



## ISLAMIC RELIGIOUS EDUCATION PEDAGOGIES: A SOCIOLOGICAL PERSPECTIVE ON SCHOOLS, MADRASAHs, AND ISLAMIC BOARDING SCHOOLS

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### Abstract

This study aims to describe the importance of Islamic religious knowledge from a sociological perspective, serving as a guide for civilization. This article will explain the sociological overview within the components of Islamic education, the incorporation of Islamic education in the curriculum, and the patterns of Islamic religious education in pesantrens, madrasahs, and schools. The method used is a literature study using books or related articles as data sources. The results of this study are that the components of Islamic religious education consist of objectives, students, educators, curriculum, methods, environment, educational tools, and educational evaluation. The effort to include Islamic religious education in the curriculum began during the Dutch colonial era and continued during the era of Ki Hajar Dewantara when he served as the Minister of Education. The peak of Islamic religious education truly entering public schools occurred after the issuance of Law No. 2 of 1989 regarding the National Education System. Islamic religious education in schools, madrasahs, and pesantrens each has its own distinct character, where pesantrens have a deeply Islamic culture, then Islamic education was introduced into public schools as a basis for students to learn about Islam, while madrasahs attempt to merge the concepts applied in pesantrens and public schools.

**Keywords:** Styles, Islamic Religious Education, Sociological, Schools, Madrasah, Islamic Boarding Schools

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Article History	Received	Revised	Accepted	Published
	2024-04-14	2024-05-22	2024-05-23	2024-06-02

## INTRODUCTION

## مقدمة

Education is a means to shape an innovative civilization for students to live their lives. Education is one of the pathways for humans to interact and socialize with the surrounding nature and environment. Humans cannot be separated from the path of education. Education plays a crucial role in sustaining the life of a group of human beings (nation) amid increasingly fierce competition among other advancing nations. As a result of this competition, in Islamic education, humans are facilitated to learn and practice actualizing all their potentials, both physical (bodily) and non-physical (spiritual), which are described by Allah SWT in the Quran as the figure of *ulil albab*, as the complete Muslim person, namely a person who is faithful, knowledgeable, and consistently productive in performing righteous deeds in accordance with the demands of Islamic teachings (Gunawan 2014).

This phrase "insan ulil albab" depicts a competent human figure, namely someone who is faithful (mindful/affective), knowledgeable (thought/cognitive), and utilizes their knowledge in life (action/psychomotor). In this sense, Islamic education functions and plays a role in

developing individuals who are faithful, knowledgeable, and simultaneously adorn themselves with noble character (Gunawan 2014).

Islam is Allah's law for humanity, with which people worship using its provisions. To implement this great trust, humans need teaching, nurturing, practice, and development. Teaching, nurturing, practice, and development are what is meant by Islamic tarbiyah (Ammar and Fatiah Al-Adnani 2016).

In this context, Islamic education leads people to behave and act in accordance with the Sharia of Allah SWT. People are considered as subjects of education because they are the actors who perform and carry out the educational process. People are also considered as objects of education because within humans there are objects that serve as the starting point for educators to implement education.

Indeed, Islamic education is an effort to teach the doctrines and values of Islam so that they become the way of life (views and attitudes towards life) of an individual (Muhaimin 2009). Islamic education is an integral part of Islamic teachings, as it is through Islamic education that a person becomes a Muslim equipped with sufficient knowledge to practice Islamic teachings. (Marzuki 2015).

This underscores the importance and meticulousness of Islamic teachings in nurturing human potential comprehensively, underscoring the weighty responsibility involved. It emphasizes that education should not overlook any facet of human potential. In the context of today's Muslim population, this affects the potential hindered by restrictive environments lacking innovation and freedom. The deficiency in intellectual growth within Islamic Education stems from its narrow scope. Ideally, education should encompass all aspects of human potential within a supportive setting. Science plays a pivotal role in human life, as evident in the Quran, where Allah endowed Adam with knowledge upon declaring him caliph on Earth. Humans possess the capacity to acquire and develop knowledge, a potential bestowed upon them by Allah, encompassing physical, mental, and spiritual growth.

In this regard, Islamic education shares the same goals as national education. Generally, Islamic education carries the primary mission of humanizing humanity, that is, enabling individuals to develop their full potential so that they function optimally in accordance with the rules outlined by Allah SWT and the Prophet Muhammad SAW, ultimately resulting in the creation of a perfect human being (insan kamil) (Marzuki 2015). Based on the background mentioned, this article will discuss the sociological perspective in the components of Islamic education, the inclusion of Islamic education in the curriculum, and the patterns of Islamic religious education in pesantrens, madrasahs, and schools.

## METHOD

## منهج

This research is a literature study or library research where data is collected from various literature sources. The approach used in this research is qualitative, considering that the type of data obtained is in the form of words or descriptions. The primary location or source of this research is literature or library materials. This study utilizes similar studies sourced from books or related articles concerning the patterns or characteristics of Islamic religious education in schools, madrasahs, and Islamic boarding schools from a sociological perspective.

