

Integration And Contribution Of Boarding School Education To Increasing The Quality Of School Education

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Abstract: Islamic boarding schools are the oldest educational institutions in Indonesia. The development of Islamic boarding schools is quite tough, because Islamic boarding schools are strong in maintaining traditions while the community wants progress. The robustness of the pesantren in developing its tradition can be seen from the steady curriculum and learning system used. In order to transform a pesantren which consistently maintains its traditionalism, integration of modern education must be carried out which does not change the typical order of the pesantren. This paper wants to find out how the response of salafiyah pesantren to the education integration program. This research is a library research with a descriptive-qualitative approach. Data based on the results of studies on previous research studies were analyzed based on content analysis. As a result, the integration of pesantren education and schools as general educational institutions has mapped pesantren into combination pesantren. There are many benefits and advantages of this integration process, including improving the quality of RAW input, process, output and instrumental input.

Keywords: Integration; salafiyah_boarding_school; education_quality

Introduction

Islamic Religious Education (PAI) is a compulsory subject in schools. In its implementation, the subject of Islamic Religious Education (PAI) faces challenges. Among the challenges faced by PAI subjects is that the amount of material that must be transferred to school students is not proportional to the time allotted. This discrepancy between time and material resulted in non-optimal PAI learning in schools.

Law Number 20 of 2003 concerning the National Education System mandates that all educational pathways, whether formal, non-formal or informal, must enrich each other. The meaning of the word enrichment means that all the educational paths above must mutually enrich one another. Formal education must provide support for non-formal and informal education, and vice versa.

Islamic boarding schools are non-formal educational institutions. Since the enactment of Law Number 20 of 2003, pesantren have received official recognition from the government as part of the national education system. Although society still categorizes pesantren as part of

the Islamic education system. At that time and perhaps until now, there are still classifications of the Islamic education system and the general education system.

After the issuance of Law Number 18 of 2019 concerning Islamic Boarding Schools, the government provided more recognition, affirmation and facilitation to Islamic boarding schools. Islamic boarding schools are given status as educational institutions, da'wah institutions and community empowerment. The birth of Law Number 18 of 2019 gave pesantren a breath of fresh air to carry out transformations, without having to lose their values and characteristics. Characteristics and various characteristics of Islamic boarding schools are repertoire that can be used as a supplement to improve and optimize the quality of national education.

Many education practitioners use pesantren as a resource to optimize the quality of their education. Two institutions that have their respective advantages, are integrated to get perfect results in the field of education. The phenomenon of integration of pesantren education with general education is interesting to study. The two paths of national education, each of which always receives criticism, are combined to fill each other's deficiencies. General education which almost lacks a touch of religion, as well as Islamic boarding schools which operate without the support of science and technology, are integrated with one another to fill each other's gaps and make up for the deficiencies. As a result, it can be ascertained that it will improve the quality of educational output.

Method

This research is a library research, meaning that the research sources use the writings of previous researchers. Among the researchers was J Saefudin who conducted research at the Suryalaya Islamic Boarding School as well as the Pagerageung Serba Bakti Middle School, Tasikmalaya Regency. M Amin Thaib BR, who researched at the BP U Qur'an Islamic boarding school, Depok. Abdul Basid who conducted research at the Ciwaringin Islamic boarding school, Cirebon. Sumarsih Anwar, who conducted research at the Darul Falah Islamic boarding school in West Bandung.

The approach used is descriptive qualitative, namely research that seeks to describe and explain and interpret in a narrative way the research object as it is. The analysis carried out is content analysis (content analytic). The existing data is commented on and criticized by using theory, propositions, regulations and arguments. Then concluded by using an inductive approach.

Result and Discussion

In 2008, the Ministry of Education and Culture and the Ministry of Religion collaborated to develop Islamic Boarding Schools (SBP), limited to the junior high school level. There is a main goal to be achieved through this collaboration, namely the symbiosis of mutualism, sharing the goodness of the two institutions, namely increasing moral-spiritual education in schools, and increasing the quality of general education in Islamic boarding schools. It turns out that the main impetus for this cooperation is the phenomenon of increasing levels of juvenile delinquency, such as brawls and sexual violence, as well as the increasing demands of society

for the intensity and quality of implementing character education in formal educational institutions.

The qualities of pesantren education that are not owned by many schools are: 1) Their educational mission is more emphasized on the aspects of morality and personality; 2) A culture of independence and direct social interaction with the surrounding community for 24 hours; 3) Mastery of classical literature which is full of values and moral messages that are useful for ethical civilization; 4) Kharisma kyai as managers and caretakers of Islamic boarding schools become role models and role models in everyday life; and 5) The relationship between the kyai and the santri is familial with high obedience.

Islamic boarding schools are educational institutions that have their own values. These values are an integral part of the educational process in Islamic boarding schools. Islamic boarding schools have contributed a lot in the formation of a religious Indonesian society. Islamic boarding schools have built a lot of good morals and morals of the nation. Even the role of Islamic boarding schools cannot be separated from the spirit of the struggle for independence.

