

## Transformative Education Of Islamic Boarding Schools In Improving The Quality Of Formal Education

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**Abstract.** *Transformative education is an educational model that cooperates with all students' abilities towards a broader and creative mindset. This educational model values the abilities born from each individual. This means that the potentials possessed by each individual are not destroyed to equalize and present sanctions; these abilities are still allowed to grow and develop reasonably and humanely. Islamic boarding schools are classical education that was present before Indonesia was born, and Islamic boarding schools are present in improving the quality of formal education, which includes several aspects, namely attitudes, values, beliefs, and habits of students. This study uses qualitative library research methods, where the results of this research are in the form of data from various sources such as reviewing books, journals, or other sources related to transformative education of Islamic boarding schools in improving the quality of formal education. The results of this study illustrate that Islamic boarding schools play an active role in improving the quality of formal education in Indonesia. The Islamic boarding school itself includes three criteria, namely salaf, modern, and combination Islamic boarding schools. Two Islamic boarding schools elaborate between religious science and general science or world science and the afterlife.*

**Keywords:** *transformative, transformative education, Islamic boarding schools, formal education, quality education.*

### INTRODUCTION

Islamic education is central in shaping empowered Muslim individuals, have integrity, and contribute positively to society. Islamic education is about transferring religious knowledge and shaping individuals' character, morality, and positive contribution in society. In this context, transformative Islamic education is emerging as an approach to achieving meaningful change in Islamic individuals and institutions. Transformative Islamic education responds to the challenges of modern times that demand a deep understanding of religion and adaptation to social, technological, and cultural changes. This not only involves a deep understanding of Islamic values but also integrating these values into daily life. This education aims to produce individuals with moral and ethical qualities who can be just leaders and agents of positive change in society. (Iin Purnamasari, Rahmawati, Dwi Noviani, 2023).

One of the factors causing quality or unqualified education is determined by the competence and leadership of leaders in managing education. If a leader cannot organize, influence, or invite his members to achieve educational goals, is less able to take advantage

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of existing opportunities, and tends to apply a leadership style that simply carries out routine tasks, then do not expect the quality of education to improve. Conversely, if the educational leadership has good enough potential, he will continue to improve the educational organization in the institution he leads. So by itself, the quality of education also increases. (Mahfudh, 2022).

There are two types of educational institutions in Indonesia: official and informal. Beginning with elementary school, or Madrasah Ibtidaiyah, and continuing through junior high school, or Madrasah Tsanawiyah, and high school, or Madrasah Aliyah, is known as formal education. While there are many other types of informal education, Islamic boarding schools, or religious education, is one of them. Islamic boarding schools have been a part of Indo-Asian education for a considerable time.

How transformative education enhances the standard of formal education in Islamic boarding schools is the issue statement for this study. Modern Islamic boarding schools (khalaf), semi-modern Islamic boarding schools (combination), and traditional Islamic boarding schools (salaf) have all arisen in the modern period. This study aims to determine whether or not transformational education raises the standard of formal education in Islamic boarding schools.

Researchers took this title because several existing Islamic boarding schools have entered formal education, meaning that Islamic boarding schools continue to follow the progress of the times by holding or following formal schools with added religious education in them. From this, whether the transformative goals in Islamic education are implemented or even turned away from the original goals.

## LITERATURE

### **Pendidikan Transformatif**

Transformative education is an educational model that cooperates with all students' abilities, towards a broader and creative mindset. This educational model values the abilities born from each individual. This means that the potentials possessed by each individual are not destroyed to equalize and present sanctions; these abilities are still allowed to grow and develop reasonably and humanely. Transformative education explains the existence of overlapping, oppressive, unjust, and exploiting social relations. These relationships need to be changed to become equal, respectful, and have a role that is not discriminatory and humanizing. (Mundiri & Bariroh, 2019)

There are five visions of transformative education, namely: (Anshori, 2012, pp. 24–27)