## RESULT

## نتائج

After conducting research, it was discovered that the components of Islamic religious education include objectives, students, educators, curriculum, methods, environment, educational tools, and educational evaluation. Efforts to include Islamic religious education in the curriculum began during the Dutch colonial period and continued until the era of Ki Hajar Dewantara when he served as Minister of Education. Islamic religious education was fully included in the state school system following the enactment of Law Number 2 of 1989 concerning the National Education System. Islamic education in schools, madrasas and Islamic boarding schools each has its own style.

Islamic education in Islamic boarding schools combines a classical curriculum based on the Yellow Book with a modern curriculum, including memorizing the Koran and religious extracurricular activities, supported by facilities such as dormitories, mosques and libraries. Learning is led by kiai and ustadz using the bandongan, sorogan and in-depth discussion methods. The aim is to form noble morals, mastery of religious knowledge, independence and leadership, as well as preparing students to play an active role in society as agents of change who bring goodness and blessings in accordance with Islamic principles.

Islamic education in madrasas combines national and religious curricula to form students' characters who have noble character and broad knowledge. Madrasas aim to develop students' morals, ethics and spirituality, with an emphasis on understanding the Koran, hadith and Islamic principles. Facilities and teacher quality in madrasas vary, with government and private support for improvement. Education at madrasas also integrates religious and general knowledge, prepares students for further education and professional life, and encourages social involvement and community service.

Islamic education in Indonesian public schools is part of the national curriculum and mandatory for Muslim students. PAI teachers are generally well qualified, but quality distribution in remote areas is still lacking. Subject matter includes faith, worship, morals, Islamic history, and the Koran, with various learning methods but needs improvement. Infrastructure varies, with some schools lacking facilities. The main challenges include disparities in educational quality and limited resources. The goals of Islamic education include the formation of noble morals, correct understanding of religion, worship skills, attitudes of tolerance, critical and creative thinking, readiness to face the challenges of the times, and positive contributions to society. It is hoped that Islamic education will shape students' character and behavior according to Islamic and national values.

## DISCUSSION

## مناقشة

## Components of Islamic Religious Education

### 1. Goals

Before delving further into the purposes of Islamic education, let's first examine what "purpose" actually means. Etymologically, a purpose refers to "direction, intent, or course." Terminologically, it means "something that is hoped to be achieved after an effort or activity is completed."

The purpose of education is something that educational activities aim to achieve.

Depending on the type, the purposes of education are divided into several categories: national, institutional, curricular, and instructional purposes. National purposes are those that a nation aims to achieve through education; institutional purposes are those that an educational institution aims to achieve; curricular purposes are those aimed at by a specific subject matter; and instructional purposes are those aimed at by a specific topic or subtopic within the curriculum. (Suwarno 2006).

'Atiyah Al Abrasyi outlines the objectives of Islamic education as assisting in the formation of noble character, preparing individuals for life in this world and the hereafter, cultivating a scientific spirit, preparing learners from a professional perspective, and preparing them for earning a livelihood (Daulay and Pasa 2012).

According to Al-Ghazali, as cited by Fathiyah Hasan Sulaiman, the general purpose of Islamic education is reflected in two aspects: (1) the complete person who aims to draw closer to Allah SWT; (2) the complete person who aims to achieve happiness in life in this world and the hereafter. Eternal happiness, in Al-Ghazali's view, is about placing happiness in its true proportion. It is this happiness, which has a more universal, eternal, and genuine value, that is prioritized (Mujib 2006).

The goal of Islamic education is always based on the noble values of Islam, which ultimately aims at the formation of 'insan kamil' (a perfect human) in order to fully devote oneself to Allah SWT. The author realizes that the goal of Islamic education aligns with the teachings in the Quranic verses QS. 51:56, QS. 6:162, and QS. 21:37 (Haris 2015). Thus, the goal of Islamic education is to develop individuals who are faithful, righteous, and of high quality in both personal and social life.

## 2. Students

Students are members of society who strive to develop their potential through the learning process available in specific educational tracks, levels, and types. Learners are individuals who possess the potential to grow, and they work to develop this potential through the educational process in specific educational tracks and types. In the development of learners, fundamentally, they have needs that must be met. Fulfilling the needs of learners helps them grow and develop to achieve physical and psychological maturity. (Ramli 2015).

In Sufi terms, disciples are often referred to as "murid" or "thalib." Etymologically, "murid" means "one who desires." According to its terminological meaning, a murid is "a seeker of truth under the guidance and direction of a spiritual guide (mursyid)." In contrast, "thalib" literally means "one who seeks," while in Sufi terms, it refers to "one who embarks on a spiritual path, striving earnestly to elevate oneself to the level of a Sufi." The term murid is also used to denote students in elementary and secondary schools, while in higher education, students are commonly called "mahasiswa" (thalib) (Mujib 2006).

Humans are born with significant inherent values in the totality of their lives, known as potential (fitrah). Human potential will not develop and grow properly without guidance from external factors. The most strategic external factor for nurturing human potential is through education. Therefore, education should view students as individuals who are not yet mature and are in the process of developing towards adulthood (Rosyadi 2004).

