INTEGRATION OF FORMAL EDUCATION AND ISLAMIC BOARDING SCHOOLS AS NEW PARADIGM FROM INDONESIAN PERSPECTIVE

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Abstract

Islamic boarding schools are typical Indonesian educational institutions that adhere to various correlative learning systems between formal and non-formal. Problems that often occur are related to learning practices that require integration between the learning system at school and the learning system implemented at Islamic boarding schools. This research aims to describe the character-based Islamic education learning system which is one of the goals of national education in order to create a baldatun thayyibatun wa rabbun ghafur country. One effort to achieve this goal is the educational process in formal, non-formal and informal institutions which is directed not only at equipping students with textual knowledge. However, preparing students to become human beings who have a spirit of patriotism and nationalism for the nation is a necessity which is the main vision of this country. The approach used in this research is a literature study with a literature review type of research. The findings of this research explain that Islamic boarding schools are a form of non-formal education with an integrative learning system as the forerunner of a new paradigm and Indonesian perspective in achieving maximum educational and learning goals, namely an education system that is able to produce quality human resources so that they can contribute to country. This is while still being guided by Islamic teachings and values which are based on the Al-Quran and Hadith.

Keywords: Integration, Education, Formal, Boarding School.

Abstrak

Pondok pesantren merupakan lembaga pendidikan khas Indonesia yang menganut berbagai sistem pembelajaran korelatif antara formal dan nonformal. Permasalahan yang sering muncul berkaitan dengan praktik pembelajaran yang memerlukan integrasi antara sistem pembelajaran di

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sekolah dengan sistem pembelajaran yang diterapkan di pesantren. Penelitian ini bertujuan untuk mendeskripsikan sistem pembelajaran pendidikan Islam berbasis karakter yang menjadi salah satu tujuan pendidikan nasional dalam rangka mewujudkan negara yang *baldatun thayyibatun wa rabbun ghafur*. Diantara beberapa upaya dalam mencapai tujuan tersebut adalah proses pendidikan di lembaga formal, nonformal, dan informal yang diarahkan tidak hanya membekali peserta didik dengan pengetahuan tekstual. Namun mempersiapkan peserta didik menjadi manusia yang memiliki jiwa patriotisme dan nasionalisme bagi bangsa merupakan sebuah keniscayaan yang menjadi visi utama negara ini. Pendekatan metode yang digunakan dalam penulisan artikel penelitian ini adalah studi kepustakaan dengan jenis penelitian *literatur review*. Temuan penelitian ini menjelaskan bahwa pesantren merupakan salah satu bentuk pendidikan nonformal dengan sistem pembelajaran integratif sebagai cikal bakal paradigma baru dan cara pandang Indonesia dalam mencapai tujuan pendidikan dan pembelajaran yang maksimalagar menghasilkan SDM yang bermutu dan berkualitas sehingga mampu memberikan kontribusi bagi negara dengan tetap berpedoman pada ajaran dan nilai-nilai Islam yang berlandaskan Al-Quran dan Hadits.

Kata Kunci: Integrasi, Pendidikan, Formal, Pesantren.

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Integration Of Formal Education and Islamic Boarding Schools As New Paradigm From Indonesian Perspective

INTRODUCTION

Education is a system for improving the quality of human life in all aspects of life. A quality country is a country with good quality education. On the other hand, a country with a low quality of education will be a nation left behind and unable to compete in the current global arena (Ainiyah 2013). There are three types of educational pathways in this country, namely formal, non-formal and informal. None of these three types of education can be said to be the most important, but all must work together and support each other. If all educational pathways run in the same direction and are balanced, educational success will be felt and the output will be quality human resources that can raise the status of the nation so that it is able to compete in the midst of the global arena (Yunita and Mujib 2021). If so, it will be achieved "*baldatun Thayyibatun wa rabbun ghafur*". Formal education is a type of education designed by the government at primary, secondary and tertiary levels. In order to achieve this goal, the education process in formal institutions alone is not enough to provide provisions for the nation's children to become people who are ready to serve this country. Therefore, the contribution of non-formal and informal education is very necessary.

