

## Modern Educational Management Practices at Walisongo Islamic Boarding School, Sragen, Central Java to Welcome the Era of Society 5.0

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**Abstract.** This article reveals how the process of modern education management is practically implemented in the world of Islamic boarding schools, especially at the Walisongo Islamic Boarding School, Sragen, Central Java. This management is key to the ongoing development and adaption of Islamic boarding school education to the times. The ongoing Society 5.0 era requires Islamic boarding schools to adapt to management methods with new methods, not with old patterns. This requires Islamic boarding school education to be able to adapt in order to produce competent graduates. By using qualitative research methods which focus on field studies, this study examines how the phenomena of Islamic boarding school education must adapt to the framework of society 5.0 which requires a new breakthrough framework in the world of education. They must be able to innovate, be creative and always think forward to produce a good generation. Society 5.0 requires education to be entrenched in a futuristic framework. This means that the patterns that must be developed by educational institutions invite students to be able to adapt to their environment and merge with their society. Not using old patterns that are traditional in nature that are isolated from their society. Therefore, there must be good management in managing an institution as large as an Islamic boarding school. The management carried out must encompass four important aspects, namely *planning*, *organizing*, *actuating*, and *evaluating*, no longer just focusing on one direction and policy that is not in accordance with the vision and mission of renewal and development of reasoning. This is done by PP Walisongo so that the students can follow the development of the times.

**Keywords:** Islamic Boarding School, Management, Modern, PP Walisongo, Society 5.0

### 1 Introduction

Development of national education registers Islamic boarding schools as the oldest institutions for Islamic education in Indonesia. Examining the origins of the birth of

Islamic boarding schools in Indonesia can be seen from various perspectives. Of course, the existence of Islamic boarding schools in Java, accompanied by the Islamization carried out by the Walisanga [1]. Based on the historical context of Islamic culture in Java, the periodization of the 15th to 16th centuries was marked by the growth of a new culture that displayed a synthesis between Hindu-Buddhist cultural elements and Islamic cultural elements [2].

In the 16th century, as explained by Zamarkasi Dhofier, at that time there were already famous Islamic boarding schools for training students in studying religion [3]. Of course this is not in line with what was conveyed by Martin Van Brunessen, he emphasized that the existing Islamic boarding schools did not exist since the 16th century but only became familiar in the 18th and 19th centuries[4]. However, everyone agrees that Islamic boarding schools are the oldest educational institution mode route in the archipelago [5].

As time goes by, Islamic boarding schools continues to grow and develop throughout Indonesia. According to data from the Directorate Early Childhood Education and Islamic Boarding Schools Ministry of Religion, currently recorded 33,218 Islamic boarding school that accommodates more than four million students santri. West Java Province becomes a province with the most Islamic boarding schools (8,343 Islamic boarding schools). Meanwhile, Maluku province became a province with the fewest Islamic boarding schools (16 Islamic boarding schools). There are so many Islamic boarding schools directly or indirectly will influence the education system Indonesian national[6]. Islamic boarding schools as self-help educational institutions community are expected to partner with the government to prepare human resources that spiritually, intellectually, emotionally intelligent and social.

Pesantren is a subsystem education that has special characteristics. Therefore, improvements to various aspects in Islamic boarding schools must be carried out with specifically in a structured and systematic manner, integrated into one management pattern interconnected between one aspect and another other aspects[7]. Every aspect of governance and the management of Islamic boarding schools must be managed by individuals who have expertise in their fields. The management of Islamic boarding schools is centered on Kyi (kyai-centric) is no longer relevant. Considering the challenges faced by Islamic boarding schools increasingly complex[8]. This does not mean denying the role of kyai in the educational process in Islamic boarding school, because of the presence of kyai in the Islamic boarding school is one of the important elements the formation of an Islamic boarding school.

Management of Islamic boarding schools should be managed collectively without authoritarianism of just one individual. Kyai remain the leader of the Islamic boarding school cultural while strategic policies are related management of Islamic boarding schools is decided individually collective. Modernization of Islamic boarding school management become an important agenda to be immediately implemented[9]. Considering the number of Islamic boarding schools which are very numerous and spread across various regions in Indonesia will certainly have an impact national education system. Added to that, when This is the national education system in general and Islamic boarding school education in particular faced with the social changes that are occurring in society.

