Dynamics of Islamic Educational Institutions In Indonesia: Boarding Schools and Madrasah

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Abstract

Islamic education in Indonesia is currently developing so rapidly, starting from only mosques which are the center of Islamic education activities to the many developing formal and non-formal educational institutions, including Boarding School and madrasas. Therefore, this study aims to determine the development of Islamic educational institutions in Indonesia, the Types of Islamic Education Institutions in Indonesia, the role of Islamic Education Institutions in Islamic boarding schools and madrasas in Indonesia, and the differences between Islamic boarding schools and madrasas. The research method used is literature with documentation data collection techniques. The results of this study show that Islamic boarding schools are the oldest Islamic educational institutions in Indonesia which traditional Muslims initially founded. The establishment of Madrasah in Indonesia was driven by two factors: the strengthening of the Islamic renewal movement in Indonesia and the response of Islamic education to the Dutch East Indies' educational policies. Even though they are both Islamic Education Institutions, there are many differences between Boarding School and madrasas, including Boarding School not using a curriculum, madrasah using a curriculum, and so on.
Keywords: Islamic educational institutions, Boarding School, and Madrasah

Introduction

Islamic education began to emerge and develop in Indonesia since Islam was brought in by Sufis or traders from the Middle East, who then mingled with the local population. It was when they blended in that the transmission of Islam took place, which was received by the local population through adjusting to the ways of life and traditions that they had previously carried out. Islamic education becomes a structured effort carried out by the people to realize the transmission of Islamic knowledge in educational institutions.[1]

In its development, Islamic education in Indonesia is marked, among other things, by the emergence of various educational institutions in stages, from the straightforward ones to the stages considered modern and complete. Islamic educational institutions have played their role in the demands of society and its era. The development of these educational institutions has attracted the attention of experts from within and outside the country to carry out scientific studies in a conference manner. Now there are many research works by experts that provide information about the growth and development of these Islamic educational institutions.[2] The aim is not only to enrich the body of knowledge with Islamic nuances but also to serve as a reference and comparison material for administrators of Islamic education in the future. This is in line with the generally accepted principle of the Indonesian Islamic community, namely maintaining good old traditions and adopting new traditions that are still good. In this way, efforts to develop Islamic educational institutions will not be uprooted from their cultural roots radically.[3]

Tthe beginning of the development of Islam in Indonesia, the mosque was the only center for various activities. Both religious activities, social community, and educational activities. Even the educational activities in the mosque were still simple at that time, which was felt by the Muslim community.[4] So it is not surprising that people at that time had high hopes for the mosque as a place that could build a better Muslim society. Initially, the mosque accommodated the educational activities needed by the community. However, due to limited space and space, it was felt that they needed to accommodate

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[1] Azkia Muharom Albantani, "Kajian Historis Pengembangan Pendidikan Islam Di Indonesia," *Fikrah: Journal of Islamic Esucation* 1, no. 2 (2017).

[2] Alif Cahya Setiyadi, "Pendidikan Islam Dalam Lingkaran Globalisasi," *At-Ta'dib* 7, no. 2 (2012).

[3] Samsul Nizar, *Sejarah Dan Pergolakan Pemikiran Pendidikan Islam,* (Ciputat: Quantum Teaching, 2005).

[4] K M Akhiruddin, "Lembaga Pendidikan Islam Di Nusantara," *TARBIYA: Jurnal Ilmu Pendidikan Islam* 1, no. 1 (2015): 195–219.

people who wanted to study. So various developments were carried out in stages until the establishment of an Islamic educational institution which specifically functioned as a means of accommodating learning activities by the demands of society at that time. This is where several terms of educational institutions in Indonesia began to appear.[5]

In Indonesia, the public is presented with various educational institutions, including Islamic boarding schools, madrasas, and schools. These three institutions contribute to the nation's intellectual life and empower the community. Islamic boarding schools, madrasas, and schools have the same goals but differ in management and have their characteristics.[6]

