



Education Policy in Rapid Education and Its Implementation in Educational Institutions

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For a really long time, Islamic life experience schools have been oppressed, both as far as acknowledgment and the situation with certificates that are not perceived by the state. understudies experience segregation in the working environment for a really long time. Moreover, pesantren are thought of as unfit to rival other regular instructive establishments at the institutional level, making it challenging to get the greatest government support. It is hoped that by conducting research using the library research method, a qualitative research approach, and naturalistic research methods. Under Law 18 of 2019, the FKPM (Mu'Jadi Islamic Boarding School Communication Forum), which is a gathering forum for Asatidz, Kyai, and heads of Islamic boarding schools, was born out of the Islamic boarding school law. Modern Islamic Boarding Schools as well as Salaf Islamic Boarding Schools are among the members. Regulation 18 of 2019 also kills victimization graduate class of Islamic life experience schools in all lines of government and society.

Keywords: education, police, implementation

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INTRODUCTION

The background to the emergence of the problem began with the many cases in various Islamic boarding schools. The absence of binding rules results in a looseness of freedom that goes beyond limits, resulting in many cases. Azhari, a Santri, was refused a diploma when he registered to become a police officer in 2012 because it was judged that his certificate did not meet the administrative requirements. Because Islamic boarding school certificates are deemed not to have met the requirements of administrative institutions, students who wish to continue their studies to the formal education level usually have to return to educational institutions whose certificates are considered equivalent. Because Islamic boarding school certificates are not recognized by the state, students experience discrimination in the workplace for decades. In addition, pesantren are unable to compete with other conventional educational institutions at the institutional level, making it difficult to obtain maximum government support. As stated in the opening paragraph of the constitution, discrimination against graduates of Islamic boarding schools is contrary to the goals of education in our country, namely advancing science for the benefit of the common people and educating the life of the nation. The Constitution of the Republic of Indonesia Indonesia of 1945 specifically "The general authority seeks and organizes a public schooling system that develops trust and piety as well as respectable individuals in the context of educating the nation's life, which is regulated by law". Moreover "Public authorities promote science and innovation by maintaining strict quality control and public solidarity for the advancement of human progress and humanitarian government assistance".

METHOD

This research is a type of library research that uses library data in the form of books as a data source. This study was carried out by reading, studying and analyzing various existing literature such as the Al-Quran, Hadith, books and research results. This research uses a qualitative research approach and the research method used is naturalistic because the research was conducted in natural conditions (natural environment). This method was initially commonly used in research in the field of cultural anthropology, so it is also called the ethnographic method. It is also called a qualitative method because the data collected and analyzed is qualitative.(Afifudin, 2017).

RESULTS AND DISCUSSION

He is a pioneer of the Indonesian education system and has a distinct style and personality (Tolib, 2015).

Islamic boarding schools were originally places where students could study religion from the kyai's house, prayer room, or mosque. Islamic boarding schools, on the other hand, have developed over time as a result of various forms of education. Non-formal and informal education is also practiced in pesantren which follow the model of religious education.

Whatever is taught in Islamic boarding schools will be developed, but will always be based on fundamental Islamic values contained in faith, morality and shari'ah. Because, in essence, pesantren are Islamic educational institutions founded on Islamic principles and with Islamic ideals. It is evident that future children need to change and self-regulate in order to be competitive in the education industry; however, such changes and improvements were limited to the management and not to the style. Therefore, ideally, in the future Islamic boarding schools are able to keep up with the demands of the times by upholding their values and traditions. The belief of the kyai that they are obliged to pass on the writings of the Prophets and Apostles is the main motivation for them to establish pesantren. Kyai are well aware that they are the successors of the Prophets and must inherit not only their virtues and ethics, but also their role in bringing God's message to the world. Therefore, the context and purpose of Islamic da'wah cannot be separated from the existence of pesantren

[Figure 1]