The social changes in question is a tendency of society that increasingly inseparable from the use of technology in everyday life. Digitalization and Electrification is slowly changing activity patterns society, from personal to business matters. state and global affairs. This phenomenon of social change by Japanese Prime Minister Shinzo Abe was named society 5.0 which is defined as a process utilization of big data technology inventoried by the internet of things (IoT) and then processed by artificial intelligence (AI) so that it becomes something that can help people's lives become better Good.

The massive use of technology and information era society 5.0 presents challenges as well as an opportunity for Islamic boarding schools to improve to be better. In terms of organizational management and management learning. Islamic boarding schools are required to be able to adapt to technological developments and information in the community both in terms of substantive and administrative[10]. Offering effective and efficient education services by utilizing information technology latest. However, Islamic boarding schools in Indonesia is also required to be able to maintain its originality as an institution that focuses on education character based on religious values and Indonesian-ness.

One of them is the Walisongo Islamic Boarding School in Sragen, which offers traditional-based education while also opening up contemporary education as widely as possible, in the sense that it has followed today's developments with science. PP Walisongo sees the need for scientific integration in educational institutions as large as Islamic Boarding Schools to produce cadres of scholars who are literate in technology. Thus, what PP Walisongo must do is modern practical management carried out within its own body. Without scientific integration and without modern management, Islamic Boarding Schools will be left behind and lose their spirit as educational institutions that follow the developments of the times.

In this regard, there have been many studies that examine Islamic boarding schools and their relationship with modernity, even management and conformity with Civil Society 5.0. However, none have been able to comprehensively discuss the practical management of modern education for Islamic boarding schools. The studies include Dimas Setyo Wicaksono et al., Yanuar Arafat et al., Muhammad Akmal Haris, Surip, Ahmad Kahiruddin et al., and Den Arifin and Syahrani [10][11]–[15].

Islamic boarding schools need to integrate Islamic boarding school religious education curriculum with a social-based education curriculum, science and technology. So that Islamic boarding schools can still maintain its existence as religious educational institutions and on the other hand also can implement learning based on science and technology. Management modernization efforts have carried out by several Islamic boarding schools. Modern what is meant is in the physical field, the system and methods, curriculum and other physical devices used for support the ongoing activity education and teaching.

## 2 Research methods

This research is a qualitative research that is oriented towards *Field Studies*. Where the study is conducted through field research and literature review in the form of books, journals, magazines and information available in the world of social media [16]. The first stage is to find data related to the related research theme, then conduct an in-depth study and find the common thread of the study, after that find solutions to existing problems through a review of the sources obtained.

## 3 Results and Discussion

### 3.1 Historical Roots of Islamic Boarding Schools in Indonesia

Pesantren when its historical roots are traced back to the teachings of the old community and this is Hinduism and Buddhism. Where the pesantren used to be called Mandala, a place where religious knowledge was taught by Ara Wiku to the beautiful women [17]. This tradition was then continued by the guardians in spreading the teachings of Islam while educating the students as prospective ulama and umara. The word pesantren is sometimes considered a combination of the word "Sant" with the syllable "tra", so that the word pesantren can be interpreted as a place for educating humans to become good humans [6], [18].

Students or students will receive teachings from kiai and teachers with various kinds of knowledge that include knowledge about Islam. This knowledge includes the science of the Qur'an, Hadith, Literature, Fiqh, Sufism and so on [19]. Historically, Islamic boarding schools have long historical roots in the archipelago, so it is not surprising that Islamic boarding schools are said to be the oldest educational institutions in spreading knowledge about Islam, centers of preaching and as centers for the development of mascara or civilization of Muslims in Indonesia [20]

Santri, if we examine it more deeply, comes from the Tamil language, namely "santri" which means "teacher of the Koran". Santri here is meant as "shastri" in Indian which means "people who know the sacred books of Hinduism", or can also be interpreted as a scholar who masters the sacred knowledge of Hinduism [21]. While the word "shastri" comes from the word "sastra" which means sacred books, religious books or books about knowledge that is of a wise nature [3], [22].