As a system, Islamic education has a basis in the form of Islamic teachings, reflected in the Al-Qur'an and Hadith and a set of its culture.[7] And in line to come to Islam, Islamic education aims to create individual servants of Allah who always fear Allah and become true Muslims who can achieve a happy life in this world and the hereafter. In contrast to education in general, Islamic education has characteristics, so it has special meaning for people. And is characteristic is that Islamic education emphasizes the search for knowledge, mastery, and development of it, recognition of one's potential and ability to develop a personality, and experience of this knowledge as a responsibility towards God and society [8]. Therefore, seeing how important the development of Islamic educational institutions in Indonesia is, this article will discuss the development of educational institutions in Indonesia, especially Islamic boarding schools and madrasah institutions.

Research on Islamic education, especially Madrasah and Islamic boarding schools, has been carried out by many researchers, including; Siti Asiah,[9] who focuses her studies ontransformation of Islamic education in Indonesia is influenced by many factors, including the need to create a nation that is capable, faithful and godly to Allah SWT. The need to improve the quality of human resources in order to compete with other nations,

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[5] Ibid.

[6] Anzar Abdullah, "Pendidikan Islam Sepanjang Sejarah: Sebuah Kajian Politik Pendidikan Di Indonesia," *Susurgalur* 1, no. 2 (2013): 213.

[7] Muhammad Helmi, "Pandangan Filosofis Dan Teologis Tentang Hakikat Ilmu Pengetahuan Sebagai Landasan Pendidikan Islam," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 10, no. 2 (2020).

[8] Ahmad Taofik, "LEMBAGA PENDIDIKAN ISLAM DI INDONESIA," *Indonesian Journal of Adult and Community Education* 2, no. 2 (2020): 1–9.

[9] Siti Asiah et al., "The Dynamics of Islam in Indonesia in the Perspective of Education," in *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIIS and ICESTIIS 2021, 20-21 October 2021, Jambi, Indonesia*, 2022.

and government policies. The next researcher is Mohammad Kosim ,[10] research studies this paper aims to examine the forms of government policies that have regulated Islamic education during this time period and to analyse the underlying factors and consequences of these policies on Islamic education. The next researcher is Afif Anshor,[11] This paper aims to analyze the dynamics and new paradigm of Islamic education in Indonesia from a historical perspective. Contributions to the findings of this study are The new paradigm of Islamic education in Indonesia is realized through the realization of three dimensions of the substance of Islamic education: the acquisition of students attitudes towards science; the realization of their attitudes or behaviors towards the learning environment and even towards society; and the synergy between the acquired knowledge and their actualized attitudes or behaviors in everyday life.

The description of some of the studies above is the reason for the feasibility of studying the dynamics of Islamic educational institutions in Indonesia, which is focused on Boarding Schools and Madrasahs. This paper will discuss the development of Islamic education institutions in Indonesia, the Kinds of Islamic Education Institutions in Indonesia, and the role of Islamic Education Institutions in Islamic boarding schools and madrasas in Indonesia.

Method

This type of research uses library research. The data collection technique uses documentation which is a way to obtain data and information in the form of books and document journals in the form of information that can support research.[12] In this case, books, journals, and other literature relating to Islamic Education Institutions in Indonesia. At the same time, the data analysis technique uses editing by re-examining data for clarity and harmony of meaning and organizing by organizing the data obtained as a frame of reference. By conducting further analysis of the results of organizing the data in the form of established principles, theories, and methods, they found that conclusions are obtained from the three formulations of the problem.

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[10] Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (2023): 2172930.

[11] Afif Anshori et al., "Dynamics and New Paradigm of Islamic Education in Indonesia," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (2022): 232–245.

[12] Sugiyono, *Metode Penelitian Kombinasi (Mix Methods)* (Bandung: Alfabeta, 2015).