Islamic boarding school is a non-formal education whose existence is the oldest education in Indonesia which still exists today in carrying out the educational process. In its initial growth, Islamic boarding schools used the salaf education model, in which only religious sciences were studied (Taufiqurrahman 2021). Because at that time Islamic boarding schools were preparing personnel who were experts in the field of religion who would later be ready to preach (Sajadi 2021). However, in its development, many Islamic boarding schools have established formal institutions with modern learning processes. However, Islamic values as a characteristic of Islamic boarding schools, which constitute local Indonesian wisdom, are still maintained and are not eroded by global developments that require current education to adapt.

Islamic boarding schools have long been known as educational institutions that are comprehensive and have character. This means that all potential thoughts and remembrance, feelings and intentions, soul and body are developed through various educational media that are formed in a community that is deliberately designed in an integral way for comprehensive educational purposes (Purnamasari 2020). The most serious challenge of modernity is the shift in moral values originating from globalization and the high rate of consumerism and society's dependence on modern technological products. So, Islamic boarding schools need to carry out an

explosion of science and technology based on strengthening religious and moral values, as well as tolerance and pluralism (Kadir 2020). In order to answer these challenges, integrating formal education with Islamic boarding schools is a new paradigm from Indonesia's perspective to achieve optimal educational goals, namely education that is able to produce quality human resources who can contribute to this country while remaining guided by Islamic values based on the Al-Qur'an and Hadith.

Many educational institutions integrate formal education with Islamic boarding schools oritegrating Islamic boarding schools with formal education. For example, the Tebuireng Jombang Islamic Boarding School is a Salaf Islamic boarding school which then developed its education by establishing several general formal institutions such as SMP, SMA, MA and SMK. Others, educational institutions which were initially formal institutions then integrated with Islamic boarding schools, such as the State Islamic University of Malang, which is a tertiary institution that established Islamic boarding schools and all new students for one year, semester 1 and 2 are required to board at the Islamic boarding school. There are many more Salaf Islamic boarding schools that have established formal institutions, such as the Nurul Jadid Islamic Boarding School in Probolinggo and the Salafiyah Syafi'iyah Islamic Boarding School in Situbondo.

METHOD

The approach used in this research is the result of analysis from various literature reviews which are supported by qualitative data and quantitative data from various reference books and scientific articles that have been published by previous researchers (Metode Penelitian Author Prof. Dr. Sugiyono 2023). The research will be carried out from September to December 2023 using the following stages of the research design model: a. identify the problem. This process is carried out as a first step to find important points related to ideas, ideas that are relevant to the topic of discussion raised in this research as study material to find problems that arise from various literature, then correlate them with existing problems in the field to be resolved through literature review. In this way, this problem can be solved conceptually through literature that has been carried out by previous researchers related to this research topic. The results of this series of research stages can be seen in the introduction (Dawis et al. 2023).

The second stage carried out in the process of preparing this research used 30 articles contained in national and international journals as well as books that were relevant to the essence of this research. The search process used in this research uses the Google Scholar application connected to various scientific sites such as Science Direct, Wiley Online Library. The author sets a publication year limit as the basic data for this research, so that the scientific sources produced are truly up to date and have contribution value to the development of science, so that at least the literature used in journal articles is a maximum of the last five years of publication while the maximum is in reference books. seven years ago from publication.

Newly published articles and books are projected to find out how far they have developed. Based on the results of the literature search, the author then read the articles one by one. If the title of the article is in accordance with the research objectives of this literature review, the author will read the library abstract to further examine the relationship between the essence of the article and book and the research topic. The third stage of this research process is data analysis and tabulation through the results of literature selection, qualitative data is obtained to support the concepts and theories discussed in this literature review research. The qualitative data obtained can be used to support and explain theory and be visualized in the form of data tabulation (Na and 2021.).

RESULTS AND DISCUSSION

Formal Education

Education in the KBBI is formulated as, first the process, method, act of educating, example, arents have the most important role in "educating" children, second teaching and training as a process of changing the behavior and attitudes of a person and a group of people in forming human maturity (Sajadi 2021). Example, early childhood "education". Law No. 20 of 2003 concerning the National Education System defines education as education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop theirpotential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state (Hayati 2019).