1. Effective and transformative Islamic teaching and learning must be meaningful. Students must feel that the content of the curriculum is useful, meaningful and relevant to their lives.
2. Effective and transformative Islamic teaching and learning must be integrative. It must include spiritual, emotional, social, intellectual, and physical aspects of the student.
3. Effective and transformative Islamic teaching and learning must be value-based. That is, by focusing on values and considering ethical dimensions, Islamic education can be an engine for driving and changing character and morals
4. Effective and transformative Islamic teaching and learning must be challenging. Students should be challenged to examine topics studied critically, participate in discussion groups, cooperate in learning activities, and dive into controversial issues.
5. Effective and transformative Islamic teaching and learning must be active by constantly updating teacher knowledge, adapting learning objectives and content to the needs of students, benefiting from open events, and developing examples that are directly related to students.

The vision of Islamic teaching and learning is based on the view of Islam and Islamic education that is dynamic, not static. This view is based on the belief that the mission of Islam is to positively influence and transform the teachings of Islam to all inhabitants of the world in other words called rahmatan lil alamin. (Anshori, 2012, p. 27)

### **Islamic Boarding School Education**

The word pesantren comes from the word santri, which means the students' residence, with the prefix pe in front and ending with the word an. Another opinion says that the term pesantren is taken from Tamil, which means teacher of the Quran. (Dhofier, 1982, p. 18)

The idea of pesantren education is an exercise to stand alone and build oneself to not depend on anything other than God. According to pesantren tradition, a person's knowledge is measured by the number of books he has studied and to which scholars or teachers he has studied. (Dhofier, 1982, pp. 21–22)

The most common types of Islamic boarding schools in Indonesia are Salafi, Khalafi, and combination Islamic boarding schools. Salafi or salafiyah Islamic boarding schools are a form of traditional pesantren, while khalafi or khalafiyah is better known as modern Islamic boarding schools. Meanwhile, combination Islamic boarding schools are Islamic boarding schools that combine Salafi and Khalafi-based education. In addition, in Indonesia there are also other types of Islamic boarding schools. Types of ponpes around The current community include Takhasus Islamic Boarding School, formal early education, and the Muadalah's education unit. (Nancy, 2023)

Islamic boarding schools in Indonesia are often divided into three types. According to Muhammad Nihwan and Paisun in the Journal of Islamic Thought and Science Volume 2 (2019), the three types of ponpes are Salafi, Khalafi (Ashriyah), and combination Islamic boarding schools. Meanwhile, a different opinion was conveyed by Ivan Yulivan in the Strategy for Community Empowerment Through Islamic Boarding Schools in a Defense Economic Perspective (2021). Through the book, he mentioned that there are five other types of Islamic boarding schools in Indonesia in addition to Salafi, Khalafi, and combination Islamic boarding schools. Some of them include the Muadalah, Formal Diniyah Education, and the Qur'an Education Institute. Here are the types of Islamic boarding schools in Indonesia (Nancy, 2023)

Salafi Islamic Boarding School (Salafiyah) Salafi Islamic boarding school is Indonesia's most common type of Islamic boarding school. Still, according to Indonesiabaik.id, of the total Islamic boarding schools in Indonesia, 49.4 percent of them are Salafiyah Islamic boarding schools. Salafiyah Islamic boarding school is a traditional Islamic boarding school that organizes education based on the yellow book. Yulivan said the Salafi Islamic boarding school is also known as the classical Islamic boarding school. The characteristic of the Salafi Islamic boarding school is that the students are still competing to devote themselves to the kiai to obtain barokah. Although the education is based on the yellow book, the Salafiyah Islamic boarding school does not only teach religious knowledge. This Islamic boarding school also teaches life skills and general knowledge based on Islamic religion. Examples of Salafi Islamic boarding schools in Indonesia include Imam Bukhori Islamic Boarding School Solo, Salafiyah Hidayatul Anwar Boyolali Islamic Boarding School, Darul Ulum Jombang Islamic Boarding School, etc.