## 3. Educator

In the context of Islamic education, the term "educator" is represented by titles such as

murrabi, mu'allim, mu'addib, mudarris, and mursyid. Each term has a distinct role. Murrabi is an educator who fosters creativity and responsible management to prevent harm. Mu'allim masters and expands knowledge, explaining its theoretical and practical aspects, and facilitates its transfer and application. Mu'addib prepares students to build a quality future civilization. Mudarris is intellectually sensitive, continuously updates knowledge, enlightens students, eradicates ignorance, and trains skills aligned with students' talents and interests. Mursyid serves as a role model and consultant, providing guidance and self-identification for students. (Mujib 2006). In a broader sense, an educator in Islam is someone who has the responsibility and influence over a person's soul and spirit, in terms of physical growth, knowledge, skills, and spiritual aspects, in an effort to develop all the potential that the individual possesses in accordance with the principles and values of Islamic teachings, so that they become a person of noble character. (Ramli 2015).

In addition, the term "educator" is sometimes referred to by their title, such as "ustadz" and "al syaykh". In Islam, an educator is someone responsible for the development of their students by working to develop all of the students' potential—whether affective (emotional), cognitive (intellectual), or psychomotor (volitional). An educator also means an adult who is responsible for assisting their students in their physical and spiritual development, in order for them to reach maturity, become independent, and fulfill their duties as servants and caliphs of Allah SWT, and to perform their roles as social beings and as independent individuals (Mujib 2006). The highly noble position of educators is a consequence of their strategic role within the community. Al Ghazali also agrees that the teaching profession should receive serious attention.

#### 4. Curriculum

The curriculum is systematically organized teaching material that aligns with specified directions and goals. Moreover, the curriculum encompasses all the efforts of a school to influence students to learn, whether in the classroom, on the school grounds, or outside of school—all of these are included in the curriculum.

According to Dr. Addamadasy Sarhan and Dr. Munir Kamil, the curriculum is defined as a collection of educational, cultural, social, sports, and artistic experiences provided by the school to its students, both inside and outside the school, with the intention of helping them develop comprehensively in all aspects and to modify their behavior in accordance with educational goals. Furthermore, the definition of the curriculum according to modern educational experts is viewed as a learning experience, both within and outside the school environment. (Rosyadi 2004).

In the educational function, the position of the curriculum greatly influences the development of education and the achievement of educational goals. Additionally, there are several functions of the curriculum (Rosyadi 2004) including:

- a. In the context of achieving educational goals. The function of the curriculum is as an instrument or bridge to achieve the set goals.
- b. Curriculum function for children. The function of the curriculum for children is that the curriculum serves as an organized learning organization prepared for students as one of their educational consumptions. With this, it is hoped that they will gain new experiences that can be developed along with the child's development to complement their life skills.
- c. Curriculum function for teachers. The function of the curriculum for teachers is as a work guide in arranging and organizing learning experiences for students, as well as a guide for evaluating the development of the child in order to absorb the experiences provided.

- d. Curriculum function for the school principal. The principal as an administrator and supervisor has the responsibility to monitor and improve the existing curriculum so that a good educational process can be realized and the desired goals can be achieved.
- e. Curriculum function for parents. The function for parents is so that parents can participate in helping the school advance their children.
- f. Curriculum function for the school at a higher level. As the maintenance of the balance of the educational process and for the preparation of new personnel.
- g. Curriculum function for the community and school graduates' users. By knowing a school's curriculum, the community or users of the graduates can do at least two things: help facilitate the implementation of educational programs, and provide constructive criticism in the refinement of school educational programs, so that they are more in harmony with community needs and job fields.

The curriculum in Islamic education is characterized by rejecting dualism and secularism, emphasizing religious and moral goals across objectives, content, methods, tools, and techniques. It ensures comprehensive coverage and maintains a balanced inclusion of sciences, arts, essentials, experiences, and activities. (Rosyadi 2004). The curriculum can broadly be described as a set of educational materials and instruction provided to students in accordance with the educational goals to be achieved. This, of course, requires systematic and structured planning and organization. (Haris 2015).

The curriculum is one of the fundamental components of education, and the curriculum itself is also a system that has specific components. These components of the curriculum at least include objectives, program structure, implementation strategies involving the system of lesson delivery, assessment of learning outcomes, guidance counseling, administration, and educational supervision. (Haris 2015).

A curriculum contains or consists of the following components: objectives, content, methods or teaching-learning processes, and evaluation. (Haris 2015). The content component reflects the material of the teaching-learning process. The material (content) must be relevant to the teaching objectives that have been previously formulated. Next, the teaching-learning process component considers the activities of both students and teachers within the teaching-learning process. This process is a combination of student learning and teacher teaching activities that are inseparable. The teaching-learning process is an activity aimed at achieving goals. This process is often referred to as the method of achieving goals. The last component is evaluation, which is a curricular activity in the form of assessment to determine what percentage of the goals were achieved (Haris 2015).