1. Types of Islamic Boarding Schools in Indonesia.

The pesantren strongly opposed Dutch westernization and modernism during the Dutch colonial era. The colonial government strictly supervised and controlled the pesantren as a result of this attitude. The Dutch government suspected indigenous religious education institutions were being used to train militant fighters against the colonialists (Abdurrahman, 2016). During the Dutch colonial period, Islamic education which was centered in Islamic boarding schools, surau, dayah, and other Islamic educational institutions carried out uzlah from the provincial authorities on purpose. Priesterreden, or the Religious Court, was established by the Dutch government in 1882 to oversee the religious life and educational process among pesantren. Then came the 1905 Ordinance, which stated that religious teachers who taught had to obtain permission from the government. Even stricter restrictions on the number of people who could teach the Koran were imposed in 1925. Last but not least, in 1932 an ordinance was issued that made it possible to close unauthorized madrasas and schools or exhibit subjects opposed by public authorities (Hidayah, 2020). This regulation shows how unfair the policy of the Dutch colonial government was regarding Islamic education in Indonesia. However, pesantren managers are able to

manage strategies effectively, which is why they survive and thrive. In 1831, there were 1,853 Islamic boarding schools and recitations in Java, with 16,500 students, according to reports from the Dutch colonial government. With 222,663 students, the pesantren grew to 14,929 in 1885. According to the Minister of Religion of the Republic of Indonesia at that time, K.H. A. Wahid Hasyim, the development of madrasas in Islamic boarding schools is increasing rapidly. He reformed Islamic religious education by directing general education at madrasas and religious education at public and private schools through Regulation of the Minister of Religion No. 3 of 1950. As a result, pesantren began to include madrasas within their own pesantren. In the interest of general education, pesantren are increasingly opening up their educational facilities and institutions. In addition to adopting madrasas, pesantren also establish public schools. The first school to establish a SMP/SMA was the Tebuireng Jombang Islamic Boarding School. The development of Islamic Boarding School Education Institutions was followed by other Islamic Boarding Schools. They also opened public schools to meet community needs and provide equal opportunities for students to study religious education and general education (as in public schools) simultaneously and expand students' access to tertiary education as in other public schools. Currently, many Islamic boarding schools include MI, MTs, and MA in addition to general education programs such as TK, SD, SMP, SMA, and SMK. According to a report compiled by the Ministry of Religion of the Republic of Indonesia, the number of Islamic boarding schools and students reached 675,364 people. According to the 1978 review by the Religious Affairs Office of the Republic of Indonesia on the condition of Islamic boarding schools in Java, it shows that the Islamic life experience-based schooling system is maintained, created and upheld by Muslim groups in Indonesia. Another way to look at the power of the pesantren is to consider the fact that, even after Indonesia's independence, madrasas remained the predominant form of formal Islamic education. Islamic boarding schools increased by an average of 500 annually between 1987 and 2004. There was an increase of 1,000 students between 2004 and 2008, and the number of students has increased by more than two million in the last ten years. To maintain its purity as an Islamic educational institution, pesantren generally operate independently and are not subject to existing government policies. There are various types of pesantren, based on the curriculum or educational methods used:

a. Tradisional Boarding School

Since the Walisongo era, this type of pesantren has existed. Reciting the yellow book is one of the characteristics of this pesantren. This pesantren is a traditional pesantren which

is very tolerant and receptive to local culture. There are two traditional pesantren models for the education system: Salaf and Khalaf (Modern) Islamic Boarding Schools. The first is the Salaf Islamic Boarding School, known as the salaf or salafiyah, adhering to the traditional pesantren education model. Especially the method of reading bandongan, sorogan, and wetonan books. Madrasah diniyah (madin) is the name given to several salaf pesantren which only teach religious knowledge and the yellow book. This modern semi-modern system or classroom system is used in some of these schools. Second, Khalaf Islamic Boarding School (Modern). Over time, several traditional Islamic boarding schools which originally had a salaf education system, then accommodated government education system regulations to gain legitimacy for the Islamic boarding school education. Khalaf pesantren's emphasis on education within the formal school system is what sets them apart. However, the method of reading the yellow book, as well as the study of bandongan and sorogan wetonan, are still being maintained in accordance with the more structured madrasah curriculum within the scope of the pesantren. Examples of salaf Islamic boarding schools include Sidogiri Pasuruan Islamic Boarding School, Langitan Islamic Boarding School, Lirboyo Kediri Islamic Boarding School, Tebuireng Jombang Islamic Boarding School, Termas Pacitan College.