Discussion

1. Development of Islamic Education in Indonesia

Education is the beauty of the teaching and learning process with a human approach (man-centered), not just moving the brain from the heads or turning the machine into the hands and vice versa. Education is more than that; education makes humans able to conquer the future and conquer themselves with their thinking power, thinking power, and creativity.[13]

An Islamic educational institution is a place or organization that organizes Islamic education with a clear structure and is responsible for implementing Islamic education. Thus, these Islamic educational institutions must be able to create an atmosphere that allows the implementation of education correctly, according to the tasks assigned to it, such as schools (madrasas) that carry out the process of Islamic education.[14]

In educational studies, "Islamic education" is generally understood as a characteristic, a type of education with a religious background. Education can also be described as capable of forming "human beings who are intellectually superior, rich in charity, and graceful in morals." According to his ideals, Islamic education projects itself to produce "human beings," namely humans who are perfect in all respects, even though it is believed that only the Prophet Muhammad SAW has achieved this quality. Islamic education is carried out on the wheels of such ideals and as an alternative to human guidance so that it does not develop into a split personality and not a lame individual.[15]

According to historical records, colonial political policies unfavorable to Muslims had triggered several Islamic religious institutions to isolate themselves from the intervention of the "outside world" by continuing to teach only religious lessons. However, another group saw many exciting things from the "Dutch school" system, giving rise to the idea of opening a school with additional religious lessons; besides that, there were also schools that remained focused on teaching religion but adopted the school system and added some general subjects.

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[13] Taofik, "LEMBAGA PENDIDIKAN ISLAM DI INDONESIA."

[14] Bukhari Umar, *Ilmu Pendidikan Islam* (Jakarta: Amzah, 2010).

[15] Muslih Usa and Aden Wijdan, *Pemikiran Islam Dalam Peradaban Industrial* (Yogyakarta: Aditya Media, 1997).

At that time, religious colleges in the form of schools used the name madrasa in many areas of Java and outside Java, maktab in Medan, Yuliya muallimini in West Sumatra, etc. Some of these religious colleges are also driven by Boarding School. Not all of them contain religious knowledge. Muhammadiyah, for example, the pattern uses 50% religion and 50% general.

They were the first to adopt modern (Dutch) educational systems and institutions almost wholly. This effort gave birth to public schools modeled after the Netherlands but given the additional content of Islamic teaching. Second, the emergence of modern madrasas, which limitedly adopted the substance and methodology of modern Dutch education, still used madrasas and traditional institutions of Islamic education as their primary basis.[16]

2. Types of Islamic Education Institutions in Indonesia

In Indonesia, Islamic educational institutions are divided into three types, namely formal, non-formal and informal Islamic education institutions. This is by Law number 23 of 2003 concerning the National Education System, which states that education pathways in Indonesia are divided into three: formal, non-formal, and informal. On this basis, Islamic educational institutions are divided into three channels: formal, non-formal, and informal.[17]

a) Formal Education Institutions

Islamic educational institutions that are organized formally are structured and tiered educational institutions, where these institutions are divided into primary education, secondary education, and higher education. This is also stated in Law number 23 of 2003 concerning the National Education System.

There are characteristics inherent in formal Islamic educational institutions, including:

1) Held in separate classes according to their level

2) There is an Age requirement

3) There is a study period

4) The learning process is arranged in an orderly and structured manner

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[16] Mahdalena, "Sejarah Pendidikan Islam Madrasah (Sekolah Umum yang Berciri Khas Islam)," *An-Nizom* 2, No. 1 (2017): 115–24.

[17] Ibrahim Bafadhol, "LEMBAGA PENDIDIKAN ISLAM DI INDOESIA" 06, no. 11 (2017).

5) Learning materials are arranged based on the curriculum and described in a particular syllabus

6) Learning materials are more intellectual and continuous academic

7) There is a report card system, evaluation of learning, and diplomas

8) Schools have an education budget designed for a certain period.