Some people also argue that Islamic boarding schools are connected to institutions under the auspices of Buddhists, especially in relation to the context of their dormitories, this can be justified. Because, some say that "Javanese Religion" is a combination of animism, Hinduism and Buddhism [23]. Under the influence of Islam by assimilating education, which used to be Hindu-based, it then changed into a combination of Islam, Hinduism and Javanese. The spreaders of Islamic teachings replaced the values of Javanese religious teachings with Islamic values.

The term santri is closely related to the region in South Asia which is equivalent to the word "sastri" which is taken from Sanskrit which means "literate". This is commodified with the "literate" class society or as an educated person. because the

knowledge given contains Islamic teachings and is read from Arabic-language books, it is not surprising when it is assumed that santri are people who have in-depth knowledge related to religion and at least can read Arabic Pegon letters, and foster a more serious attitude in viewing Islam [24]. That is what causes pesantren to be closely linked to the traditions that exist in Arab lands.

Thus, Islamic boarding schools are different from other Islamic educational institutions such as madrasahs and Majelis Ta'lim. Certainly, what is striking about this distinction is the dormitory for students in it, which is not available in madrasahs or public schools. This pattern of Islamic boarding school education is still used by familiar Islamic boarding schools in Indonesia. Such a pattern is to maintain the authority of Islamic boarding schools in accordance with their historical roots. This education is not owned by other educational institutions, which is why this education is called indigenous.

As time goes by, educational institutions such as Islamic boarding schools are required to follow the development patterns of the times. Islamic boarding schools to produce quality students must also follow the algorithm of science. They must not close themselves off (exclusively) from the development of science and technology. They must be able to guarantee that their students can compete with graduates of other institutions that are equal to them. With that, there must be a change in management within Islamic boarding schools to find patterns that are in accordance with the development of the times. This management pattern will determine whether the students can adapt to the changing world conditions, of course different from the conditions in the past.

### **3.2 Walisongo Islamic Boarding School, Sragen**

Walisongo Islamic Boarding School in Sragen was founded by Abah Kyai Haji Ma'ruf Islamuddin in 1995. in Dukuh Sungkul, Plumbungan Village, Karangmalang District, Sragen Regency, Central Java Province. Kyai Haji Ma'ruf Islamudin is a preacher who has been preaching since he was a teenager. from his time studying until now, both in Sragen, Java, outside Java, and abroad. Based on the hopes of the community conveyed to Abah Kyai Haji Ma'ruf Islamuddin, finally Abah Kyai Haji Ma'ruf Islamudin founded the Walisongo Islamic Boarding School in Sragen.

Walisongo Islamic Boarding School in Sragen is increasingly developing after combining traditional Salafiyah education with modern Islamic boarding school education management so that the uniqueness of Islamic boarding school education is maintained and students can keep up with the times. Therefore, the Walisongo Islamic Boarding School foundation in Sragen established educational institutions including daycare, KB, TK, SD, SMP, SMA. Football and futsal school education or Wifa, Tahfidz Boarding School, TPQ and special boarding school for studying the book or Madrasah muallimin. The students who live permanently in the Walisongo Islamic Boarding School Dormitory are only junior high school and high school students. students of the main boarding school Wifa and tahfidzul Qur'an and Muallimin students.

In practice, Walisongo Islamic Boarding School holds formal education with the latest curriculum, from the Ministry of Education and Culture through junior high schools and senior high schools as well as religious education such as studying the Qur'an and yellow books. In order to organize quality formal education, Walisongo Islamic Boarding School strives to complete learning facilities to create a pleasant, interesting and balanced learning atmosphere. These facilities include a science laboratory, a computer laboratory and a library to provide other options besides studying in class.

Classroom learning is also equipped with a projector so that students do not get bored in class. In addition, to improve the ability and achievements of the Walisongo Islamic Boarding School, it often guides and includes students in various competitions. Achievements that have been achieved include national-level OSPN gold medals, various subjects national-level NSSC gold medals, national-level IIC gold medals and many more. Other Walisongo Islamic Boarding School also prepares students after graduating from high school with a guidance program to prepare for state university entrance tests and civil service schools. Many alumni have been accepted at BTN. Among others, Undip, UNS, Unibra, Unnes, Poltekkes Surakarta, Poltek Bank Surabaya, Poltekpel Surabaya and other prestigious Indonesian campuses. In addition, several alumni were also accepted as members of the TNI and Polri.