b. Modern Boarding School

Modern Islamic Boarding Schools are Islamic Boarding Schools that have used the Modern Education system adopted from the Belan schooling education system and combined it with Islamic sciences. One of the characteristics of this pesantren is using a class system, having a patented curriculum, and integrating core curricular, intracurricular and extracurricular activities in one educational unit. Modern Islamic boarding schools place more emphasis on character development and mastery of skills. This is in line with the direction of social education and does not prepare students to become civil servants; instead, combining other skills, such as being a skilled Muslim farmer, with the ability to preach Islam. In addition, modern pesantren train students to become teachers or da'i (community educators). Modern Islamic boarding schools are adaptive, able to adapt. As a result of the demands of contemporary science and technology developments, developments and progress in education are adjusted accordingly. Modern all inclusive Islamic Boarding Schools are currently

perfectly managed using relevant management standards (Mardawani). They design the curriculum that they use in such a way that it can shape children to prepare for their future to face the demands of today's times. Islamic boarding schools' progress in educating people and educating the nation in Indonesia is quite significant and is recognized by many parties, moreover the results can be enjoyed by the nation and the State. The role of the ulema whose notes are pesantren alumni is very prominent in the struggle for independence and also in filling it. In Islamic boarding schools, education does not end with the transfer of knowledge. According to Azyumardi Azra, Islamic boarding schools are cadres of scholars and maintainers of Islamic culture in addition to transferring knowledge. Santri are an important component of pesantren. Because it is still believed that students have strengths and weaknesses that need to be corrected in education. According to Taufik Abdullah, Islamic boarding schools are places that help people grow into Kamil Insan. They use a boarding system where students and kiyai live in a harsh educational climate with discipline. However, in reality the pesantren system has not been concretely recognized by the government, and is even categorized under Non-School Education. An example: The Mu'allimin system in the pesantren education system in Gontor was only recognized by the Government of Indonesia after dozens of Middle Eastern countries recognized it since 1957 and after Pondok Modern Gontor was 74 years old, namely by the Ministry of Religion in 1998 and by the National Education Office in 2000.

[Figure 2]

2. Law Number 18 of 2019 Concerning Islamic Boarding Schools

Through teaching, preaching Islam, commendable, and strengthening local areas within the system of the Unitary State of the Republic of Indonesia, Islamic life experience schools are local area-based organizations formed by people, institutions, associations of Muslims, or potentially local areas to instill faith and devotion to Allah. SWT, develop a commendable personality, and maintain Islamic teachings that are rahmatan lil'alamin. This is reflected in the simplicity, toughness, balance, balance and other positive sides of the Indonesian state. Islamic Boarding School Education is stipulated by Law Number 18 of 2019 as Education organized by and within the Islamic Boarding School Environment, By developing a curriculum based on the yellow book