## 5. Metode

In the implementation of Islamic education, educational goals can be achieved through specific methods. These methods are referred to as "methods." A method is one of the educational elements that needs to be considered in its application. It involves the approaches taken to achieve a desired goal. Methods are also the means for delivering systematically arranged content within the educational curriculum, enabling students to understand it.

According to Abdurrahman an-Nahlawi, more specifically and in a structured manner, the methods in Islamic education are proposed as follows (Rosyadi 2004):

- a. The Quranic and Prophetic Hiwar (dialogue) method involves an exchange of conversations

through questions and answers to achieve specific goals. Quranic Hiwar is dialogue between Allah and His servants, while Prophetic Hiwar refers to the dialogue used by the Prophet with his companions. According to Ibn Manzur, "story" derives from "qashasha-yuqushahu-qishashatan," meaning a news piece that is followed or a tracker of traces. In Islamic education, storytelling has an irreplaceable educational function, offering a unique psychological and educational impact. The Quran contains many historical stories used for teaching morals, illustrating the consequences of good and evil actions. This historical study helps students learn to emulate good behavior and avoid evil.

- b. Educating with Quranic and Prophetic parables. The Amsal method is a way of educating by likening one thing to another whose merits and flaws are generally known. (Gunawan 2014). This parable method is well used by educators in teaching their students, especially in instilling character in the students. (Gunawan 2014).
- c. Educating by setting an example. In instilling Islamic values in learners, exemplarity is a more effective and efficient method. Learners generally tend to emulate their educators. (Gunawan 2014). In "Usus al-Tarbiyah al-Islamiyah" by Al Bantani, it is stated that the method of exemplarity is the most influential in human education. This is as Allah SWT has made His Messenger an example for every Muslim.
- d. Educating through habituation and experience. The training and practice method is one of the methods used by the Prophet Muhammad SAW in educating his companions. This method is carried out by giving the companions opportunities to practice the ways of performing worship repeatedly. This method is needed by educators to provide understanding and to develop the skills of the learners. (Umar 2017).
- e. Educating by taking lessons (ibrah) and providing exhortations (mau'izhah). The method of Ibrah is conducted by educators by engaging students to understand the essence of an observed statement or event, which is examined, contemplated, and induced logically by humans, so that its conclusion can influence the heart. The method of mau'izhah involves giving advice and warnings about goodness and truth in a way that touches the heart and stirs people to practice them. (Umar 2017).
- f. Educating with Targhib (encouragement) and Tarhib (intimidation). Targhib is the promise of joy, the pleasures of the hereafter, accompanied by persuasion. Tarhib is the threat due to sins committed. Targhib and Tarhib aim to make people comply with the laws of Allah SWT. (Gunawan 2014). Targhib and tarhib in Islamic education differ from the methods of punishment in Western education. According to Ahmad Tafsir, targhib and tarhib are based on the teachings of Allah SWT, whereas rewards and punishments are based on worldly rewards and punishments. (Gunawan 2014).

## 6. Environment

The environment is one of the factors in educational components, playing a role in the world of education. The environment is divided into several categories including family, community, school, work, and others. Each has a role in shaping an individual's character. The educational environment encompasses the educational process.

The environment has a significant influence on the development of learners. Islam recognizes that human potential (fitrah) consists of two opposing elements: the innate disposition to do good (Islam) and the disposition to do evil (kafir). Thus, the environment serves as a means to develop this innate potential. If the environment surrounding the learners is

conducive to fully developing this potential, positive development will occur. Conversely, if the environment is destructive in developing this potential, negative development will result (Rosyadi 2004).

There are several environments where the educational process takes place besides the school environment (Daradjat 2011) including:

a. Family Environment

The family environment is the first environment a child becomes familiar with. Education begins in the family environment, which plays a significant role and has a substantial influence on the formation of a child's early foundation. Here, education occurs naturally according to the social norms that prevail within it, meaning it does not need to be announced or written down beforehand to be known and followed by all family members. Here, the foundations of experience are laid through love and affection, the need for authority, and values of obedience. Precisely because such interactions occur in personal and natural relationships, the appreciation of them is of great importance.

b. Boarding Environment

A boarding environment as an educational setting has characteristics including: at times or for certain periods, a child's relationship with their family is severed or intentionally cut off, and for a certain period, these children live together with their peers. Each boarding school has its own atmosphere, heavily influenced by the educators or leaders and largely by the group members from which they come. Examples include: orphanages, boarding schools for students, boarding schools for troubled youths or children with abnormalities, and so on. A boarding school is an educational environment carefully developed according to its goals in order to foster the development of children's personalities. This is achieved through various methods and facilities. Nevertheless, it always strives to create a familial atmosphere as much as possible.

## 7. Educational Tools

To achieve an educational goal, various tools and methods are required. Educational tools include educational media, audio-visual aids, demonstration equipment, educational facilities, and so forth. According to Roestiyah Nk. et al.: "educational media are tools, methods, and techniques used to enhance the effectiveness of communication and educational interaction between teachers and students in the educational and teaching process at school." Educational tools encompass everything that can assist in the process of achieving educational goals (Daradjat 2011).