Khalafi Islamic Boarding School (Khalafiyah/Ashriyah) Khalafi Islamic boarding school or khalafiyah/ashriyah is a modern Islamic boarding school in Indonesia. Unlike the Salafi pesantren, whose education is based on the yellow book, the Khalafi pesantren has a more modern educational curriculum. In addition, the relationship between students and kiai is also not more rigid and conservative. In addition, the khalafi pesantren not only involves religious teachers, but also other science teachers. Modern Islamic boarding schools are also equipped with more complete facilities. Even in some modern Islamic boarding schools, domestic work such as cooking and cleaning is not done by the students themselves. Examples of khalafi Islamic boarding schools in Indonesia include Darussalam Gontor Ponorogo Modern Islamic Boarding School, Sahid Bogor Modern Islamic Boarding School, Assalaam Solo Islamic Modern Islamic Boarding School, etc.

1. **Combination Islamic Boarding School** Combination Islamic boarding schools are also Indonesia's most established Islamic boarding schools. According to Indonesia, the number of combination Islamic boarding schools is even more in Indonesia than modern boarding schools. As the name implies, this combination Islamic boarding school performs its function by combining Salafi and Khalafi curricula. Still, according to Nihwan and Paisun, the combination Islamic boarding school is also called semi-modern ponpes. This boarding school studies the yellow book but applies a modern curriculum. In addition, the characteristic of Salafi ponpes where the students still have to serve the kiai is also present in the combination ponpes. Examples of combination Islamic boarding schools include Ponpes Tebuireng Jombang, Pondok Pesantren Al Mukmin Surakarta, Pondok Pesantren Bata-bata Pamekasan Madura, and so on.
2. **Takhasus Islamic Boarding School** Another type of Islamic boarding school in Indonesia is the Takhasus Islamic Boarding School. Takhasus Islamic boarding schools are Islamic boarding schools that teach special religious knowledge, such as the Qur'an, fiqh, sharia, and so on. Takhasus Islamic boarding schools can be in Salafi, modern, or combination forms. Furthermore, there are three formal education levels offered by takhasus Islamic boarding schools in Indonesia: elementary, junior high, and high school. Pesantren Tahfizh Daarul Qur'an Karanganyar, Ponpes Takhasus Al-Qur'an Al-Muhibbin Wonosobo, and Ponpes Sains and Takhasus Kitab Kuning Walisongo Sragen are a few Indonesian takhasus Islamic boarding schools.
3. **Mudari Education Unit (SPM)** According to the Ministry of Agriculture, SPM is pesantren education held on the formal education path at the primary and secondary levels based on the yellow book. SPM pesantren consist of two types, namely Salafi and muallimin pesantren. Salafi-based SPM is the same type as Salafi pesantren or traditional pesantren but the version of education is formal. While SPM muis muallimin is held based on *dirasah islamiyah* with a muall education pattern muallimin. SPM primary education starts from MI, MTS, and MA levels. MI is a basic education level at the elementary level held for six years. MTS is also a primary education at the junior high level, held for three years. Then MA is upper-level education held for three years. Some SPMs simultaneously provide MTS and MA education with a six-month education for six years. SPM carries out its activities under the Ministry of Agriculture. Examples of SPM in Indonesia are Ponpes Fajrussalam Bogor and Ponpes Rafah Bogor.
4. **Formal Early Education (PDF)** Another type of pesantren is Formal Diniya Education or PDF. Still, according to the Ministry of Religion, PDF is a formal education unit held in pesantren. Like SPM, PDF provides education with a unique curriculum but is still based on the yellow book. In addition, PDFs are also offered with additional general subject matter such as mathematics, Pancasila education, languages, and so on. The education level in PDF begins with *ula* (elementary), *wustha* (secondary), *'ulya* (high), to *ma'had 'aly* (advanced) levels. Examples of PDFs in Indonesia are Diniyah Assalafiyah Mlangi Sleman Education, Wustha Ar-Risalah Bandung Formal Diniyah Education, Nurul Yaqin Ambung Kapur Padang Formal Diniyah Education, and so on.
5. **Qur'an Education Institution** According to Yulivan, Qur'an educational institutions are also pesantren in Indonesia. This institution specializes in teaching its students to improve their reading quality and understanding of the Qur'an from an early age. Qur'anic educational institutions for early childhood are also known as Early Childhood Qur'an Education (PAUD). Qur'anic educational institutions in Indonesia can be followed from early childhood to elementary school. Examples of Qur'an educational institutions in the country are Al-Qur'an Bilingual Al-Azhar Kindergarten, Nurul Falah Al-Qur'an Pesantren, Paud, Darrussalam Al-Qur'an Education Institute Bandung, and so on.
6. **Madrasah-Based Pesantren College** The last type of ponpes is a madrasah-based pesantren college. As the name implies, this institution is a university-level pesantren