Figures differ in formulating definitions of education (Supriatman 2022). This is because the view points used as the basis are also different. Ardiyansyah and dardiri in their journal quoted several expert opinions regarding the definition of education, as follows (Ardiansyah and

Dardiri 2019). Hasan Langgulung defines education as the process of preparing the young generation to fulfill the role of transferring Islamic knowledge and values that are aligned with human function to do good in the world and reap the results in the afterlife.

Zakiya Darajdat defines Islamic education as a process for developing human nature in accordance with its teachings. Umar Tirtaraharjo and La Sulo define education in terms of its function, he explains that education is a process of cultural transformation, as a process of personal formation, as a process of preparing citizens and as a process of preparing the workforce (Tauhid and Pesantren 2021). When linked to Islamic concepts, education can is defined as the process of human maturation based on Islamic teachings so that they become perfect humans who can benefit their religion, homeland and nation (Fauzan 2019). From several definitions of education, it can be concluded that education is a process of shaping humans so that their lives will be useful in the world and the afterlife.

National education aims to develop all the potential of students in order to prepare students to become human beings who believe and are devoted to God Almighty. Citizens who are knowledgeable, have noble character, are healthy, capable, creative, independent and democratic and responsible (Sikdisnas 2022). Zakia Darajat classifies educational goals into four, namely: general goal and final goal, temporary goals and operational goals. General goals are goals to be achieved through all educational activities covering all aspects of humanity, including aspects of knowledge, attitudes and skills so that we can create a human being according to the level of age and experience. The final goal is the goal after human life is over, namely the goal of the afterlife. Temporary goals are goals to be achieved after completing formal education. Perational goals are goals to be achieved through a number of specific educational activities (Anwar and Salim 2018).

In general, Islamic education has two goals, namely general goals and specific goals. The general goal of Islamic education is to achieve happiness in the afterlife (Ukhrawi) which is the ultimate goal of human life. this specific goal is to benefit world life (Hosaini 2021). Looking at several educational goals presented by several experts, the author can formulate educational goals that can be divided into 4 periods, namely short, medium, long term goals and final goals. Short-term goals are goals that are achieved after carrying out one educational activity. Intermediate goals are goals achieved after graduating from one level of education. The final

goal is the goal after completing all levels of education and living in society. The final goal is the goal after life in the afterlife. In conclusion, education aims to achieve goodness/happiness in the world and the afterlife.

Formal education is a structured and tiered educational path. Formal education levels consist of basic education, secondary education and higher education (chapter 6 article 14). Basic education is in the form of Elementary School (SD) and Madrasah Ibtidaiyah (MI) or other equivalent forms as well as Junior High School (SMP) and Madrasah Tsanawiyah (MTs) or other equivalent forms (article 17 paragraph 2). Secondary level education is in the form of Madrasah Aliyah (MA), Senior High School (SMA), and Vocational Madrasah Aliyah (MAK), Vocational High School (SMK), or other equivalent forms.(article 18 paragraph 3). Higher education can take the form of an academy, polytechnic, high school, institute or university (article 20 paragraph 1) (Sikdisnas 2022). The point is that education involves changing behavior. Formal institutions must design their curriculum in such a way that they choose professional human resources and the government as policy actors to really think about the development of this nation's education. Educated human resources are the main capital for national development. Human resources who have knowledge and skills can make it easier for the government to drive national development (Anwar and Salim 2018).

Life skills are an educational goal that covers three aspects, namely aspects of knowledge, noble morals and special and general skills. Life skills education has three objective dimensions, namely:

a. Mastery and ownership of basic scientific concepts built through scientific materials (body of knowledge) as a foundation towards achieving educational goals'.

b. Mastery or ownership of process or method skills that enable students to have the ability to adapt (adaptability), repeating (cope ability) and study (learning to learn) so that students can use their knowledge in real life.

c. Skills in applying concepts and processes in everyday life so that students are accustomed to behavior based on various skills they have acquired through learning (Pendidikan Karakter dalam Perspektif Pendidikan. 2022).