Formal Islamic education institutions in Indonesia are divided based on the level of education, namely primary education, secondary education, and higher education. The basic education level is divided into six types: Islamic kindergarten, RA, Integrated Islamic Elementary School or boarding school, Madrasah Ibtidaiyah (MI), Islamic Middle School/Boarding School, and Madrasah Tasanawiyah. At the basic education level, some things triggered the development of Islamic education today. If we look at formal Islamic education far back, in the past Islamic education was only dominated by RA, MI, and MTS, but now elementary. Junior high schools are also developing and integrating Islamic values into the curriculum and learning process, namely the integration of labels as boarding schools or integrated Islam. . This is certainly the point of development of Islamic education today.

Second, namely secondary education. At the secondary education level, formal Islamic education is filled by three types of educational institutions, namely integrated Islamic High School (SMA) or boarding School, Madrasah Aliyah (MA), and integrated Islamic Vocational High School (SMK) or boarding school. At the secondary education level, the same developments occur as in primary education. The integration of integrated Islamic education or boarding school is one indication of the development of Islamic education at the level or level of secondary education.

The third is higher education. At the higher education level, Islamic education is spread in almost all tertiary institutions. At least spread across academies, polytechnics, high schools, and universities. The application of Islamic education at the higher education level has a similar disparity because higher education that implements education usually has more remarkable similarities with higher education that does not implement Islamic education. This can be seen in several institutions that are not labeled as Islamic education but carry out majors or study programs regarding Islamic studies. And conversely, there are also Islamic

higher education institutions that provide educational services not only in Islamic sciences but also in general sciences. So this is a factor that narrows the difference.

Of the three levels of education, developments have occurred in Islamic educational institutions that are on the formal education route, namely the increasing number of public educational institutions that integrate their education by applying for Islamic scholarship, so this is a good development for the advancement of Islamic educational institutions themselves. Second, the smaller the educational disparity that occurs between public educational institutions and Islamic education institutions so that the two can collaborate and synergize in advancing education in Indonesia.

b) Non-Formal Islamic Education Institutions

According to Law No. 20 of 2003 non-formal education is an educational pathway whose purpose is to replace, add to and complement formal education. This education can be organized by special institutions appointed by the government based on national education standards. And because it is guided by national education standards, the results of non-formal education can be valued on a par with formal education. In addition, non-formal educational institutions can also come from learning programs that grow and develop in the community. Non-formal Islamic educational institutions are Islamic educational institutions that grow and develop in society.

This form of education is often found as a religious program. The development of Islamic educational institutions is precisely the forerunner to the development of education today. The concept of lifelong learning education which is currently developing in the world of education or called lifelong learning is a learning concept that quotes the hadith of the Prophet Muhammad, namely demand knowledge from the cradle to the grave. This concept is very closely attached and is the forerunner to the development of all forms of learning today, both formal and non-formal. Joni R. Pramudia, 2013 in his book Lifelong Learning states that the concept of lifelong learning is a learning concept which is the forerunner to the development of current learning. Based on this, we can conclude that the existence of Islamic educational institutions that are currently developing is the forerunner to the birth of various educational services today.

In addition, the development of non-formal education services based on Islamic education is also very closely related to the law on the national education system number 20 of 2003 which states that the implementation of education in Indonesia is divided into three educational pathways, one of which is non-formal education. This statement further strengthens the recognition of non-formal educational institutions legally in Indonesia.

The existence of non-formal educational institutions in Indonesia is not only segmented for students outside of formal Education but these institutions are also intended for all people without exception. The functions attached to non-formal educational institutions can be used as a substitute, addition to, or complement to formal Education to support lifelong Education. In addition, non-formal education develops students' potential through life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills Education and job training, and other Education.

The characteristics of non-formal Education are as follows:

a) Education takes place in a community environment

b) The teacher is a necessary facilitator.

c) There is no age limit.

d) Practical subject matter adapted to pragmatic needs.

e) Short educational time and dense material.

f) Has integrated and directed management.

g) The learning aims to equip participants with specific skills to prepare themselves for the world of work.

In Indonesia itself, the development of non-formal Islamic educational institutions is in line with the academic units stipulated by the National Education System Law Number 20 of 2003, article 26, paragraph 3, which reads: "Non-formal Education includes life skills Education, early childhood education, youth education, education women's empowerment, literacy education, skills Education and job training, equality education, and other Education aimed at developing students' abilities.

