education is the answer to the needs of all the challenges of the times. Islamic boarding schools do not only play a role in the field of education but also play a role in parenting which aims to protect their millennial students in facing the era of globalization. Islamic education is currently required to be able to adapt to the progress of science and technology. For this reason, the main task of Islamic education is to examine and analyze information and educational facts that are in accordance with Islamic values so that they are still able to face the era of globalization. Globalization creates opportunities, threats, and challenges for human life in various parts of the world, including Indonesia. According to Mundzir and Amin (2005), the process of education and teaching in Islamic boarding schools will be able to produce quality graduates if the teacher can participate in parenting to apply the functions of control, motivation, and the learning process properly. In the demands of the times, the condition of Islamic boarding schools must present a new face, and adapt to the conditions of the millennial era, even though they have not abandoned their characteristics as a basis for Islamic religious education.

The competition that can be carried out by Islamic boarding schools is by taking part, positioning themselves, and proving to be an institution that is also able to accommodate demands in the globalization era, namely creating people who are not only pious but also knowledgeable, have high human resources plus good morals. The creation of output like that makes pesantren a bigger role and opportunity in guarding the Indonesian nation in facing the era of globalization (Hasyim, 2003). In addition to educational activities, other activities in Islamic boarding schools focus on parenting. This activity is based on the principle of implementing experience on the pillars of faith and elaborating meaning for real life. In addition, parenting activities can also be carried out by teaching students skills and discipline that will foster an attitude, mentality that is honest, sincere, patient, tough and courageous (Ministry of Religion of the Republic of Indonesia, 2005). This shows that millennial students' parenting activities require various kinds of activities to develop students to be more sensitive to changing times.

Research conducted by Ni'mah (2019) entitled "The Concept of Moral Education for Millennial Generation Santri at the Tarbiyatul Islam Al-Falah Islamic Boarding School Salatiga in 2018" states that the concept of moral education for millennial generation students is to use the method of teaching books, role models, rewards and punishment, advice, as well as getting used to using the Javanese language level in speaking. In addition, the millennial santri moral education curriculum at the pesantren, in addition to reciting the yellow book as the subject matter, there are various other implementations to increase life skills, namely: (1) santri development units, (2) santri activity units, (3) and santri business entities. As for information technology, Islamic boarding schools hold a student activity unit called IN Santri. Where is it the students are given learning about the digital world. The similarity of this research with the research that the researchers will conduct is that they both examine the problems of millennial generation students at Islamic boarding schools. The difference lies in the big theme that the researcher wants to carry

out, which focuses on the concept of modern boarding school care for millennial students.

In addition, Aziz's research (2019) entitled "Millennial Era Islamic Boarding School Education: A Study of the Characteristics of Santri in Facing the Development of the Industrial Revolution 4.0". Based on this research, it can be concluded that the characteristics of millennial students in the era of the industrial revolution 4.0 are getting thinner, such as independence, sincerity, and simplicity which are characteristic of the characteristics of students. However, millennial students have broad technological capabilities. In addition to the role of pesantren in facing the modernization of education, many salaf pesantren are now developing into modern pesantren, namely by carrying out a combination of traditionalism and modernity, so that the formal teaching system is classical in style. The concept of caring for millennial santri is an important matter that must be considered by the pesantren's caretakers in facing the millennial era. Previously, several researchers had discussed education for millennial students. However, no one has specifically discussed the concept of parenting millennial santri in modern pesantren.

As for Marcoln Hardy and Steve Heyes in Zuroidah (2013) argue that parenting patterns are characterized by 4 types, namely: a) Authoritarian, which is characterized by the existence of rigid rules from parents and children's freedom is very limited, b) Democratic, which is characterized by an attitude open between parents and children, c) Permissiveness, which is characterized by the existence of unlimited freedom for children to behave according to their own wishes, and d) Laissez faire, which is characterized by the indifferent attitude of parents towards children.