Formal education is not the only educational path that allows educational success to be achieved (Asrori 2018). Formal pathways alone are not enough to get maximum results in education. Non-formal and even informal education pathways are very much needed. These three

educational pathways cannot be separated from one another (Pellae, Kampala, and Sinjai 2023). There is no single educational pathway that is said to be more important, but the three are one unit that supports each other and cannot be separated. If the three educational pathways run in the same direction, then educational success will be achieved optimally.

Currently, many formal educational institutions integrate their education with Islamic boarding schools, or vice versa, many Islamic boarding schools which used to be Salaf Islamic boarding schools, are now establishing formal educational institutions. This condition is a new paradigm to answer society's needs and to keep up with current developments (Zuhri 2019).

Islamic Boarding School Studies

Ahmad Muhakamurrahman (quoting from Fuad and Suwito), the word pesantren comes from the word santri, gets the prefix "pe" and the suffix "an" to become "pesantrian", then becomes pesantren. Pesantren is the term for the physical building or dormitory where the students live, in Javanese it is called a hut or boarding house. The word santri also comes from "cantrik", which means student of a sage who usually lives ina hermitage (Sakir 2020). Pesantren and hermitage are similar in several ways, namely the existence of students (cantrik and santri), teachers (kiai and resi), buildings (Islamic boarding school and hermitage), and teaching and learning activities (Asrori 2018). The word pesantren in the KBBI is a dormitory where santri or where students study the Koran and so on. Pesantren is also interpreted as madrasah (Hosaini 2021).

Islamic boarding schools are centers of Islamic education that survive in preserving their traditions amidst current developments, however, Islamic boarding schools are now experiencing modernization. Islamic boarding schools, which used to be just huts or residences used so that you could live close to a kyai or teacher to gain knowledge, have now turned into educational institutions where general science is also taught in addition to religious knowledge (Hairit 2020).

Islamic boarding schools seen from the perspective of the science taught, can be grouped into two categories, namely,1) Islamic boarding schools salaf, and 2) Islamic boarding school khalaf. Salaf Islamic boarding schools are Islamic boarding schools that still adhere to the old system, namely emphasis on teaching the yellow book (Setiani and Hermawan 2021). Khalaf Islamic boarding school is a modern Islamic boarding school that is cooperative with the development of science and technology (Din Muhammad Zakariya 2018)

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Islamic boarding schools mushroomed long before formal educational institutions were established in Indonesia, their contribution is enormous in the development of this nation (Fadli 2022). Maintaining its existence amidst the development of modern society is certainly not easy, because Islamic boarding schools are religious and moral strengthening institutions, on the other hand, Islamic boarding schools are required to be able to adapt to developments in society and be able to answer the challenges that are currently developing. Therefore, Islamic boarding schools must revitalize their role and function as educational institutions and centers for community empowerment.

Modern Islamic boarding schoolsmust be active in the development of science, foster competitiveness, but still be able to prioritize moral development which has been considered a major achievement for Islamic boarding schools. If this concept can be implemented, Islamic boarding schools will become more deeply rooted and their credibility will increase in society. Islamic boarding schools must also be able to design the curriculum in such a way that it can produce result s*outcomes* the easy one. absorbed in the workforce and able to respond to the challenges of the times.

Modern Islamic boarding schools combine traditional learning systems with modern learning systems. The classic models of formal teaching systems (classroom teaching) and integrated curricula are explored with certain adjustments. The contradiction between general science and religious science is also eliminated. These two fields of general science and religion are taught equally, but the proportion lies in religious education dominates (Nasith 2021). Modern Islamic boarding schools are managed with very neat management and administration and the teaching system is implemented with equal portions of religious education and general education, and mastery of English and Arabic (Setiani and Hermawan 2021). The Minister of Religion of the Republic of Indonesia, in regulation number 3 of 1979 divided the types of Islamic boarding schools into four, namely: I) Type A Islamic boarding schools, namely students studying and living in Islamic boarding school dormitories with teaching that takes place traditionally (wetonan or sorogan system). 2) Islamic Boarding School B provides classical and applied teaching delivered directly by kyai, ustadz and all Islamic Boarding School teachers. This activity is carried out at certain times specifically for students who live in dormitories. 3) Model C Islamic Boarding School, namely Islamic boarding school which only takes the form of a dormitory while the students study outside the complex (in madrasas or other public schools),

the kyai, Islamic boarding school administrators only control, supervise and act as supervisors. 4). Model D Islamic Boarding School, namely Islamic boarding schools that organize Islamic boarding school learning systems and Islamic boarding school-based school or madrasah systems (Robingun 2021).