that carries out its education like madrasah. This college can be followed by students who have graduated or entered high school, MA, or equivalent. The students at pesantren universities do not learn all religious sciences, Islam, but specific sciences. The concept is similar to a major or study program at a university or institute. Initially, madrasah-based pesantren universities in Indonesia were non-formal education. This causes graduates of madrasah-based pesantren colleges only to be able to obtain non-formal education certificates. However, since the last few years, the Ministry of Religion has permitted several Islamic boarding schools to grant diplomas to their students. Thus, students who graduate from pesantren colleges can obtain a bachelor's degree like those from other formal universities after graduation. Islamic boarding schools in Indonesia that are housed in madrasahs include Pondok Pesantren As-Shiddiqiyah Jakarta, Ma'had Aly Saidusshiddiyah, offers takhasus and specialty programs. Islamic Civilization and History Takhasus Fiqh and Ushul Fiqh programs are offered by Pondok Pesantren Al As'ad Jambi and Ma'had Aly Syekh Ibrahim Al Jambi. Takhasus Fiqh and Ushul Fiqh programs are offered by Pondok Pesantren Sumatera Thawalib Parabek Agam and Ma'had Aly Sumatera Thawalib Parabek.

### **Formal Education**

Primary, secondary, and postsecondary education make up the organized and graded system of formal education. Formal education is the main foundation of the Indonesian nation in carrying out its goals. In addition, formal education also has a fairly professional curriculum standardization so that students can achieve educational goals through these guidelines. Primary education is an education path on the formal education path that underlies the secondary education path and is in the form of elementary school, madrasah ibtidaiyah, or other equivalent forms. The education of junior high school and tsanawiyah madrasah is classified as primary education. Basic education is a fundamental key for guardians of students to provide essential insights to students. The existence of the proper selection following the basic needs of students will make it easier for students to continue their learning to a higher level.

Secondary education, which is a continuation of elementary education on the formal education path, might take the shape of a high school, madrasah aliyah, vocational high school, madrasah aliyah vocational, or other such programs. Higher education, on the other hand, is the level of education above secondary school and is comprised of professional, specialist, professional, bachelor's, master's, and doctoral degrees offered by universities with an emphasis on Indonesian culture. The goal of secondary and higher education is to help pupils reach their full potential, which is initially attained through primary school education. Therefore, secondary education and higher education must involve and enhance the basic potential of each learner. (Campus, 2024).

### **METHOD**

Researchers use qualitative research literature review. Qualitative research is a research method that aims to understand reality through an inductive thought process. (Wahyudin, 2017, p. 975). While qualitative research, literature review is a study and organization of the results of previous studies related to the research to be carried out. (Rahmadi, 2011). Therefore, the results of this study are in the form of data from various sources such as reviewing books, journals, or other sources related to transformative education of Islamic boarding schools in improving the quality of formal education. In this case, the primary sources are books on transformative Islamic education and several sources related to Islamic boarding school education and formal education.