In the Qur'an, the parenting pattern exemplified by Luqmanul Hakim has also been explained. Luqman provides extraordinary learning or advice to his children, so that their children always carry out God's commands and stay away from His prohibitions. Among the parenting styles applied by Luqmanul Hakim to his children include: accepting, protecting, and demanding of children. Accepting what is meant here is Luqmanul Hakim being able to

accept his child wholeheartedly, Luqmanul Hakim protecting and being responsible for what God has entrusted. Furthermore Luqman ordered and demanded his son to establish prayers and invite people to do good and forbid people from doing bad deeds. In surah Luqman, verse 17 Allah says: "O my son! Perform prayers and order (humans) to do what is right and prevent (them) from being wrong and be patient with what happens to you, indeed this is an important matter." Luqmanul Hakim's parenting concept is an example for parents or caregivers to educate children with religion. So that the soul, behavior, attitude, nature and egoism that exist in the child can be well directed, in accordance with religious teachings.

Based on the description above, it can be seen that the educational environment is no longer monotonous and limited within the school or educational institution environment. Santri can be in the pesantren environment, but now they have access to contact with the outside world or by seeing directly and may be involved in other lives in cyberspace. Now the educational environment has a broader meaning, namely not only where the student lives, but also includes where the child finds freedom of access to information. The digital world offers a variety of information that makes it easy for millennial students to find places, atmospheres, and environments that are suitable or not suitable for them. Modern Islamic boarding schools are expected to be able to facilitate their students with various demands of the times, especially in terms of parenting so that students are not misguided. The purpose of this paper is to examine the concept of parenting millennial students in modern Islamic boarding schools.

B. Method

The method used in this paper is the descriptive qualitative method. The data collection technique used is a library research approach, namely collecting documents from books, journals, and other media related to the description of the discussion in this paper. According to Zed (2004), the library research method is carried out by collecting various reading references that

are relevant to the problem under study, then understanding them carefully and carefully so as to get research findings.

C. Result and Discussion

1. Millennial Santri

Students in the millennial era have an attitude of dependence on social media, while they are not yet able to sort and choose the information they receive. Therefore, teachers in the millennial era need to prepare themselves by improving their attitudes and competencies, so that they become figures who inspire their students. Millennials are a generation that grows along with technological developments, especially the internet, and gadgets. Young people or the millennial generation are the current generation (now). From one perspective, the younger generation is identified as a generation that really likes to dwell on social media (Nurdin, 2020).

The millennial generation is a generation that is currently widely discussed by many people in the world in various fields. Millennials, also known as the Millennial Generation or Generation Y, are a demographic group (cohort) after Generation X. Social researchers often classify the generation born between the 1980s and 2000s as the Millennial generation. It can be said that the millennial generation is today's young generation who are currently in the age range of 15 to 34 years (Naldo & Hardika, 2018).

Characteristics of the cultural values of the millennial generation include: making technology a lifestyle, a sheltered generation, born to educated parents, multi-talented, multi-language, expressive and explorative, always confident, optimistic, confident, wanting convenience, and everything is instantaneous, achievement is something that must be achieved, work and study are more interactive through teamwork, collaboration and group thinking, independent and structured in the use of technology, communication gadgets, in internet access prefer visual instructions/pictures, generation Millennials in communicating are instant communication, real time, network development, more open to various access to information, do not care about

privacy, make status about their daily life a culture, cyberculture is a new culture where all cultural activities are carried out in the world limitless maya, but gene the millennial race still believes that family is a very important pillar for their lives (Wahana, 2015).

According to Barni (2019), the millennial generation has the following seven characteristics and behaviors: millennials trust interactive information more than one-way information, millennials prefer cell phones over TV, millennials must have social media, millennials don't like conventional reading, millennials know more about technology than their parents, millennials tend to be disloyal but work effectively, and millennials are starting to do a lot of cashless transactions.

The millennial generation is also very influential in the world of education. The tendency for serious interest in learning has begun to decline drastically, because millennials, especially in Indonesia, are already addicted to the internet, which is misused, not just to seek information related to science. The millennial generation tends to be pragmatic and instant. Therefore, it is necessary to realize together that in addressing this problem it is necessary to take concrete steps so that the goals of National Education remain consistent following this millennial era (Barni, 2019).