Then this statement was reinforced by the National Education System law Number 20 of 2003, article 26, paragraph 4, which reads: "Non-formal education

units consist of course institutions, training institutions, study groups, Community Learning Activity Centers, Taklim Assembly and similar educational units."

Based on these two articles, it is clear that non-formal education units are divided into:

1) Playgroup (KB)
2) Child care park (TPA)
3) Special institutions
4) Studio
5) Training institute
6) Study groups
7) Learning centers
8) Taklim assembly
9) Skills and training institutions.[18]

c) Informal Education Institutions

Informal education is a method of education from a particular family and environment towards individual learning activities carried out responsibly. After passing the exam, informal education results will be treated the same as formal and informal education according to national education standards.

The government has reasons to start informal education as follows:

1) Starting Education with Family.
2) Informal education has also been socialized to achieve national education goals starting from the family.
3) Homeschooling: Formal but Informal.
4) Children must be raised from birth.
5) Early childhood education curriculum.

In addition, below are the characteristics of informal education:

1) Family environment can be done specifically for informal education.
2) Special requirements do not apply.
3) There is no need to take the exam held.
4) Family and environment play an essential role in the education process.
5) The absence of the curriculum.

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[18] Ibid.

6) Level of education/level of education does not apply in informal education.

7) Informal education is carried out without any time and space restrictions.

8) Teachers in informal education are parents.

9) In informal education, there needs to be a structured management system.

10) No diploma is needed.

3. The Role of Islamic Education Institutions in Indonesia

Islamic educational institutions in Indonesia have the same role and share as other educational institutions in building a quality generation of Indonesians. Islamic educational institutions that are currently developing have better conditions. Islamic education today has been able to touch layers of formal education that previously could only be touched in a more specific scope, as seen in schools that are only specifically under the department of religion.

However, currently, Islamic education is increasing not only in certain schools but at general formal education levels such as SD, SMP, SMA, and VOCATIONAL SCHOOL, which integrates the values of Islamic education in learning and the concept of education or we often encounter integrated Islamic education/boarding schools.

The role of Islamic education in developing Indonesian education, in general, can still be seen from the role of Islamic boarding schools and mosques as the forerunners of the development of other educational institutions. Hence, these two educational centers have a significant role in spreading religious knowledge. Even in the majority of Islamic education currently developing, the collaborative role of mosques and Islamic boarding schools that have synergy and collaboration can create a quality generation in the nation through the implementation of boarding schools, mosque-based early childhood education, and other education that integrates Islamic values.

1. Islamic boarding schools

According to Lathiful Khuluq, Boarding School are Islamic educational institutions and tradition that has existed since around the XIII century AD. In its development, Boarding School have become Islamic educational institutions that thrive in rural or remote areas.[19]

From a historical view, Islamic boarding schools were originally Islamic religious broadcasting educational institutions that were said to be the oldest in

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[19] Lathiful Khuluq, *Fajar Kebangunan Ulama Biografi K.H. Hasyim Asy'ari* (Yogyakarta: LKIS, 2000).

Indonesia. In line with the dynamics of community life, this function has become more prosperous and varied. In essence, it cannot be separated from its original function. The establishment of a Boarding School has a different background, which is to fulfill the needs of people thirsty for knowledge. In general, it begins because there is recognition from a community about the figure of a kyai who has a depth of knowledge and nobility. Then people learn from him both from around and outside the area. Therefore they built a residence around the kyai's residence.[20]

Meanwhile, regarding the origins of the establishment of Islamic boarding schools in Indonesia, in the Islamic Encyclopedia, it is stated that there are two versions of opinions regarding the origins and background of the establishment of Islamic boarding schools in Indonesia. First, the opinion states that Islamic boarding schools are rooted in the tarekat tradition. Second, the Islamic boarding school as we know it today was originally a takeover of the Boarding School system held by Hindus from the Archipelago.