## 8. Education Evaluation

Evaluation is an action or process to determine the value of everything in the world of education or anything related to the world of education. Additionally, it serves as an activity of assessing that occurs within educational activities and as a tool to measure the extent of students' mastery over the educational material that has been provided (Rosyadi 2004).

## Inclusion of Islamic Religious Education in the Curriculum

Islamic religious education is an effort to guide and change individual behavior to achieve personality growth in accordance with the teachings of Islam in the educational process through mental exercises (intelligence, psyche, beliefs, will, emotions, and the senses) across all aspects



of human life. M. Tholhah Hasan states that the macro objectives of Islamic education can be condensed into three types, namely:

- a. To save and protect the innate nature of humans.
- b. To develop the potentials of human innate nature.
- c. To harmonize the journey of the created innate nature (the nature endowed by Allah SWT in humans, consisting of instincts, physical, psychological, intellectual, and emotional potentials) with the guidelines of the revealed nature (the innate nature descended by Allah SWT as a life guideline, namely religion) in all aspects of life, so that humans may live perpetually on the right path, or on the path of "As-Sirat al-Mustaqim" (the Straight Path) (Muhaimin: 2009).

Islamic religious education has been included in the curriculum since the Dutch colonial period. The curriculum itself, according to Law Number 20 of 2003 on the National Education System, is a set of plans and arrangements concerning the objectives, content, and materials of the lessons, as well as the methods used as guidelines for conducting learning activities to achieve specific educational goals. Based on this definition, there are two dimensions to the curriculum: the first is the plans and arrangements regarding the objectives, content, and materials of the lessons, while the second is the methods used for the learning activities. (KEMENAG 2013).

As stipulated in Government Regulation No. 19/2005 on the National Education Standards (SNP), the curriculum development undertaken by schools/madrasahs is required to refer to the SNP to ensure the achievement of national education goals. The National Education Standards consist of standards for content, processes, graduate competencies, educational personnel, facilities and infrastructure, management, financing, and educational assessment, which are integrated with character education in their development. (Raharjo 2012).

With the enactment of Government Regulation No. 19 of 2005, every educational unit, whether in schools or madrasahs, is required to meet the established national standards. Many madrasahs have undergone reforms influenced by developments in the Islamic world and the national revival of Indonesia, gradually incorporating secular subjects into their curriculum. Religious textbooks began to be organized according to the levels of madrasah, similar to the general knowledge textbooks used in regular schools. Eventually, madrasahs evolved to adopt the grading systems and forms of modern schools, such as elementary (SD/MI), junior high (MTs/SMP), and high school (MA/SMA).

When we discuss the integration of Islamic religious education into the curriculum of schools, we cannot separate it from the history of education itself. In the era before Indonesia's independence, the field of education underwent many changes, both in terms of curriculum and the institutions that conducted educational activities (Marwan 2010).

Initially, efforts to incorporate Islamic religious education into public schools have been ongoing since the Dutch colonial period. Akh. Minhaji and M. Atho Mudzar state in Abuddin Nata's book, "In fact, efforts to make religion one of the subjects in public schools had been made since the time of the Dutch East Indies administration. In the Volksraad sessions, this proposal was always presented, but it never bore fruit. Efforts to incorporate Islamic religious education into public schools became more intensive after the independence of the Republic of Indonesia. Ki Hajar Dewantara, as the Minister of Education, Teaching, and Culture (PPK) in the first Indonesian cabinet, proposed that religious lessons be given in public schools. Subsequently, based on the decision of BP-KNIP No. 15 of 1945, dated December 22, 1945, it was affirmed,

among other things, that in order to advance the existing education and teaching, the education provided in langgars (prayer halls) and madrasahs (Islamic schools) should receive government attention and assistance (Nata 2014).

Efforts to incorporate Islamic religious education into public schools are further evidenced in the process leading to the enactment of Law Number 4 of 1950 concerning the Fundamentals of Education and Teaching. This law was adopted by the People's Representative Council on January 27, 1954, ratified by the Government on March 12, 1954, and promulgated on March 18, 1954, in the State Gazette No. 38 of 1954. Chapter XII, Article 20 paragraph (1) states that religious education shall be provided in public schools; parents decide whether their children will participate in these lessons. The formal inclusion of Islamic religious education in public schools occurred following the enactment of Law Number 2 of 1989 concerning the National Education System. In Chapter IX, Article 37 about the curriculum and Article 39 paragraphs (2) and (3). The inclusion of Islamic religious education as a compulsory subject in public schools was further solidified by Law Number 20 of 2003 concerning the National Education System. In Chapter X, Article 37 paragraph (1).

Over the past three decades, Islamic education has made a significant contribution to education in Indonesia. Statistical data from 1994/1995 issued by the Ministry of Religious Affairs of Indonesia (Depag) and the Ministry of Education and Culture of Indonesia (Depdikbud), shows that the number of students in Islamic educational institutions accounted for 9-19% of the total number of students in educational institutions across Indonesia.