Walisongo Islamic Boarding School organizes special education for memorizing the Quran. With the name of the Walisongo tahfidzul Qur'an Islamic Boarding School. The dormitory for tahfidz students is separate from the general or parent students, so that the memorization environment becomes a calm and comfortable condition. In addition, activities for tahfidz students are arranged to create an atmosphere that supports and makes it easier for students to memorize the Quran.

Walisongo Islamic Boarding School also accommodates interests and talents and organizes special education for football and futsal under the name Wali Songo Islamic Football Academy or known as Wifa. The Wifa dormitory is also separate from the main dormitory. The facilities available to support this program include a futsal field, a soccer field, and other facilities in the form of training facilities and licensed coaches for a school curriculum that is oriented towards special sports classes or KKO. Participation in various football and futsal competitions, up to high intensity, as well as operational bus fleets,

Walisongo Islamic Boarding School always makes various breakthroughs to equip students with non-formal abilities and skills so that its alumni are ready to plunge into various conditions of society. Thus, various programs were born including organizational education, language education, community activities and extracurricular activities. Organizational education is an assignment from the Boarding School to students to be directly involved in handling activities and events at the boarding school. The organization is called ISWA (Walisongo Sragen Santri Association) language education is an obligation for all students to learn and apply Arabic and English conversation in their daily activities.

Community activities in the form of assignments from the Boarding School to students to go directly into the community to practice the knowledge they have learned and provide an overview or insight into the situation of the community they will en-

counter when they graduate. Extracurricular activities are an effort by the Islamic boarding school to improve the various interests and talents of students. So, they have skills and expertise in addition to formal knowledge. Every afternoon, students are given the freedom to participate in extracurricular activities according to their respective hobbies.

Extracurricular activities are very enjoyable activities and are awaited by students, although extracurricular activities are non-formal activities but are still guided by professional and experienced teachers in their fields. The following is a list of extracurricular activities at the Walisongo Sragen Islamic Boarding School. Among others, speech, qiroah, calligraphy, reading books, rebana, keyboard, vocals and hadroh theater, modern music, including vocals, guitar and drums, photographers, programmers, multimedia, photography, journalism, administration, Scouts, Paskibra, badminton, volleyball, soccer, futsal, background, make-up and sewing. Extracurricular activities include advanced programs in the form of practical activities and skills that after they have learned, for example for soccer extracurricular activities they will be included in soccer tournaments.

For multimedia they will make films and designs, for music in the form of performances in every opening of the event or activity of the Boarding School, programmers make web applications for the Walisongo Boarding School and others. The achievements of the Walisongo Boarding School in Sragen include the champion of the Nusantara Santri League (LSN), the 1st place in the national Porseni NU soccer, the national hadroh pospenas champion, the 1st place in the provincial futsal for men and women afk, the 1st place in the district level fls2n poster design, the provincial level Scout champion, the residency level Arabic speech champion, the 1st place in the district level Popda 400 meter run, the 1st place in the district level Popda badminton and many other achievements.

When entering the Islamic boarding school, students will be welcomed and entertained with the Student Arts Performance or PSS. The student arts performance is the largest art performance at the Walisongo Islamic Boarding School. Which is held outside the Boarding School environment to be witnessed by all students, employees, guardians and the Sragen community in general. In each class, interesting activities are held, including class 7 at the beginning of the semester, study tours and picnics are held to interesting places to increase students' insight,

Class 9 held camping or tents as well as contemplation of nature to train independence and contemplate the splendor of God's creation, class 10 held a campus tour to stimulate the spirit of learning of students and build ideals to be accepted at BTN. Tours and pilgrimages to historical places and graves of people who contributed to the struggle to spread Islam in Indonesia were also held, class 12 held a graduation ceremony for the ceremony or completion of learning at the Walisongo Islamic Boarding School.

