

Integrating Islamic School into the National Education of Indonesia: Balancing Between Intellectual and Spiritual Question

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Abstract—Human needs for the qualified education aim to improve the quality of individual resources. Some educational institutions have provided maximum performance for the educational process carried out. The times are very demanding individuals and institutions to be globally oriented in the world of education. This causes Islamic boarding school educational institutions that are unable to compete will be lost, on the contrary national education institutions will be very easy to keep up with the times. As a solution to the anxiety, the government gave a decision for Islamic boarding school educational institutions to integrate with national educational institutions. This article aims to determine the basis for the formation of the integration of Islamic boarding school education with national education.

Keywords: *integration, Islamic boarding school, intellectual and spiritual intelligence*

I. INTRODUCTION

The need to improve the quality of individual resources can be done by taking an education. The education has several choices which of course can be taken by human needs. Regarding education, of course, it has been regulated by each country for each of its citizens. Because every individual has the right to receive education in any form that has been guaranteed by the state. The Indonesian state has a national educational institution that requires every citizen to get a 12-year compulsory education. The program is the responsibility of the state organized by the government, regional governments, and the community [1]. Compulsory education has been determined by the government to provide education to everyone to the secondary level.

In addition to national education managed by the government, there is also a religious-based Islamic boarding school education as an alternative level of education in Indonesia. In most of the population of the Indonesian Muslim country, Islamic boarding school education is identical to an Islamic boarding school. Historically, Islamic boarding school grew and developed earlier in Indonesia long before Indonesia's independence [2]. The journey of Islamic boarding school education in Indonesia naturally experiences the dynamics of change just like national education. Along with the times, the challenges and obstacles of Islamic education also continue to experience development and change [3]. This is naturally experienced by an educational institution for change in the future.

The impact experienced by Islamic boarding school education in the demands of changing times is the

modernization of learning. The modernization of learning as an implementation to meet the needs of the modern era of society. The underdevelopment of Madrasah Diniyah Islamic Boarding Schools from the National Education System in Indonesia so far has not only been caused by the intentional element of the will of certain political forces, but also due to the attitude of the Islamic boarding school itself (especially the Salaf Islamic boarding school) which has indeed kept a distance so as not to be intervened by power [4]. The form of solutions to the problems of both to realize the hope of creating young people who have intellectual and spiritual intelligence that is by integrating the education curriculum. Integration between Islamic boarding school education and national education can be realized by combining the formal school curriculum and Islamic boarding school curriculum into an integrated curriculum. Based on this background, the authors are interested in studying more about the integration of Islamic boarding school education with national education as a form of intellectual and spiritual intelligence balance of the young generation in the future. This writing aims to determine the foundation for the integration of Islamic boarding school curriculum with the national curriculum.

A. Education Integration in Indonesia.

The development of a country has a direct impact on the world of education in the country. The dynamics of development that occur in Indonesia automatically give an influence on developments in the world of education. Major changes in the world of education occurred in 1998. In this case, reform is an attempt at a complete renewal of a living system in aspects of politics, economics, law including education, especially Islamic education [5]. This situation has an impact, one of which is the changes that occur in the world of Islamic boarding school education.

Islamic boarding school education based on Islamic education is undergoing a structured change. In educational studies, the term "Islamic Education" is generally understood as a characteristic, namely the type of education with a religious background [5]. Religious-based educational institutions gradually understand their position to be equal to national education. Juridically, Islamic boarding school education has a strong base in the national education subsystem. In article 12 part (1) of the National Education System, the law emphasizes the right of teaching religious education to students and taught by teachers and taught by religious teachers by the religion of students [6]. As for these conditions, the development of Islamic boarding school education has integrated with national education.

Darud Da'wah Wal Irsyad (DDI) Mangkoso boarding school in its development since 1989 has used a Islamic boarding school and national integration curriculum. All levels of formal education from MI to tertiary institutions have been opened [7]. DDI boarding school began to use an integrated curriculum during the leadership of AGH. M. Faried Wadjedy. Along the way, in using the integration curriculum enthusiastic students tend to the general sciences compared to religious sciences. The challenges of modernity in Islamic boarding school can be understood from the education management system [8]. The need for a renewal in cottage management is needed to face the challenges of changing times.