From a curriculum perspective, the development of Islamic education during the governance period from 1966 to 1998 showed a high process of adaptation and anticipation. If previously, madrasahs under the Department of Religious Affairs seemed very exclusive and tended to be outcompeted, during this period the educational institutions were very intense in this process. The dynamics of the Islamic education curriculum can be seen from four aspects. First, madrasahs developed curricula that allocated a significant portion to non-religious subjects. Second, some madrasahs used a curriculum predominantly oriented towards religious subjects. Third, many madrasahs utilized local content in the curriculum to intensify characteristics related to religion, vocational skills, or specific scientific orientations. Fourth, graduates from madrasahs were able to continue their education to schools and universities under the jurisdiction of Depdikbud (Maksum 1999).

In the 1994 curriculum of the GBPP for Islamic religious education, it essentially included seven main elements, namely, the Qur'an and Hadith, faith/creed, morals, fiqh (Islamic law), and history, emphasizing political developments. In the 1999 curriculum, this was condensed into five main elements, namely; the Qur'an, faith, morals, fiqh and worship guidance, as well as history, with a greater emphasis on the development of religious teachings, science, and culture (Muhaimin 2012). Although each of these aspects is interconnected in practice (complementing and completing each other), theoretically, each has its own characteristics.

### **Styles of Islamic Religious Education in Schools, Madrasahs and Islamic Boarding Schools**

In reality, there are many forms and names for educational institutions in Indonesia. However, broadly speaking, one of the types with the highest number of students includes institutions such as pesantren, madrasah, and schools (Supani 2009). Further, according to Ali, Islamic education can be classified into three forms. First, religious education is organized in the form of Islamic Religious Education (PAI) at educational units at all levels and educational paths (Ali 2002). In the author's understanding, Islamic education manifests merely as a required

subject allocation in public schools, mandatory for all students. Secondly, general education with distinctive Islamic features at educational units at all levels and educational paths. According to the author, both Madrasahs and general schools with Islamic characteristics (Islamic schools), such as Islamic Junior High Schools, Maarif Junior High Schools, and Muhammadiyah Junior High Schools, fall into this second category. Thirdly, Islamic religious education at various traditional Islamic schools and Islamic boarding schools, organized across all educational paths (with no explanation about their educational levels)

From the statement above, it can be understood that pesantren (Islamic boarding schools) as an educational institution cannot be directly equated with Madrasahs and formal schools in terms of their educational levels. Consequently, students from a pure pesantren (who have not previously attended a Madrasah or a public school) or from a diniyah (informal religious education) cannot directly transfer, especially to the primary and secondary levels of public schools. However, according to the 2003 National Education System Law (Article 26 paragraph 6 and Article 27), religious education (including pesantren and diniyah) can be integrated and recognized as equivalent (once an equivalence assessment has been conducted based on the National Education Standards/SNP) with other forms of formal education (Madrasah and public schools).

Despite this, in reality, not many pesantrens undertake the equivalence/recognition programs necessary to align with the national education system standards. If a pure pesantren did comply with the SNP, then all equivalent forms of education could accept transfers from pesantrens. They could also continue on to higher levels of education. It can be said that the pesantren, whose educational system was previously untouched by the government, has now been officially recognized as part of the national education system. As a result, the welfare and management of pesantrens also receive government attention. Moreover, pesantrens are now "expected" to undergo developments, with one focus being on their curriculum.

From the discussion above, for clarity of understanding about these three forms of education, it is deemed necessary to define them. These definitions should be formulated more concretely based on the contemporary context, to limit interpretations, provide a clear basis, and prevent confusion or multiple interpretations. Therefore, explanations about these three terms can be formulated as follows:

### 1. Islamic Boarding Schools

The word "pesantren" comes from the root word "santri," thus it can form the word "pesantrian" or more commonly known as "pesantren." Here, the word pesantren means "a dormitory where students or pupils study the Quran" or can be interpreted as "boarding school." Meanwhile, the word "pondok" has several meanings: first, "a building for temporary use" (such as those built in fields, in forests); second, "house" (used in a self-deprecating way); and third, a partitioned living building with woven bamboo walls and thatched roofs (housing several families), a place for madrasah and boarding school (a place for studying, learning about Islam)(Arjiarna, Hasan, and Dhita 2021).

In the study of Indonesian constitutional law, a pesantren is a type of religious education. According to the law, "Religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or to become experts in religious sciences." From this perspective, it can be said that a pesantren is an institution that functions solely to focus on matters related to the teachings of Islam. This means that a pesantren may include dormitories (boarding facilities) for students to reside in, or it may

not have such facilities, thus students commute from their homes (Arjiarna et al. 2021).

Islamic boarding schools, or "pesantren," are grassroots institutions established and supported by the community and even by local government authorities. Despite this community basis, the role of the religious scholar, or "Kiai," in founding and developing a pesantren is profoundly dominant. It can be said that the pesantren is the most autonomous Islamic educational institution. This means it is an entity that cannot be influenced or intervened upon by external parties without the permission of the Kiai. From this, it is evident that the Kiai is a pivotal leader who has absolute control over policies, serves as the curriculum's focal point, and acts as the "owner" of the pesantren. Thus, a "pure" pesantren is considered the most original and authoritative form of Islamic education due to its preservation or minimization of external influences (Arifin 2012).