The millennial era is an era marked by, among other things, the birth of a generation that has the following characteristics: 1) likes freedom; 2) happy to do personalization; 3) relying on instant information speed; 4) love to study; 5) work with an innovative environment; 6) active collaboration, and 7) hyper technology; 8) critical, namely accustomed to thinking out of the box, rich in ideas and thoughts; 9) Confidence, namely they are very confident and dare to express opinions without hesitation; 10) Connected, which is a generation that is good at socializing, especially in the communities they follow; 11) surfing on social media and the internet 12) as a result of their high dependency on the internet and social media, they become individuals who are lazy, not deep, not down to earth, or not sociable; 13) tend to be weak in the values of togetherness, mutual cooperation, environmental warmth and social care; 14)

tends to be free, westernized and does not pay attention to ethics and formal rules, customs and manners.

2. Caring for Santri at Islamic Boarding Schools

The process of education and teaching in Islamic boarding schools will produce qualified students and graduates if the teacher participates in parenting to apply the functions of control (control), encouragement (motivation), and the learning process (Mundzier & Amin, 2005). The process of learning and teaching in Islamic boarding schools emphasizes the process of forming morals. According to Mukni'ah (2011), the process of forming morals is that the characteristic of a believer that he is beautiful in temperament and polite in his speech, tough and firm in his stance (not swayed), nurturing or protecting others, teaching the fruits of charity that can be enjoyed by the environment.

The concept of pesantren education consists of 8 things, namely the existence of an intimate relationship between the santri and the Kyai, the obedience of the santri to the Kyai, a life of frugality and full of simplicity, independence, a spirit of mutual help and an atmosphere of brotherhood, discipline, the courage to suffer to achieve a goal and the awarding of a diploma (Samsul, 2007).

According to Shohcib (2010), the concept of parenting is an effort used to understand, interpret and find the meanings contained in developing the basics of children's values. Parenting is done through training, habituation, and awareness of children. Actualized through the behavior of parents who obey morals, especially when meeting with children, managing verbal and non-verbal communication, controlling children's behavior, and managing the internal and external environment. Factors that influence the upbringing of children are the social and cultural environment, education, and religious values. Meanwhile, according to Imam Hambali, the factors that influence parenting are a negative family, family tension, level of family authority, and poor religious role models.

In the formation of a character, Islamic boarding schools have a dual function, namely as a religious educational institution that functions to disseminate and develop Islamic religious knowledge as well as a cadre institution that has succeeded in producing cadres for the people and the nation's cadres. In pesantren, there is strict supervision regarding norms or values, especially regarding special worship behavior and certain muamalah norms. Guidance and learning norms to be smart and finish quickly can be said to be almost non-existent. So it can be said that education in Islamic boarding schools does not place too much emphasis on the cognitive dimension, but the educational process places more emphasis on the affective and psychomotor dimensions. This is part of the parenting concept that is carried out in pesantren.

Such character of pesantren makes pesantren seen as an effective institution in moral development. This is what makes pesantren the answer to current educational problems in the midst of the times and currents of globalization, because pesantren education is an education that is known for its emphasis on parenting and education in accordance with the Islamic religion, so it is believed to be able to produce generations of character loaded with Islamic values. Thus, Islamic boarding schools are expected to be able to produce Muslim humans as pioneers of development who are pious, capable, virtuous to be jointly responsible for the development and safety of the nation (Mas'udi, 2015).

Djamarah (2004) states that the concept of family care is to build harmonious communication and apply the function of education to foster children's potential as a vehicle for transferring values and agents of cultural transformation. Factors that influence parenting patterns are education, affection, and understanding of parents' norms and mobility. The affection factor is an important factor in the family. If the need for affection is not fulfilled and the parents are not at home, it will cause the relationship between parents and children to be less intimate. Parents as leaders are a determining factor in creating intimate relationships in the family.