Of the four types of Islamic boarding schools above, it seems that type A is perhaps not included in the modern Islamic boarding school category, although in the current context, it is not easy to classify the types of Salafiyah and Khalafiyah (modern) Islamic boarding schools. This is because, nowadays many Islamic boarding schools call themselves Salaf Islamic boarding schools, but they teach scientific methodologies that are considered more complete than modern Islamic boarding schools (Karimah 2020).

Broadly speaking, Islamic boarding schools can be categorized into three forms, namely:

a. Salafiyah Islamic boarding schools are called traditional, namely Islamic boarding schools that organize learning and education systems with a traditional model, the learning system is carried out individually or in groups with a concentration that refers to the substance of the curriculum of classical Arabic books, the division is not based on just one time, but based on the completion of the books, concerned. being studied.

b. Modern Islamic boarding schools in Arabic are called Khalafiyah/ashriyah, namely Islamic boarding schools that organize learning and educational activities with a classical approach through a formal education system, a modern Islamic boarding school education system that collaborates between Salaf and Khalaf (madrasah, school or other names), tiered and continuous, with programs based on units of time.

c. Mixed/combined Islamic boarding school, is an Islamic boarding school that is between the two types of Islamic boarding schools above. Thus, the curriculum contained in it is a combination of the national curriculum and the Islamic boarding school curriculum which is called a combination model curriculum (Muslimin and Hosaini 2019).

Integration of Formal Education and Islamic Boarding Schools

Education must be developed according to society's needs and time demands. Meanwhile, education has to face many challenges related to current technological developments which often damage the morale of the nation's children (Bondowoso, Zikra, and Situbondo 2022). The challenges for the future of Indonesian education do not merely involve efforts to improve

education internally, but also efforts to increase the suitability of the education curriculum with other areas of life, so that education is able to answer market needs (Muis et al. 2019).

The most urgent demand is to increase capabilities in carrying out the policy analysis process. The policy analysis process not only requires mastery of technical skills in research and development, but also requires mastery of relevant education system issues both internally and internally. educational issues and cross-sectoral educational issues (Muslimin and Hosaini 2019). This is done in order to be able to generate various useful ideas in an effort to produce alternative policies to build an education system that is efficient, high quality and relevant to the demands of society in various fields. As a response to changes in curriculum and government policy, Islamic boarding schools must be willing to shift their orientation to be able to collaborate or integrate the curriculum that has been running in their institutions (Abidin 2022). Integration is combining several things so that they become a unified whole. The integration of Islamic boarding school education with formal education is a new paradigm of Indonesian education. Updates in Islamic boarding school systems, traditions and curriculum continue to prioritize spirit preserving the old and good and adopting the new and better (keeping good old things and taking new, better things).

According to KH. Abdurrahman Wahid (Gus Dur) said that the integration of Islamic boarding school and public school education, apart from being a separate process, is also a cause or cause that really determines the development of religious and non-religious components in an Islamic boarding school (Hasan 2023). As one example of component development carried out by some Islamic boarding schools in the realm of their curriculum, namely by establishing non-religious schools with in the Islamic boarding school environment. Non-religious schools such as middle and high schools are established completely and as is in accordance with the existing curriculum. This is what is done by the Tebuireng Jombang Islamic Boarding School.

Integration between Islamic boarding school education and public schools carried out by the Tebuireng Jombang Islamic Boarding School carried out in various aspects, namely aspects of the curriculum, educational objectives, and students. This is proven by the fact that this integration does not dampen the development of Islamic boarding schools, but instead continues to develop from time to time. Gusdur wants students who study at Islamic boarding schools to have strong religious knowledge as well as general knowledge in a balanced way, islamic

boarding schools, apart from producing Islamic religious experts, must also be able to produce scientists.