In Islamic boarding schools, the Kiai is like the heart to human life. The intense role of the Kiai in nurturing these schools is due to the fact that they are generally the pioneers, founders, and even the sole owners of the schools. Therefore, it is natural for the leadership style of the schools to be based on the descendants of the founders since the schools are considered a "private right." However, with their charisma, the Kiai are also capable of engaging the wider community and sometimes the government to help build and develop the schools further.

Islamic boarding schools are also closely linked to the "dichotomy paradigm" in viewing knowledge, that is, separating religious knowledge from secular knowledge. Both are believed to have different degrees, laws, and functions. According to Muhammad Kholid Fathoni, this paradigm can occur because it is based on such a mindset:

- a. Pesantren is the last bastion for the "integrity" of the Islamic religion and culture in Indonesia.
- b. The influence of colonial politics that sowed resistance among the people, leading to the rejection of the pattern of general education (schools) which is notably a product brought by the Dutch.
- c. Doctrines from classic books in pesantrens that prioritize religious knowledge (deemed obligatory) over general knowledge (deemed fardu kifayah), including teachings against excessive "worldly love." (Fathoni 2005).

The characteristic rigidity of pesantrens does not mean that they lack any positive value whatsoever. In fact, concrete facts in society show that pesantrens can advance educational quality in their own unique way, building a level of graduate competence that is characteristic of each pesantren. The compliance of educational institutions with government regulations is seen as contributing to a phenomenon where education is co-opted and constrained by bureaucracy. As a result, the original vision and mission can be lost, leading to a dulling of the pesantren's perspective in understanding the true needs (not wants or desires) of the community.

Moreover, pesantrens have long offered their own distinct culture, featuring values such as monotheism, simplicity, humanity, justice, honesty, compassion, independence, and more. For pesantrens, success is not merely measured by the accumulation of wealth or career achievements. Rather, it is gauged by how close humans come to God. Therefore, pesantrens should be seen as they are, and not as something else. They have their own life orientation in the broadest sense. Pesantrens should not be forced into the hedonistic, materialistic, and capitalistic culture that tends to oppress the common people, who form the majority (Arifin 2012).

It can be concluded that, until now, Islamic boarding schools have primarily been perceived as training students (santri) to perform spiritual retreats as a means of drawing closer to Allah through the path of "worship." However, the "path" of studying general knowledge (except for the practical application of social sciences such as communication, anthropology, and sociology for the purposes of religious outreach) has never been pursued. Yet, by comprehensively exploring the universe and its phenomena (as signs of God's creation), one can indeed draw closer to God. This could ultimately lead to the productive development of science and technology, benefiting the Muslim community. It is this role that is expected to be fully embraced by Madrasahs in the future.

## 2. Madrasah

A madrasah is a school or educational institution based on the Islamic religion. The levels include Madrasah Ibtidaiyah, which is an Islamic elementary school (equivalent to primary school), Madrasah Tsanawiyah, which is an Islamic middle school (equivalent to junior high), and Madrasah Aliyah, which is an Islamic high school (equivalent to senior high) (Supani 2009). Indeed, the term "madrasah" is not originally from Indonesia, but it first appeared in the 10th or 11th century CE in the Middle East. In the Indonesian context, the establishment of madrasahs represents a phenomenon of modernization in Islamic education in Indonesia. One of the efforts is the development of the traditional Islamic education system which was originally conducted in mosques, langgar, and pesantren without fixed duration and age limits for students, into a classical system. This system includes the implementation of levels, the use of facilities such as desks and blackboards, and the incorporation of general knowledge into the curriculum. It can be said that in the Indonesian context, the use of the term "madrasah" is intended to distinguish between modern Islamic educational institutions and traditional Islamic educational institutions, as well as the secular "school" education introduced by the Dutch (Supani 2009).

Following the explanation above, if viewed from a historical aspect, there are at least two important factors underlying the emergence of madrasahs. First, there is a challenge against the traditional Islamic education system that was unable to meet the pragmatic needs of society. Second, there is a concern about the rapid development of "school" institutions pioneered by the Dutch, which could lead to secular thinking in society. Therefore, to address this issue, the Muslim community (especially the modernists) sought to reform through the development and empowerment of madrasahs (Supani 2009).

Due to public dissatisfaction with the Dutch educational system, various efforts were made to establish schools that were accessible to the people. The existing pesantrens began to improve by supplementing their curricula with general knowledge and a more structured educational system. Thus, it was hoped that students would not only deepen their religious knowledge but also master general subjects to avoid falling behind. From here, madrasahs emerged as a development from the traditional pesantren system. (Yusuf 2019).