A caretaker plays an important role in the formation of the moral character of her child. Caregivers in Islamic boarding schools are substitutes for parents. Islamic boarding school is a substitute for their small family. A kyai (father) is a leader of group members, as a place of identification, a place for pouring out the hearts of the members he leads (Walgito, 2003). The caretaker at the pondok is the Kiai who is the leader and has the task of guiding, guarding, and educating the santri.

Islamic boarding school care is coaching and personality development as well as mastery of knowledge which is carried out through daily experiences and is influenced by learning resources available at Islamic boarding schools, especially from caregivers. Santri has exemplary behavior because of the habits taught by caregivers to students. Guidance and education in Islamic boarding schools are very important because experiences in early adolescence will shape the mindset of the santri. For this reason, Islamic boarding schools directly or indirectly influence the character of the students.

Islamic boarding schools are families that provide education and instill moral values, so they have an important role in influencing the character of children in the future. Caregivers need to supervise and monitor activities carried out by students, to find out the development of students and see any irregularities that occur in students, so that students do not fall into things that violate applicable norms. In Islamic boarding schools, caregivers give freedom to children to move around and make friends with anyone. Even so, caregivers also supervise students, with the aim of minimizing negative actions that might be carried out by students.

In addition, according to Nata (2018) Islamic boarding schools also apply the concept of Rahmatan lil 'alamin which is a feature of Islamic majesty, whose concrete elaboration includes; other people enjoy it, feel the benefits, elevated in dignity, whoever needs it and everyone is helped by it. As for the values of Rahmatan Lil 'alamin that teachers must have in order to be able to care for students in the millennial era, they include humanism, networking, social-prophetic, tolerance and pluralism, balance, exemplary, dialogic and

improving the quality of human resources (Mucharomah, 2017). Both normatively, philosophically and historically, Islamic education is ready to face the global era in educating millennial students, which is ready to prepare the human resources needed, and at the same time be able to overcome various life problems that arise in that era.

3. Transformation of pesantren parenting patterns for millennial students

The presence of an education system in modern Islamic boarding schools is a necessity in the education system in Indonesia in general. This system is considered appropriate for the world of Islamic boarding schools (today) to prepare their students to become individuals who are ready to face the demands of the times. The modern Islamic boarding school education system is actually a continuation of the salafiyah Islamic boarding school education system, where its appearance aims to adapt to the demands of the times. The modern Islamic boarding school education system seeks to combine traditional systems with modern systems. Likewise, the modern Islamic boarding school education system is more open to studying contemporary books than classic books. One characteristic of modern pondok is the language used by elements of Islamic boarding schools in an effort to respond to the challenges of the times they go through. In modern Islamic boarding schools besides being an educational institution, there are also social institutions where in modern Islamic boarding schools, students are prepared to be able to preach proficiently in the midst of society. Therefore, caring for millennial students must really be carried out optimally (Tolib, 2015).

According to Zakiah Darajat, parenting in Islam is a complete parenting based on the attitudes and behavior of caregivers towards children in terms of educating, fostering, familiarizing, and guiding children to the fullest based on the Al-Qur'an and Sunnah. Here the caregiver's task is to provide positive direction and provide guidance to students so that they can apply Islamic teachings properly. Parenting in Islam places more emphasis on parenting

practices, in the sense that it focuses more on how caregivers form a child into insan al-Kamil. Islam views that in forming children who have good behavior it must start from the behavior of parents or caregivers from the start. Children's future behavior is a reflection of their previous parenting experiences.

Islamic boarding schools are the basis for the struggle of Muslims in teaching religion to the public. Islamic boarding schools have instilled educational seeds for the nation's generation based in rural areas. Islamic boarding schools teach students about independence, entrepreneurship, progress in science, differences in opinion, likes, race, religion, and so on. Islamic boarding schools have taught ethics to their students as the basis for forming the character of students. Thus, Islamic boarding schools have made a significant contribution to the national education system to humanize humans as well as glorify humans so that they return to their true nature as the most perfect and noblest creation of Allah (Bani, 2015).