Besides the above activities, there are also routine activities in the form of August 17 competitions, meeting classes and pre-haflah. At the end of the year, there will be a Grand Haflah Akhirusana recitation activity. All activities at the Islamic boarding school are a planned, measured and integrated curriculum between junior high and high school so that the perfection of education at the Walisongo Sragen Islamic

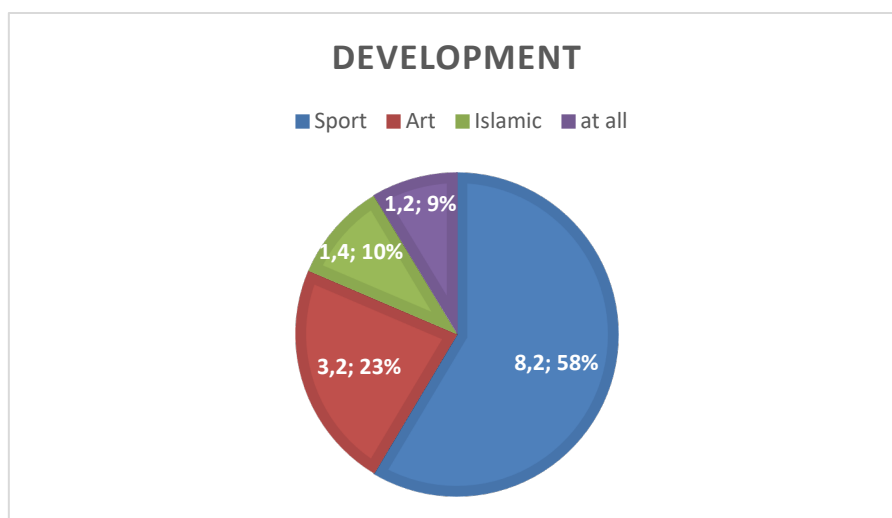
Boarding School can be obtained by students. Let's join us to become part of the big family of the Walisongo Sragen Islamic Boarding School. Let's register yourself now, remember the limited quota.

The table below will show how the teaching and learning process is carried out at PPP Walisongo Sragen using multidimensional education:

**Table 1.** The Teaching and Learning Process is Carried Out at PPP Walisongo Sragen

Formal Education	Islamic Education	Educational Development
<ul style="list-style-type: none"> <li>Junior High School</li> <li>Senior High School</li> </ul>	Al-Quran Yellow Book	Organizational Education Language Education Community Education Extrakurikular Education

If we look at the provisions implemented by PP Walisongo, Sragem is making a agreement breakthrough in this case managing education according to student requests and talents. In this section, we will see how the extracurricular program is carried out by PP Walisongo so that students can be competitive.



**Fig. 1.** Extracurricular programs worked on by PP walisongo so that students Can be competitive

### 3.3 Modern Educational Management Practice in Islamic Boarding Schools

As time goes by, changes in the world of education, especially Islamic boarding schools, must be able to adapt to these changes. This change requires sacrifice, so there must be a management revolution within the body of the Islamic boarding school so that it can adapt to the progress of the times. In general, Islamic boarding



schools in Indonesia have been able to adapt to the changes that exist, but there are still some of them who are not willing to be open to the flow of change for the sake of realizing good education.

Looking at the deeper meaning of "management" is interpreted in English as "to manage" which means to manage or organize. While from the context of the term management refers to the process or activities involved in planning in achieving a goal. Even referring to others, management is interpreted as "administrative" which means managing executive affairs. Thus, management has the same concept as "Management" with a broader meaning, which includes not only the management of written arrangements, but also arrangements in general[25].

According to Stoner, quoted by Ahmad Khoirudin, management is defined as the process of planning, organizing, and supervising efforts made by members. Organizing and using other resources to achieve a good organization. All aspects in it must work together to build an organization that has the same goals[14]. Therefore, management is defined as a process to build a better organization with the same goals.

George G Terry quoted by Wahyu stated that the goal of management in education is an effort to achieve a goal that is done together. In more detail, he stated that management can be seen in the process of four important aspects, namely planning, organizing, actuating, and evaluating[26]. These four aspects must be carried out in the process of modernizing Islamic boarding schools so that they are not left behind by other educational institutions. This is because Islamic boarding school education has a very noble vision, namely building Muslim characters who understand religious teachings and have a sense of faith that is manifested in everyday behavior.