Education in Islamic boarding school is very much felt when connected with the autonomy of the kiai and students in the boarding school environment. As for some identical elements that characterize the Islamic boarding school are (1) the chaplain as the leader of the boarding school, (2) santri who live in the hostel and study with the chaplain (3) the hostel as a residence for the students (4) recitation as a form of chaplain teaching students, and (5) the mosque as a center of education and boarding school activities [9]. Some of the characteristics possessed by the Islamic boarding school are maintained so as not to lose the classical traditions. Changes made there are curricula used as well as managerial agencies.

The integration of Islamic boarding school education with national education was also implemented in the Assunniyyah Kencong boarding school in Jember. The form of integration of Islamic boarding school education and national education carried out by Assunniyyah Islamic boarding school is to provide training to students, workshops, and several other provisions of expertise. Based on the application of the curriculum used by the Assunniyyah boarding school capable of producing quality *santri* alumni when returning to the community. The use of traditional systems has indeed been recognized by many Islamic boarding school circles because of its *keistiqomahanya* and enough to provide significant results including being able to spur learning of students, hone IQ, and form the mental toughness of students so that they can live in a society [4].

II. DISCUSSION

A. Islamic boarding school education

The development of Islamic boarding school education in Indonesia grew in tandem with the spread of Islam in the archipelago. Traders from the Middle East peacefully spread Islam to be accepted by the people. Historically, Islamic boarding school grew and developed earlier in Indonesia long before Indonesia's independence [2]. Slowly the Islamic religion can be accepted by the people of Indonesia.

Over time, many Islamic boarding schools that appear as evidence of students who have graduated from a cottage will return to their area and carry out the process of transferring knowledge. Thus, the Islamic boarding school spread in various areas both in Java and outside Java [2]. After the era of Islamic boarding school emerged in Indonesia, there was a madrasa education system as evidence of the development of Islamic education. This

has had a positive impact on the development of Islamic boarding school education in Indonesia.

Islamic boarding school-based learning has a special characteristic that is a simple learning process, led by a kiai, using ancient books or yellow books, which concludes traditional learning. At that time, Islamic boarding school were only made simply in the form of huts or buildings consisting of only the main rooms whose purpose was only for temporary accommodation as long as the students wanted to gain knowledge from a kyai [8]. Some teaching methods used by the *kiai* are *sorogan*, *bandongan*, *fathul polar*, *muhawaroh*, *mudzakaroh*, and the method of remembering is based on *ukhrowi*.

1998 became the starting point for education reform in Indonesia. Along with the socio-political conditions that are currently unstable makes some academic practitioners want a change in the world of education. This reform was pioneered by the pioneers of Minangkabau Islamic education reformers, such as Sheikh Abdullah Ahmad, Zainudin Labai El-Yunus and others, also in the form of Islamic organizations such as Jamiat Khair, Al-Irsyad, Persyarikatan Ulama, Muhammadiyah, Islamic Unity (PERSISIS), and Nahdatul Ulama in other areas [5]. Changes in Islamic education that occur based on as a rival to general education to demand equality in the world of education.

The tradition that is always maintained by the Salaf Islamic boarding school is one of the uses of the yellow book as a medium of learning. Although there is a translated version, this book originally used Arabic without *harokat* or what could be called bald or *pegon* Arabic [8]. Modernity or Islamic boarding school consider a renewal to be a challenge for an educational institution. The choice is a dilemma for deciding to use the old learning model as the identity of the *pondok* shirk or creating innovations by combining it with present-day learning.

The existence of Islamic boarding school education at present experiences concern for several boarding schools that cannot resist the development of the times. Conditions turned around for Islamic boarding school educational institutions that were able to use the modern 4.0-based curriculum in their regulations. There needs to be school reform, capacity building and teacher professionalism, a dynamic curriculum, reliable facilities and infrastructure, and the latest learning technology so that the national education world can adjust to the dynamics of the times [3]. Two important reasons for modernizing Islamic boarding school education are the concepts and practices of Islamic boarding school education that have only prioritized the hereafter and tend to be narrower, and the institution has not been able to provide what the community needs for modern education.