The first opinion explains that, initially, Islamic broadcasting in Indonesia was widely known in the form of tarekat activities. This is marked by the formation of tarekat groups that carry out certain practices of dhikr and wired. The leader is called a kyai, who obliges his followers to perform mysticism for forty days a year by living together with other tarekat members in a mosque to carry out services under the guidance of the kyai. For this mysticism, the clerics provide a particular room for lodging and cooking, located on the left and right of the mosque. Besides teaching the practices of the trek, the followers are also taught religious books in various branches of Islamic education. The activities carried out by followers of this tarekat are then called recitation. In its development, this institution grew and developed into a Boarding School institution.

The clerics emphasize the importance of prayer and remembrance as the primary way to improve one's spiritual life. Prayer and dhikr are chanting the name of God to let go of one's attachment to the material world and to realize one's essence as a creature of God. Kyai Syansuri Badawi (Teacher of the Tebuireng Islamic Boarding School) explained that the kyai followed the tradition of Imam Malik, who taught that a Muslim who studies Islamic sharia but forgets aspects of Sufism would become a

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[20] Akhiruddin, "Lembaga Pendidikan Islam Di Nusantara."

hypocrite. A Muslim who studies Sufism but ignores sharia will be Kafir Zindiq, and a Muslim who studies both (shari'ah and Sufism) will gain perfection in Islam.

Meanwhile, the second opinion is based on the fact that long before Islam came to Indonesia, Islamic boarding schools already existed in this country. Boarding School education at that time was intended as a place to teach the teachings of Hinduism and a place to foster cadres who spread Hinduism. Another fact says that Boarding School are not rooted in Islamic tradition because there are no Boarding School institutions in other Islamic countries. At the same time, found in Hindu and Buddhist societies such as India, Myanmar, and Thailand.

According to experts, a new Islamic boarding school is called a Boarding School if it fulfills five conditions, namely: there are kyai, there are books, there are mosques, there are students, and there is teaching to read the yellow book. Thus, when people write about Islamic boarding schools, the topics that must be written at least are:

1) Kyai Boarding School may include the requirements of kyai for today and in the future.

2) Cottage will include physical and non-physical requirements, financing, place, care, and others.

3) Mosque, the scope will be the same as the hut.

4) Santri, covering issues of terms, characteristics, and duties of students.

5) Kitab Kuning, when expanded, will include the Boarding School curriculum in a broad sense.[21]

TAs one of the Islamic educational institutions, Islamic boarding schools have quite essential roles and tasks in society, namely:

a. Print scholars who master the religious sciences. By the word of Allah in Surah At-Taubah Verse 122.

b. Educating Muslims who can implement religious law. Even though they do not reach the clerical level, Boarding School graduates can implement religious law to fill, foster, and develop a civilization from an Islamic perspective, even though they may not belong to the clergy with exceptional knowledge of religion. In other words, it is the practical aspect that comes first.

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[21] AHmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Rosdakarya, 2010).

c. Educating so that objects have basic abilities relevant to forming religious communities.[22]

2. Madrasah

The word madrasah in Arabic madrasatun means a place or vehicle to receive the learning process.[23] In Indonesia, madrasas are called schools, which mean buildings or institutions for learning and teaching.[24] Therefore, the term madrasah does not only mean school in a narrow sense but can also mean houses, palaces, kuttab, libraries, surau, mosques, etc.; even a mother can also be said to be a beginner madrasa.[25]

From the above understanding, it is clear that the madrasa is a place or place to study Islamic sciences and other expertise that developed in its time. Thus, the term madrasa comes from Islam itself.