or dirosah Islamiyah with the mu'allimin Education pattern. In Islamic boarding schools, the yellow book is the reference for the Islamic scientific tradition. It can be written in Arabic or any other Islamic language. Dirosah Islamiyah with a Muallimin Education Pattern is a collection of structured, methodical and organized Islamic studies. According to paragraph 1 of Article 5, the following are examples of Islamic boarding schools: Islamic boarding schools which integrate general education with recitation of the yellow book, Dirasah Islamiyah with the Muallimin Education Pattern, and other forms. It is stated in article 18 of Law Number 18 of 2019 concerning Islamic Boarding Schools that the Islamic Education Curriculum consists of the Education Curriculum and the Islamic Boarding School Curriculum, both of which are regulated by Ministerial Regulations. The Islamic Boarding School develops the Islamic Boarding School curriculum using the Muallimin Education Pattern and the Islamic Yellow Book. The Islamic Boarding School Law contains several important points, one of which is that pesantren are independent institutions because they embody the characteristics of institutions that instill faith in Allah SWT. Aside from being an Islamic educational institution, pesantren also functions as a da'wah institution and community empowerment. Islamic boarding schools must have an organization called the Masyayikh Council, whose members are kiai, ustadz, or other names, in order to meet the quality of education. In pesantren, teachers receive benefits comparable to those given to teachers and lecturers in general, as well as formal and professional status. In addition, the Islamic Boarding School Law stipulates that the government will provide waqf funds to Islamic boarding schools to ensure students receive equal educational benefits. Islamic boarding schools today are also able to establish a college called Ma'had Aly. This allows certificates of completion to be recognized and treated in the same way as those issued by other formal institutions. This also ends discrimination against santri and Islamic boarding schools in the education sector. The Islamic boarding school law is actually the state's affirmation of Islamic boarding schools as halal educational organizations and that santri are important for the younger generation and quality human resources as a younger age. Thus, prospective students will be able to compete fairly without having to worry about their diploma status or being discriminated against because of their formal education status. so that parents who send their children to Islamic boarding schools no longer need to worry about their children's future. It is hoped that the Islamic Boarding School Law will be socialized effectively to all government and private institutions. Islamic boarding schools have the potential to produce students who are highly competitive, pious, and have noble character. This will prevent students from not getting a diploma because they do not meet administrative requirements.

3. History of the Mu'adalah Boarding School Communication Forum (FKPM)

Mu'adalah Boarding School Communication Forum (FKPM) is a forum for friendship between Islamic boarding schools and Islamic boarding schools that organize Mu'ada Education Units (SPM) according to Law Number 18 of 2019 concerning Islamic Boarding Schools. Islamic boarding schools, known as Mu'adalah Boarding School (Mu'adalah Education) which are members of FKPM, they organize formal education by developing a curriculum that is in accordance with the characteristics of Islamic boarding schools based on the yellow book or Islamic education with a tiered and structured pattern of mu'allimin education. Mu'adalah Boarding School has an equal status with other conventional education because even though this Islamic life experience school does not take part in the Teaching and Cultural Service education program (Elementary School, Junior and Senior High School) or the Religious Education Service education program (Islamic Elementary School, Islamic Junior and Senior High School), the alumni of this pesantren can be recognized (their diploma) in universities both at home and abroad. The formal education path in the Mu' is education institution which takes place at the basic education level is in the form of the Mu' is ula education unit or the Mu' is wustha education unit. Meanwhile, Mu' is education in the form of Mu' is the Ulya Education Unit which is part of the formal secondary education pathway. By integrating the implementation of the Mu'ada wustha and ulya Education units on an ongoing basis, the Mu'ada Education Level is held for at least six years. Students who graduate from Islamic boarding schools can continue their education domestically (in Indonesia) with mu'ada (equivalent), or can continue their education to SMP/MTs or SMA/MA if they stop in the middle of the road (exit). Chairman of FKPM Prof. Dr. KH. Amal Fathullah Zarkasyi, MA and Secretary General of FKPM KH. Lukman Haris Dimiyati, both stated that with the existence of a law that regulates Islamic boarding schools, their education is on par with public schools. The results of pesantren are the same as those of general education. Islamic boarding school diplomas can be used to continue their education to university level or to apply for jobs in the military, government, and other fields. He added, the three main principles of Islamic boarding schools law are as follows: In particular, the government recognizes, supports and encourages Islamic boarding schools. This shows that the government not only has the responsibility to provide financial assistance to pesantren, but also recognizes that pesantren education can be equated with general education. In a broader sense, Law no. 18 of 2019 returns pesantren to their khittah, which is to develop their own unique program or curriculum without government assistance, and their alumni are also recognized as general education alumni. The speakers inspired the seminar participants to be