Islamic boarding schools have made a major contribution to the process of educating the nation's generation. However, in the current context, Islamic boarding schools cannot avoid the influence of modernization, especially the development of the times which is accompanied by advances in science and technology. Islamic boarding schools are faced with the challenges posed by modern life. Meanwhile, the ability of Islamic boarding schools to respond to these challenges can be used as a parameter of how far they can follow the trend of modernization. In the midst of modernization, pesantren are believed to be institutions that can instill Islamic values. The process of internalizing values in Islamic boarding schools can be carried out through value transformation, namely the kiai forms perceptions of good and bad, value transactions, namely the process of two-way communication between students and kiai and trans-internalization of values, that the overall process of inculcating Islamic values is the existence of religious awareness (Suhartini, 2016).

In an effort to adapt to modernity that continues to develop, Islamic boarding schools have two responsibilities simultaneously, namely as an Islamic religious education institution and as an integral part of society. As an Islamic educational institution, pesantren should and should be an institution that focuses on forming students who are *tafaqquh fiddin*. Then, as an integral part of society, pesantren are also responsible for change and social engineering (Iryana, 2015).

Islamic boarding schools are a unique and unique education system in Indonesia where the majority of the population is Muslim. It is said to be unique because the pesantren model of education is only developing rapidly in Indonesia and this kind of education is not easy to obtain in other countries. What is meant is unique, because pesantren have special characteristics that are not completely owned by public schools, such as kiai, santri, Pondok, yellow book, and mosque. This Islamic boarding school is also an authentic Indonesian product of Islamic education, in addition to having uniqueness and distinctiveness (Mahdi, 2013). Islamic boarding schools, in general, are educational institutions that specialize in studying religious sciences (*Tafaqquh fiddin*), but what is unique about Islamic boarding schools is their education system which is a source of Islamic religious knowledge and a place for the moral development of students (Nurdin, 2020).

Islamic boarding schools in the history of their development are recorded as Islamic educational institutions whose function is to mold students to become scholars or religious experts who have special scientific qualifications in the field of religion. This can be seen from the study literature which is more oriented towards the religious field such as; Tauhid, Fiqh, syari'ah, interpretation, hadith, nahwu, sharf, bayan, ma'ani, mantiq, ushul fiqh, badi' and musthalahat. Alumni of Islamic boarding schools who are solely looking for religious knowledge to worship Allah SWT, in general, are not associated with a specific goal in status or role, rank, or position in a particular social or bureaucratic stratum. Therefore employment is almost never questioned by the students or their parents. So alumni of Islamic boarding

schools only receive a type of spiritual and moral education that can be used as the basis or principle of life in society. Education in Islamic boarding schools provides an opportunity to be free and ready to become a member of society.

Besides that, a new model of pesantren has emerged, namely modern pesantren which seeks to combine traditionality and modernity in education. Classical-style formal teaching system (teaching in the classroom) and an integrated curriculum were adopted with certain adjustments. The dichotomy of religious and general knowledge is also eliminated. Both of these fields of knowledge are equally taught but with a more dominant proportion of religious education. The education system used in modern pondok is called the Mu'allimin system (Pahrudin, A & Amiruddin, 2010).

Modern Islamic boarding schools have undergone a very significant transformation both in their education system and in their institutional elements. This Islamic boarding school has been managed with very neat management and administration and the teaching system is carried out with equal portions of religious education and general education, and mastery of English and Arabic.

Since the mid-1970s, pesantren have developed and have had formal education which is part of the pesantren, starting from basic education, secondary education, and even higher education, and pesantren have applied management principles. Some pesantren quickly adapt to changing times, making themselves modern. In order to try to answer the challenges of the times and catch up, especially in the social field, Islamic boarding schools also try to adapt. Along with the times, various innovations have been made for the development of Islamic boarding schools, both by the community and the government. The students are expected to be able to live properly in society if their education has been completed. It is in this framework that general knowledge and skills come in as additional provisions (Bilfaqih, 2016).