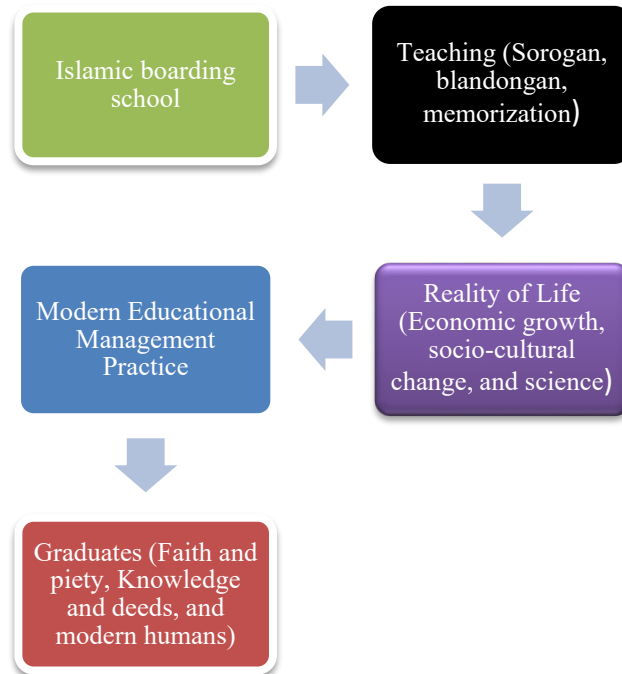
In everyday life, in fact, education in Islamic boarding schools revolves around the vision and mission. In general, Islamic boarding school education has not been able to make a major contribution to national development and progress in the fields of science and technology. This phenomenon must be evaluated together, because what they learn must be implemented in the field, not just mastering the theory. In practice, education in Islamic boarding schools, students are only directed at mastering the texts contained in textbooks, they are always faced with questions in the cognitive realm, while the substance is in the form of instilling religious values and adapting to the development of the times [27].

In fact, the teaching methods in Islamic boarding schools still use old methods, such as sorogan, wetonan, and memorization [28]. The delivery is done by translating the books studied into Javanese and then the material obtained is memorized. It is hoped that Islamic boarding schools will be able to produce Muslim intellectuals who can bring change to their people. To realize the Muslim intellectuals expected by society at large, the key lies in educators who must have strong characters such as patience, consistency, firmness, attention, fairness and mastery of the material to be conveyed.

In the midst of modern society that is full of information, Islamic boarding schools are forced to enter the contestation space with other educational institutions. In addition, schools that have foreign labels add to the increasingly tight competition in the quality of education graduates. The increasingly tight competition positions Islamic boarding schools to risk the quality of their educational output in order to remain

superior and become the choice of society, especially their own group (Muslims). This indicates that Islamic boarding schools need to make many internal improvements and new innovations in order to continue to be able to improve the quality of their education [6].

The need for quality graduates and human resources will always occur because it is the result of the interaction between economic growth, socio-cultural change and technological development [29]. If carried out in a planned and controlled manner, the three processes become synergistic, of course, they must use aspects of modern education management. Thus, later, when the modern education management process runs well, it will produce graduates who are faithful and pious, knowledgeable and charitable and also modern humans, mastering science and technology [30]. Such a process can be described in the table below:



**Fig. 1.** Islamic boarding school education process when wanting to produce superior human beings by using the right methods.

The role of Islamic boarding schools in building Indonesian society is very large, especially at the grassroots level. Therefore, the process of modernization of Indonesian society and nation will be faster if pioneered by Islamic boarding schools. Therefore, Islamic boarding schools need to adjust their education and teaching patterns as well as the lives of their students so that Islamic boarding schools can become independent community institutions but remain on the basis of the word of Allah SWT and the hadith of the Prophet Muhammad SAW.

By looking at the historical side of the education system in Islamic boarding schools, there needs to be change from the Islamic boarding schools themselves, society and the government to immediately adapt to developments and the demands of the times[31]. However, previously there were many graduates of Islamic boarding schools who had high integrity and intellectuality, both in terms of religion and general knowledge (Gus Dur, Nurkhalis Madjid and Amien Rais). Therefore, the government should pay attention to Islamic boarding school education in Indonesia so that it can continue to build the nation.

Updates in various aspects such as the curriculum, infrastructure, educational staff (administrative staff), teachers, management, evaluation systems and technology must continue to be carried out jointly by all elements of society. Islamic boarding schools do not only belong to Muslims but also to all components of the Indonesian nation. If these aspects do not receive serious and proportional attention, adapting to the demands of the times (modernized), then the existence of Islamic boarding schools will be threatened.