In its development in Indonesia, this Islamic madrasah is an institution that was established long before SD, SMP, SMA/SMK, or college/university. Because the madrasa is one of the media or a strategic place for kyai/ustadz with the community to convey aspects of Islamic teachings. Through madrasas, too, Muslim kings conveyed the state and religious programs they adhered to.[26]

Hierarchically, Madrasas, when studied from a historical perspective, has three levels, namely the early madrasah, all with madrasah, and al a'la madrasah. If spoken in Indonesian, each of them has the following meaning: "beginner school," which is then better known and standardized as Elementary School (SD), Middle school" including Junior High School (SMP) and Public School (SMU). Madrasa al a'la means "high school" or even "high school." Of these two meanings, namely high school or high school, better known in Indonesia, is the first, "High School (SMA)." Therefore, it is only natural that Madrasah Aliyah (MA) be equal to high school/vocational school and not higher schools that are equal to universities/universities. The hierarchy illustrates that the current education level is a continuation of the gap implemented in madrasas organized by the Indonesian

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[22] Umar, *Ilmu Pendidikan Islam*.
[23] Abudin Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam Di Indonesia* (Jakarta: Grasindo, 2001).
[24] W.J.S Poerwadarminta, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 1984).
[25] Suwito, *Sejarah Sosial Pendidikan Islam* (Jakarta: Kencana, 2005).
[26] Maksum, *Madrasah, Sejarah Dan Perkembangannya* (Jakarta: Logos, 1999).

Muslim community. But in subsequent developments, after the existing levels of education in Indonesia through SD, SMP, and so on were standardized, Islamic educational institutions such as MI, MTS, and so on that used Arabic, both in their implementation and in their materials and teaching methods, were increasingly shifted to the side of the attention of the Indonesian Muslim community. This situation can be observed from the fact that some Muslim youth continue their studies at junior high or high school/vocational school rather than at madrasas.[27]

The strategies for implementing the characteristics of the Islamic religion in madrasas are as follows: 1) Increasing Islamic religious education through subjects on the Koran, hadith, fiqh faith, Islamic history, and other religious subjects; 2) Increasing Islamic religious education through subjects other than Islamic Religious Education; 3) Increasing Islamic religious education through extra-curricular activities; 4) Increasing Islamic religious education through creating a conducive religious atmosphere; 5) Increasing Islamic religious education through religious habituation and experience and congregational prayers at schools.[28]

Thus the characteristics of the Islamic religion are characterized by the following activities:

1. The optimal increase in religious education programs, among others, through the addition of religious education lesson hours;

2. The avoidance of dichotomous educational activities between religious education and general education to enable the integration of education through programs of integration and linkages between concepts (theories) of science (science) and Islamic teachings;

3. The creation of a conducive religious atmosphere which is reflected in the all-worship life in practice and daily behavior;

4. The realization of a feeling of glorifying the greatness of Allah is increasingly manifested in carrying out the greatness of Allah, carrying out religious messages and teachings, and carrying out congregational prayers at schools;

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[27] Taqiyudin, *Sejarah Pendidikan, Melacak Geologi Pendidikan Islam Di Indonesia* (Bandung: Mulia Press, 2008).
[28] Mahdalena, "SEJARAH PENDIDIKAN ISLAM MADRASAH (SEKOLAH UMUM YANG BERCIRI KHAS ISLAM)."

5. Increasing awareness of glorifying religion Religion, loving parents and respecting their teachers, and practicing good deeds in the broadest sense;

6. The expansion of extracurricular activities that focus on religious activities so that they can develop the personality of students as a whole, both in the development of attitudes, behaviors, and mindsets, as well as in the context of consolidating the implementation and experience of Islamic teachings to gain the pleasure of Allah SWT.

7. The implementation of lessons in schools is increasingly maintained regarding cleanliness, order, beauty, security and family attitudes, self-esteem, and the spirit of togetherness.[29]

While the duties of madrasa institutions as educational institutions, according to a Nahlawi are as follows.[30]

a) Realizing Islamic education to achieve educational goals, so students obey worship, Allah, and His orders.

b) Maintaining the nature of students so as not to deviate from the goal

b) human creation.

a) As a forum for socialization in Islamic civilization by integrating natural and social sciences with the foundation of religious sciences so that they can compete in the advancement of science and technology.

b) Giving mind and soul from negative and subjective influences.

c) Providing insight into values and morals so that students have a strong personality amid an increasingly changing era of value crises.