B. National education

The relationship between a country's connection to education is an inseparable element. Education is more than that, namely making humans able to conquer the future and conquer themselves with the power of thought, power of remembrance, and creative power [6]. The quality of education will determine the reflection of a country. Likewise, in a country that cares about the world

of education will have a high-quality education quality. Education that aims to develop the potential of students to become human beings who believe in and fear God who is almighty, noble, healthy, knowledgeable, capable, creative, independent, and to be a democratic and responsible citizen must be truly managed well [10]. As for this, it will have an impact on the level of human resources as citizens.

The Indonesian state gives full attention to the world of education that is applied to its citizens. One of them is by using a flexible curriculum adapted to the times. As from the independence of Indonesia, it has changed the educational curriculum 10 times. Starting with the curriculum in 1947 until now Indonesia has been active. The position of Islamic boarding school education with national education initially occurred as an inequality. National education runs its process as a formal educational institution, while Islamic boarding school education does not have the strength of a diploma as a sign of the end of the learning process. Competence can be measured in the life of a *santri* during society. Morals, social skills, tolerance, the ability to read the Qur'an, dhikr, *sholawat*, *tahlilan*, and *taqorub* to Allah will only be seen in real life, not on a piece of paper in the form of NEM or diploma [11]. The gap can finally be found a solution by the government to equate Islamic boarding school education with national education. So that in its development many Islamic education institutions use the national curriculum and Islamic boarding school curriculum in the course of their educational process.

C. *Integration of Islamic boarding school education with national education*

As the development of the world of education in Indonesia is marked by government attention related to legality, quality, and monitoring of the regulation of an implementing institution. Of course, the implementation of education has a goal that starts for future generations of the nation. In general, every nation and state agree with the principal and purpose of education, which is to strive for each person to have a perfect body growth, healthy brain, good mind, and so on so that he can achieve perfection and happiness physically and mentally [4]. As for everything related to the development of education has been stated in the 1945 Constitution as a guide to the nation and state.

The journey of national education in a country will adjust to the conditions of that country. The operation of an institution is certainly based on the legality stipulated in the state legal system. Education is a part of which is regulated in state law. However, this situation is inversely proportional to what happens in religious-based Islamic boarding school education. This is inseparable from the history of Islamic boarding school education, which could enter the culture of Indonesia. Several times ago Islamic boarding school education encountered problems related to institutional legality. Islamic boarding school education which is identical to Islamic boarding school as an illustration of the institution is underestimated because it is not like the concept of a more formal national education in the continuity of the educational process. Moreover, Islamic boarding school education does have its ideology to process students before returning to the community.

The legal basis as the legality of Islamic boarding school education institutions began to get the attention of the government in early 1989. Changes in policy in this period gave legality to Islamic boarding school and strengthened its position in national education, including 1) Law Number 2 of 1989 concerning the National Education System, 2) Law Number 20 the Year 2003 concerning the National Education System, and 3) PP No. 55 of 2007 concerning Religious Education and Religious Education [7]. The legality is slowly giving a positive influence on the institution of Islamic boarding school education. Some of the changes that occur include such as the transformation of institutions and the use of the curriculum.

The legality that has been obtained by Islamic boarding school education indirectly as a form of government attention so that Islamic boarding school education continues to contribute to the world of education. The challenges of today's change force each individual to compete quickly in a globalized world. Islamic boarding school education itself has the learning of moral values that are needed in the current era. It is hoped that the cultivation of moral values through religious-spiritual paths will be able to compete with young people in their environment even though they come from Islamic boarding school education.

III. CONCLUSION

Indonesia continues to strive to pay attention to education for its citizens as quality assurance that will be provided. Education in Indonesia continues to experience growth in line with the demands of global competition. National education and Islamic boarding school education are educational institutions owned by Indonesia. Both institutions have their characteristics to carry out the educational process. The process of uniting the two institutions between national education and Islamic boarding school education as an effort to maintain the institution of both parties. The government's decision to integrate Islamic boarding school education into national education is a form of great attention in advancing the quality of education in Indonesia. Besides, the existence of Islamic boarding school education is maintained so that it is not eroded by the times. Efforts to support each other to become an institution into a national education is a development that occurred in the world of Indonesian education.

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