In addition to studying religious sciences, at Islamic boarding schools, students are also taught to be responsible for the knowledge that has been

obtained by practicing it. Islamic boarding schools also prioritize the values of simplicity, sincerity, and independence. Simplicity denotes a withdrawal from the bonds and hierarchies of the local community, and a search for a deeper meaning of life embodied in social relations. As for the concept of sincerity or devotion without taking into account personal profit and loss, the meaning of good relations is translated not only between the santri themselves but also between the santri and the kiai and with the community. While independence is showing an attitude of not depending on other people, thus the students are required to master competence as a santri and how to use it in social life (Muhakamurrohman, 2014).

Modern Islamic boarding schools are the development of the pesantren type because their learning orientation tends to adopt all classical learning systems and leave traditional learning systems. The application of this modern learning system is especially evident in the use of learning classes, both in the form of schools and madrasas. The curriculum used is the school or madrasah curriculum that applies nationally. Some of the santri stay and some are scattered around the hut. The position of the kyai is as the coordinator of the teaching and learning process and as a direct teacher in the classroom. Meanwhile, comprehensive pesantren is a combined education and teaching system between traditional pesantren and modern pesantren. In this last type of pesantren, halaqah education and teaching of the yellow book is applied, however, the school system is regularly developed. Even skills education is applied to make it different from the first and second typologies (Bahri, 2001).

Modern Islamic boarding schools are Islamic boarding schools that try to fully integrate the classical and school system into the Islamic boarding school. Recitation of classic books still exists but is no longer prominent and some are even just complementary and turned into subjects such as at the Gontor Modern Islamic Boarding School, Jombang Modern Islamic Boarding School, Al-Zaitun Modern Islamic Boarding School, and so on.

This is a renewal effort carried out by Islamic boarding schools so that they can continue to exist in the era of modernization. Efforts to reform

traditional pesantren into modern pesantren are carried out by revamping the relevant systems. Efforts to reform the education and teaching system in Islamic boarding schools, especially modern Islamic boarding schools, are usually marked by several things, namely: changing the curriculum that is oriented according to the needs of the community, improving the quality of teachers and infrastructure, carrying out gradual reforms and the kyai should as the owner of an open boarding school in an ongoing renewal effort. positive. The boundaries between traditional and modern pesantren can be seen differently in terms of the more transparent aspects of management, organization, and administration of financial management (Tolib, 2015).

The basic values mentioned above should not be faded by the progress of civilization. It must always be maintained. Along with the times, new trends also need to exist in the pesantren environment. Islamic boarding schools in the national education system have the same rights and obligations as other educational institutions in the context of operationalizing programs to educate the nation's life and improve the quality of human resources (HR) through the learning process at Islamic boarding schools (Ferdinand, 2011).

From this description, it can be understood that Islamic boarding schools have changed their concept of fostering and nurturing their millennial students against the swift currents of globalization. So, Islamic boarding schools as Islamic educational institutions in the future are still bright and needed. In addition, Islamic boarding schools also implement strict supervision regarding norms, both worship and social norms in caring for their students.

D. Conclusion

The flow of globalization in the current millennial era has made the current generation including students have special characteristics that cannot be separated from the use of technology, the internet, social media, and so on. This makes Islamic boarding schools modernize to meet the needs of this millennial generation community. Islamic boarding schools exist to provide

better care for their millennial students. Various developments were carried out, including the integration of formal education and Islamic boarding schools, mastery of foreign languages, entrepreneurship, the use of information technology, various kinds of competitions and other training. This certainly has a positive impact on millennial students in dealing with changing times. Besides that, Islamic boarding schools must provide parenting support for students by giving freedom to students to act or be active in positive ways. Caregivers also provide supervision and direction and provide awards such as giving praise and motivation and even prizes, so that students continue to carry out activities that are even more developed. The rules and prohibitions on caregivers of students are also given a written explanation that is firm in nature, but their implementation is still flexible or is still tolerated. Furthermore, caregivers can also give freedom to students to do activities and make friends with anyone, but caregivers also carry out supervision and monitoring through senior students. Finally, caregivers provide motivation and advice and do not always comply with the wishes of students.

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