grateful for the law and then implemented the muada system for both salafiyah and ashriyah Islamic boarding schools. There are 2 types of curriculum used by Islamic boarding schools, the Mu'allimin Curriculum and the integration between the Islamic Boarding School and Madrasah Curriculum. On April 13, 2022, 40 Diniyah Formal Education Institutions and the Mu'ada Education Unit received operational permits from the Directorate General of Islamic Education (Ditjen Pendis) of the Ministry of Religion. In the formal education path of primary and secondary education, both are pesantren. The Decree of the Director General of Islamic Education (Kepdirjen) regulates this operational permit. Director of Diniyah Education and Islamic Boarding Schools Waryono Abdul Ghafur said that the 40 decrees consisted of 10 SPM for 'Ula' level, 12 SPM for 'Ulya level, 9 PDFs for Wustha level, and 9 PDFs for 'Ulya' level. In 2021, the signing of the Second Period Integrity Pact will be carried out simultaneously with the handover of the Directorate General's Decree. This number has increased to 160 SPM and 131 PDF with operational permits since the issuance of the Director General Decree. When compared to the nearly 37,000 existing Islamic boarding schools as of March 2022, this number is still small.

CONCLUSION

Law 18 of 2019 concerning Islamic Boarding Schools is an acknowledgment of the existence and contribution of Islamic boarding schools in education and teaching activities in Indonesia. The birth of the Islamic boarding school law was the forerunner to the birth of the FKPM (Mu'adalah Boarding School Communication Forum) which is a gathering forum for Asatidz, Kyai and headmasters of Islamic boarding schools under Law 18 of 2019. The members are not only Salaf Islamic Boarding Schools but also Modern Islamic Boarding Schools. Law 18 of 2019 also eliminates discrimination against alumni of Islamic boarding schools in all lines of government and society. So the Mu'adalah Boarding School Communication Forum is also a unifying forum for Salaf Islamic boarding schools and Modern Islamic Boarding Schools under the Islamic Boarding School Law.

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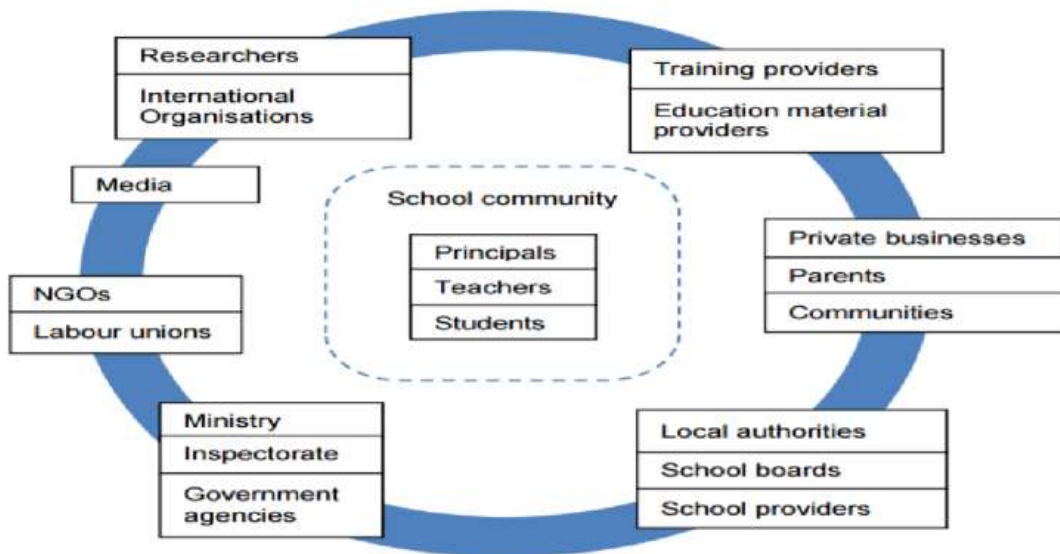


Figure 1/ Context and Purpose of Islamic Da'wah cannot be Separated from the Existence of Pesantren



Figure 2/ Statistic Diniyah Education Pesantren