Integration is comprehensive integration so that it becomes one unit that cannot be separated. The integration of religious (in this case Islamic boarding school) and general education (in this case formal institutions), there are at least 3 aspects:

a. Curriculum integration, Islamic boarding school curriculum must be related to employment needs. Islamic boarding schools must be able to contribute to the world of education regarding the competencies needed by the world of work which is developing so quickly and diversely.

b. Integrating educational goals, Islamic boarding schools do not only produce people who study religious knowledge (ulama), but also integrate religious and non-religious knowledge, so that Islamic boarding school graduates are a complete and rounded personality, which combines elements of strong faith and general knowledge. balanced. This means that the aim of Islamic boarding school education is to produce intellectually intelligent and spiritually intelligent output.

c. Integration of the concepts of students and the education system, the concept of producing intellectual ulama and ulama intellectuals by eliminating the dichotomy between religious and general education. Because in reality all knowledge comes from Allah SWT (Muis et al. 2019).

The concept of integration was initiated by Professor B.J. Habibie is an integration of imtak and science and technology. This is in order to answer the problem of the dichotomy between general sciences (science) and religious sciences (Islam) and also due to the fact that the development of science and technology in the Indonesian education system seems to be running alone, without the support of the principles of faith and piety (imtak), so that It is feared that the development and progress of science and technology will not provide significant benefits for the progress and benefit of the people and nation (Sajadi 2021).

The concept of integration that stands out in the Islamic education environment was initiated by Prof. Amin Abdullah, namely integrative-interconnective scientific epistemology. This means that the core of knowledge is the Al-Qur'an and Sunnah, while several terms surrounding it are an area called the safety belt. The core is something that is final, cannot be

changed, while the area surrounding it is still open for continuous strengthening or renewal in accordance with developments in thought and the conditions of the times that always accompany it (Nadhif Muhammad Mumtaz 2022).

The irrational education integration model is integration initiated through the SKB of three Ministers (P & K, Home Affairs, and Minister of Religion), establishing a madrasah curriculum that balances the general curriculum with the religious curriculum (70% : 30%). Integration of modern education at SMA Nurul Jadid Probolinggo, and MAN 3 by facilitating dormitories for students with a series of religious-based activities outside of school class hours. The State Islamic University of Malang is one of the higher education institutions that initiated the establishment of ma'had or better known as student dormitories. The State Islamic University of Malang and UIN Jakarta prefer the approach model versus Imam Al-Ghazali who classified knowledge into Fardlu 'ain and fardlu Kifayah with "takwil" method taken from the social sciences (Marjuni 2020). However, UIN Jakarta has a paradigm of dialogical science integration (Lecturer Hosen & Muhammadiyah Jember, 2019)

Prof. Amin Abdullah and Prof. Imam Suprayogo believes that technology and science are an important part of modern human life. Therefore, it is necessary to integrate Islamic education with general scientific theories in it likewise, science must pay attention to Islamic values in developing technology and its applications. The integration pioneered by Prof. Amin was the Scientific Spider Web at UIN Sunan Kalijaga Yogyakarta, giving birth to the concept of "integration". The integration pioneered by Prof. Imam is a metaphor for the Tree of Knowledge at UIN Maulana Malik Ibrahim Malang interconnection which gave birth to the concept of "Ulul Albab" (Karimah 2020)

CONCLUSION

Education is the process of human maturation so that he becomes a kaffah human being in carrying out his life duties as caliph on earth in order to achieve *baldatun thayyibatu wa rabbun ghafur*. To produce quality human resources, education is not enough only through formal channels, but a balanced integration between formal, non-formal and informal channels needs to be carried out. Integration between formal education and Islamic boarding schools is a new paradigm for Indonesian education in order to meet the needs of society and in order to answer the challenges of a rapidly developing era. The integration of formal education and

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pesantren within the framework of producing superior human resources by remaining based on Islamic teachings sourced from the Qur'an and hadith.

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