It can no longer compete in the present or in the future. Thus, the development of Islamic boarding school education is not only done by including non-religious knowledge, but to be more effective and efficient, teaching practices must also apply newer and more modern methodologies. Because, when the didactic-methodology applied is still centered on old, outdated methods, then Islamic boarding schools find it difficult to compete with other educational institutions.

### **3.4 Islamic Boarding Schools and Civil Society 5.**

The concept of society 5.0 was first introduced introduced on January 21, 2019 in world economic forum annual meeting in Davos by the Japanese government represented by prime minister Shinzo Abe. Society 5.0 is a new order that focuses on technology-based community development. The concept of Society 5.0 is a continuation from the process of human development since the phase hunting and gathering. Judging from the process in its development, the concept of society began from society 1.0 which refers to a group of individuals who hunt and gather in harmony with nature. The end of society 1.0 is marked by the formation of the concept agricultural communities that are starting to be able to structurally organize life social and start paying attention national development.

This period is known as era society 2.0. The development process continues in the era of society 3.0 which is marked by the ability of society to encourage industrialization and facilitating production mass through the industrial revolution. Society 3.0 which is identical to the industrial revolution then updated in the era of society 4.0, marked with the birth of the concept of information society capable of realizing added value bigger by connecting assets not manifested through information networks [32]. As for Society 5.0 is the most current concept become a breakthrough to perfect the era information society and aims to realizing the utilization of information technology which is human-centered where every people will enjoy life to the fullest.

The components of preparing society 5.0 in the field of education are not enough to be understood only as far as understanding and providing theory. Such things are not

considered sufficient in welcoming society 5.0. But what must be built is human ability in how to reconstruct ways of thinking that produce students who are easily adaptable. Some of these ways of thinking must carry out three important aspects, namely critical, constructive, and innovative [15].

The concept of learning in the world of Islamic boarding schools to face society 5.0 requires several components in development, including using the HOTS concept (higher, order, thinking and skills), this is the ability to solve complex problems, think critically, and creatively [33]. The second component is a renewal of futuristic learning orientation, introducing learning that is not only about mastering the material but connecting it with its use for the advancement of society 5.0. The third component is by selecting the right learning model.

Thus, these three components become important aspects in welcoming the era of society 5.0 for all Islamic boarding schools in carrying out competitiveness in educational institutions. Islamic boarding schools must be able to adapt to the development of the times, Islamic boarding schools can no longer focus on a particular figure in terms of management, but must be able to work together with all its elements in welcoming education in the future. Old patterns must be replaced with new patterns that can be applied to the HOTS pattern, for example, but once again it requires good management so that Islamic boarding schools can follow the framework of modernity in the field of education.

The modernization process requires effort and awareness of the managers of Islamic boarding school educational institutions. Especially Islamic boarding schools known as an educational institution that conventional both in terms of management and learning process. Modernization is rationalization and systemization process control of social and natural reality so that according to human needs [34]. Modernization is an effort updates to make pattern changes, understanding, institutions and customs in order to function along with the progress of science and technology. Changes in the process modernization is carried out in a directed manner ( direct change ) which is based on a planning ( planned change ) or what is usually called termed social planning.

The modernization process is said to be successful if it can produce acceptable output become a means to bring a community grows better adapt to developments over time. Outputs from the modernization process can be in the form of ideas, practices, or objects that have deliberate characteristics , novelty ( novelty ), the scope is specific ( specific ), acceptability , and leads on achieving certain goals [9]. This concept is actually substantially held by Islamic boarding school educational institutions in the rules of fiqhiyah, namely in the form of maintaining and preserving old values that are still relevant and adopting new values that are much more relevant [12].

By using such fiqh rules, Islamic boarding schools should have been able to dynamize themselves, but once again, few are willing to be open and understand the essential teachings, they need a process, namely good management in implementing these ushuliyah rules in real terms. Therefore, courage is needed within the Islamic boarding school to change all old systems to move towards a new system so that Islamic boarding schools are no longer known as old-fashioned and backward education but are already modern with all their tools.

In the context of society 5.0, then modernization of Islamic boarding school management should be pay attention to the quality of educational services which is given to students or guardians of students by utilizing technological devices information [35]. Management itself becomes a matter important in determining success organization to achieve its goals. In In this position, management becomes a process dynamic and unique management of Islamic boarding schools to achieve its goals.