On the other hand, schools as formal educational institutions in Indonesia have quality in the development of science and technology. Schools at this time have to deal with the reality of the problem of juvenile delinquency and hedonic behavior and deviant behavior of their students. This condition has received serious attention from the government, especially in suppressing deviant behavior and juvenile delinquency. The government in 2008 developed the concept of Islamic Boarding Schools (SBP). This step was implemented so that the positive culture in Islamic boarding schools can be adopted by schools and integrated into various aspects of the educational process in schools.

Good national character obtained from the results of education is a character that is not only concerned with intellectual intelligence alone, but education that is based on the values of faith and piety. Not only producing output that is able to compete in the world of work, but also being able to produce works that are useful for society, religion, nation and state. In order to achieve this goal, education that is oriented towards realizing academic and non-academic qualities (ie spiritual quality) is needed.

The integration of pesantren education with schools has resulted in a greater contribution for the two institutions. Some elements experience changes in quality. Even more than expected. Not only improving the quality of graduate performance, but also improving the quality of other educational elements, including context (regulation and environment), RAW input (students and students), process (PMB, management, activities, interactions), and educational instrumental input (educators, education staff, infrastructure, curriculum and costs).

Improving the quality of the context dimension, Islamic boarding schools and schools entered into an MoU on educational cooperation. This collaboration was initiated with the MoU of the two education administration ministries above. Ministry of Religion for pesantren, and Ministry of Education and Culture for schools. The MoU above was followed up by the two ministries, so that each ministry has the responsibility to jointly support the development of the two educational institutions. In fact, the two institutions received coaching supplies from the National Standards Agency for accreditation.

In the input dimension, both RAW input and instrumental input, the two institutions

experienced a remarkable increase in quality. Islamic boarding schools that are integrated with schools as formal educational institutions provide strong stimulation and interest for parents. Likewise, schools that are integrated with Islamic boarding schools seem to provide new hope for parents to create inner peace. Parents feel safe and secure when their children go to school in a religious boarding school environment. The two institutions that implemented the MoU above benefited and improved the quality of RAW input in the form of students and santri.

Besides RAW input, quality improvement also occurs in instrumental input. Educators and educational staff from the two institutions have experienced an increase in their qualifications and competencies. The increase in the qualifications and competence of teaching and educational staff is based on the demands and affirmations of the MoU executors, both at the central and regional levels. They get program supplies and budgets to increase these teaching and educational staff.

As a consequence of the integration of Islamic boarding schools and schools, the two institutions received improvements in the quality of facilities and infrastructure. This improvement in the quality of facilities and infrastructure is the result of an increase in RAW input so that it has implications for the procurement of facilities and infrastructure. In addition, the two institutions also receive assistance from the government.

Further quality improvement occurs in the curriculum. Islamic boarding schools or schools contribute to each other's curriculum. The quality of education funding has also increased with this integration. The increase in costs includes investment costs, operational costs and personal costs. Investment costs include costs for infrastructure, human resource development, and fixed working capital. Operational costs include salaries, benefits, honorarium, incentives, materials, overtime pay, direct or indirect costs, and others.

Improving the quality of these two institutions occurs in the educational process, both in terms of time, curriculum, evaluation, and so on. The educational process in Islamic boarding schools undergoes a transformation following the flow and flow of learning in schools. In the educational process in Islamic boarding schools is preceded by a preliminary process, core activities, and closing activities. There is a shift in the openness of the pesantren after the integration of education. The pesantren is more open to receiving direction and renewal. They give more power to the young kyai council, who have higher formal education, but do not ignore the older kyai. As a result, the educational process of pesantren and schools underwent a transformation.

Most urgently, the integration of Islamic boarding school education with schools has implications for improving the quality of graduates. Islamic boarding school graduates or output has increased, especially recognition from the community. The pesantren output can continue their education to a higher level. They are accepted at the next educational institution. The competence of pesantren graduates increases, they are able to master naqliyah and aqliyah knowledge. They become intellectuals who believe and fear Allah SWT. They become a generation that is rahmatan lil'alamain.

Conclusions

The integration of Islamic boarding schools with formal education is a form of transformation of Islamic education. Islamic education is not allergic to the times. There are

many benefits for pesantren from the educational integration process, including: 1) Improving the quality of the educational context, both in terms of regulation and environmental support; 2) Increased RAW input or students. This increase in student input is in line with increasing public trust in salafiyah Islamic boarding schools which are integrated with formal educational institutions; 3) Improving the educational process, both in terms of learning, or in terms of management, educational activities and interactions; 4) The integration of pesantren education with schools is mutually beneficial in terms of improving the quality of instrumental inputs. The increase in instrumental input occurred in the case of educators and education staff, infrastructure, curriculum, including education costs; and 5) Most urgently, the integration of Islamic boarding schools and schools has a beneficial impact on the output of graduates of the two educational institutions.

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