C. Analysis of Institutional Function Differences

Boarding School is the oldest Islamic educational institution in Indonesia which was originally founded by Muslims who traditionally wanted to spread the teachings of Islam to the Islamic community. The background to the growth of madrasas in Indonesia was driven by two factors, namely the strengthening of the Islamic renewal movement in Indonesia and the response of Islamic education to the education policies of the Dutch East Indies. Islamic boarding schools are not only educational institutions, but also

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[29] Mauritz Johnson, *Intentionality in Education* (New York: Center for Curriculum Research and Services, 1967).

[30] Dkk Muhaimin, *Strategi Belajar Mengajar* (Surabaya: CV. Citra Media, 1996).

function as social institutions and religious broadcasting. As an educational institution, Islamic boarding schools provide formal education and non-formal education that specifically teach fiqhi, hadith, interpretation, monotheism, tasawuf which come from the yellow book. Madrasahs in their position to enter the new Indonesian era face graduation-oriented competition. Therefore, the world of madrasas requires dynamics in the field of science and technology development. Madrasas must be able to equip their graduates to enter society. Furthermore, in order to face increasingly complex future challenges, madrasas must be able to adapt to national and global trends.

Table of differences between Islamic Boarding Schools and Madrasah:

Field	BOARDING SCHOOL	MADRASAH
Founder	Kyai	Community
History	The Entry of Islam into Indonesia in the 13th	Century The bridging between Islamic boarding schools and schools was established during the Japanese colonial period in 1945
Objectives	Mastering the Al-Qur'an and Islamic Hadith	Islamic science
Curriculum	Not using curriculum	Using curriculum
Material	Yellow books, Al-Qur'an and Hadith,	SKI Arabic, Aqeedah morals, Arabic, Fiqh and Al-Qur'an and Hadith as well as general lessons
Method	Weton dan sorongan	Method Theaching
Evaluation	Oral	Oral and written
Advantages	1. Can be adopted by various levels, both from children, adolescents to adults.	1. Students get religious knowledges as well as general knowledge
	2. Planting moral supervision.	2. Can bridge Islamic boarding schools with schools
	3. Good emotional relationship between Boarding School residents.	3. Public education that does not lose its Islamic character.
	4. The formation of a sense of empathy and sincerity, high honesty.	4. Can continue to general education level.
	5. Graduates are able to read yellow/classical books and speak Arabic.	5. Get a diploma equivalent to a public school..
	6. The cost of education is affordable or cheap.	6. Islamic education adopts the curriculum from the education office.
	7. Become a solution for the education of the poor.	7. Under the authority of the ministry of religion.

	8. Respect for high kiyai.	8. Education funds from the community.
	9. Fertilizing students' life skills both by farming and other skills.	
	10. Funds for education from kiyai or santri.	
Deficiency	1. The status of a diploma that is not recognized does not even get a diploma.	1. The number of subjects carried so that students are not focused and have difficulty mastering the lesson.
	2. There is no curriculum in education so that it is sometimes difficult for students to manage study time.	

Conclusion

Boarding School is the oldest Islamic educational institution in Indonesia which was initially founded by Muslims who traditionally wanted to spread the teachings of Islam to the Islamic community. The establishment of the Boarding School cannot be separated from the role of the ulama in carrying out da'wah at that time, which later had many followers, so it was formed into an educational institution. The background to growth of madrasas in Indonesia was driven by two factors: the strengthening of the Islamic renewal movement in Indonesia and the response of Islamic education to the education policies of the Dutch East Indies.

Islamic boarding schools are not only educational institutions but also function as social institutions and religious broadcasting. As an educational institution, Islamic boarding schools provide formal and non-formal education that specifically teach fiqh, hadith, interpretation, monotheism, and tasawuf from the yellow book. Madrasahs, in their position to enter the new Indonesian era, face graduation-oriented competition. Therefore, the world of madrasas requires dynamics in science and technology development. Madrasas must be able to equip their graduates to enter society. Furthermore, to face increasingly complex future challenges, madrasas must be able to adapt to national and global trends.

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