The process of management modernization in Islamic boarding schools that are associated with the concept of society 5.0 certainly requires the use of the information technology that accompanies it. Utilization of information technology in efforts modernization of Islamic boarding school management is a form of response to developments over time increasingly rapid to support smooth running in the operational activities of an organization. The process management that comes with a wrap technological sophistication offers schemes human resource management, technology, procedures and data to produce useful information for decision making policies in an institution or organization.

There are six important factors influence the management modernization process Information technology-based Islamic boarding schools, namely 1) Brainware . Human resources competent in the field of information technology in charge of operating and developing information system governance, (2) Software . A collection of programs function to run certain applications, (3) Hardware . Physical equipment used. to carry out the information management process starting from input, processing, save, and output results data processing, (4) Procedure. Series activities or events that take place regularly repeatedly with the methods and stages same, (5) Database . The process of organizing a collection of related data so that simplify the process of searching for information, (6) Network. An operating system consisting of multiple single devices and use information protocol either with or without cables so that you can share data, information, application programs and devices.

The six components that have been described above must be immediately realized by Islamic boarding schools that want to welcome Society 5.0. Of course this requires a long time and aspects that are willing to cooperate in managing Islamic boarding school education. In fact, once again management is needed in managing Islamic boarding schools in welcoming society 5.0, cooperation is needed in solving this problem, especially since the world continues to change, so policies and management of the world of education as large as Islamic boarding schools must also be able to adapt to the development of the times, not closing their eyes but opening their eyes and ears for the progress of the Islamic boarding school itself.

### **3.5 Implications of Modern Management Practice for Civil Society 5 in PP Walisongo Sragen**

As explained above, there are six important factors in realizing the modern practical management program in the Islamic boarding school circle. Among them are Brainware, Software, Hardware, Equipment, Database and network. All of this is done by PP Walisongo Sragen in modernizing Islamic boarding schools by following the de-

velopment of Society 5.0. In fact, it has been implemented by PP Walisongo Sragen with the integration of technology with the Islamic boarding school curriculum.

In practice, Walisongo Islamic Boarding School holds formal education with the latest curriculum, from the Ministry of Education and Culture through junior high schools and senior high schools as well as religious education such as studying the Qur'an and yellow books. In order to organize quality formal education, Walisongo Islamic Boarding School strives to complete learning facilities to create a pleasant, interesting and balanced learning atmosphere. These facilities include a science laboratory, a computer laboratory and a library to provide other options besides studying in class.

Not only studying in class and Islamic boarding school, the students are taught to master technology with its multimedia framework. Even within the multimedia framework they will be taught to make films and designs so that they can follow the development of the times. Besides, PP Walisongo teaches the art of music for the needs of Islamic boarding schools in the appearance of every opening event or activity of the Boarding School. Even more modern is the existence of Program activities, in this case students are taught to create web applications for the Walisongo Islamic Boarding School and others.

Thus, PP Walisongo Sragen has been able to manage its boarding school with a modern framework to welcome Society 5.0. Of course, what PP Walisongo Sragen has done is not easy because it must be able to overhaul all the old management systems to include new management for the sake of the continued existence of PP Walisongo for now and the future. All the devices in it focus on uniting to advance competitive Islamic boarding school education with general education.

#### **4 Conclusion**

Seeing the era increasingly advanced and sophisticated, educational institutions must also be able to adapt to these developments. Pesantren, the oldest educational institution in Indonesia must be able to adapt to the development of the Society 5.0 era which requires the use of sophisticated technological devices. When pesantren cannot adapt to technology, they only focus on Kiai management, then all that exists is the pesantren being left behind by other education.

So to be able to keep up with the times, Walisongo Islamic Boarding School must carry out a practical management revolution for the development of Islamic boarding schools. Walisongo Islamic Boarding School must be able to take a stance through advanced management patterns in accordance with the development of technology 5.0. At least, practical education management can adapt to the times, not only focusing on old management that is not in accordance with technological developments in the Society 5.0 Era. Because, this supports the future for students in seeing a wider world, when they have completed themselves at the Islamic boarding school and Walisongo Islamic Boarding School does all that

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