The establishment of madrasahs in Indonesia aimed to modernize the Islamic education system by incorporating general knowledge alongside traditional religious teachings. This effort sought to improve the pesantren system by adopting a more structured and hierarchical public school model and to bridge the gap between the traditional education system of the pesantren and the modern education system introduced by the Dutch colonial government (Yusuf, 2019).

It can be concluded that a madrasah is a legally recognized educational institution primarily oriented towards the reform of Islamic education. This includes aspects such as scholarship, management, learning systems, and post-issuance of the 1975 SKB 3 Ministerial Decree, which

aims to fulfill formalities (certificates, uniforms, professional management, etc.). The intention is to nurture a generation of the Muslim community capable of mastering both religious knowledge and general science in a balanced manner. Madrasah can also be seen as a form of existence as well as a cultural identity of the Muslim community in modern education. This means that by labeling or using the term "madrasah" for an educational institution, it appears to have its own unique value and prestige. Therefore, the essence of the existence of madrasahs in Indonesia, both historically and in terms of its development concept, is generally the most flexible form of Islamic education among others.

### 3. Schools

The term "school" encompasses various meanings, including a place for learning and teaching, as well as the pursuit of knowledge. This includes religious schools, which focus on religious studies. The word "school" originates from the English word "school," with similar meanings. School education is not limited to general science but also encompasses the pursuit of knowledge in all areas, including religion. According to Tilaar, schools were established by Dutch colonialists, leading to limited opportunities for Muslims to develop their potential within the educational system. (Tilaar 2002).

It is known that the school is not a product of the original educational system of the archipelago. It is an inheritance and a reproduction of Dutch colonialism. Unlike the pesantren, which culturally is native to Indonesia. At the very least, the pesantren was born in Indonesia with its simplicity, without worldly interests, and integrated with the native culture. Meanwhile, the madrasah is the result of development originating from a synergy (synthesis) between the original educational form of the pesantren from the natives and the school educational form from the West. Therefore, in the current context of implementing a religious culturalization program based on Islam in public schools by PAI (Islamic Religious Education) educators, a smart and more complex strategy is needed than in educational institutions with an Islamic characteristic.

Islamic Religious Education in schools is fundamentally more oriented towards moral action, that is, so that students do not only stop at being competent but have the will and habit of realizing the teachings and religious values in everyday life. Various criticisms of the weaknesses in the implementation of religious education are largely rooted in the methodological aspects of PAI learning and its orientation, which is more normative, theoretical, and cognitive, and lacks relevance to the social changes occurring in society or lacks illustrations of the socio-cultural context and is static, non-contextual, and detached from history, so that students do not deeply internalize religious values as values that live in daily life and others.

Islamic Religious Education (PAI) that has been conducted so far feels less related or less concerned with the issue of how to transform cognitive religious knowledge into meanings and values that need to be internalized within students to move, act, and behave in a concrete-religious manner in everyday practical life (Muhaimin 2012).

The implementation of religious education in schools can be said to still have many shortcomings, and can even be described as failing. This failure is caused by the educational practice focusing solely on the cognitive aspect of the growth of awareness of religious values, while neglecting the development of affective and conative-volitive aspects, namely the will and determination to practice religious values. As a result, there is a gap between knowledge and experience, between gnosis and praxis in the life of religious values. Or, in practice, religious education turns into religious teaching, thereby failing to shape morally upright individuals,

although the essence of religious education is moral education (Muhaimin 2009).

The rise in student delinquency, including issues like fights, violence, and criminal behavior, highlights the need for a reevaluation of Islamic Religious Education (PAI) in schools. Rather than solely focusing on cognitive aspects, PAI teachers should prioritize affective education, emphasizing values and moral development. PAI, containing Islamic teachings and values, should be taught in a way that influences students' choices and behaviors. This means not only imparting knowledge but also fostering understanding, appreciation, and practice of Islamic teachings in students' lives. In summary, PAI learning should focus on instilling Islamic values as a moral system that guides students' actions and decisions. (Winkel 1996).

## CONCLUSSION

## خاتمة

Islamic religious education has several essential components necessary for effective education according to local conditions. These components include objectives, students, educators, curriculum, methods, environment, media or educational tools, and evaluation. One critical component is the curriculum, which was introduced during the Dutch colonial period but faced significant resistance. Islamic religious education was fully incorporated into public schools with the enactment of Law No. 2 of 1989 on the National Education System, specifically Chapter IX, Article 37 about the curriculum and Article 39 paragraphs (2) and (3). This inclusion was further solidified by Law No. 20 of 2003 on the National Education System, in Chapter X, Article 37 paragraph (1), making Islamic religious education a compulsory subject in public schools.

Islamic religious education is spread across various educational institutions, including pesantrens, madrasahs, and schools, each with unique characteristics. Pesantrens are known for their deep understanding of religious sciences, while madrasahs emphasize Islamic religious education (PAI) and include general sciences in their curriculum. The pattern of Islamic religious education in schools is less extensive than in madrasahs and pesantrens, aiming to ensure students are well-equipped in terms of religion and ethics, fostering morally upright individuals. The characteristics of these institutions are significantly influenced by the social conditions of their respective communities.

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