The literature method is often also called a literature study, focusing on obtaining and reviewing several sources of scientific data from literature sources related to the problem being studied. This research method is carried out in the library, unlike the qualitative research method of field studies, which is done in the field to get data and information. The

literature method focuses more on inferring information from various scientific literature sources related to the research object.

## **DISCUSSION**

Transformative Islamic education has a fundamental concept in carrying out its vision and mission. The basic idea has three main aspects: integration between Islamic knowledge and values, holistic learning, and positive impact on individuals and society.

Islamic knowledge and principles are integrated into all facets of education through transformative Islamic education. The goal of this integration is to help students develop strong values and ethics in addition to their knowledge and skills. In terms of education, transformative Islamic education emphasizes instilling Islamic ideals and character in students in addition to academic subjects. These Islamic principles include discipline, tolerance, hard labor, honesty, and justice. In order to help students develop into intellectually gifted individuals with moral integrity and contribute to society, these ideals are incorporated into every facet of education. The goal of transformative Islamic education as a whole is to produce a generation of people who, while retaining their Islamic identity, are strong, have strong personalities, and are of noble character.

holistic education. Islamic education that is transformative places a strong emphasis on holistic learning that addresses all facets of life, including the social, psychological, spiritual, and physical. The goal of holistic learning is to produce students who, by maintaining balance in all facets of their lives, will make beneficial contributions to the environment. The development of social skills—such as the capacity for leadership, teamwork, and communication—that are crucial in both the professional and social spheres is another aspect of holistic learning. Islamic education that is transformative places a strong emphasis on experience and reflection while applying instructional techniques to help students meet their learning objectives. When it is put into practice, students can gain knowledge by firsthand experience and then consider what they have learned about Islam. Learning consequently becomes more useful and contextual in real life, producing learners who are capable of making informed decisions and benefiting society.

Positive impact on individuals and society. The main focus of transformative education is to produce academically intelligent learners who can develop their potential and contribute to building a better society. Learners with high moral and ethical standards will help not only themselves but society at large as well. This fundamental idea underpins transformative Islamic education, which aims to produce a generation of morally upright individuals with strong morals and ethics as well as a balanced intellectual, emotional, spiritual, and social intelligence.

In transformative education in Islamic boarding schools, especially combined Islamic boarding school education and khalaf. When the student or student is in public school, in this case, a formal school, formal education will help implement the quality of education. Why does it happen? In Islamic boarding schools, students will be trained to carry out obligations and learn punctuality. From these two things, the quality of formal education will increase. Discipline is the main thing in implementing the quality of education. Discipline is a characteristic of every successful human being. Through transformative education organized by Islamic boarding schools, students are trained with religious knowledge and balanced by commendable habits. This balance of learning is the main thing applied by Islamic boarding schools in actualizing transformative education. Therefore, the transformation will occur for every student to change into a better person than yesterday.

Islamic boarding schools are very appropriate for achieving the goal of transformative education because the science of the world and the hereafter go hand in hand. In Yogyakarta itself, there are still many active student boarding schools, where from morning to evening study on campus, and at night study at Islamic boarding schools, then it is not wrong if Yogyakarta is called as the city of education. Because in it, all aspects of education, from formal to non-formal education, are well organized. In addition,

transformative education reflects the balance between formal and non-formal education. Therefore, transformative education must be able to develop and be maintained so that the balanced ecosystem can always be maintained properly.

## CONCLUSION

Improving the quality of education is seen from various aspects, namely in the form of attitudes, values, beliefs, and habits of student character. Islamic boarding schools teach and strongly emphasize students' characteristics, especially morals or civilization. Therefore, transformative education in improving the quality of formal education plays an important role, especially in Khalaf and combination Islamic boarding schools. Besides learning religion, but not forget formal education which is also essential.

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