

TRACING THE DEVELOPMENT OF ISLAMIC EDUCATION IN ISLAMIC BOARDING SCHOOLS, MADRASAHs, AND BOARDING SCHOOLS

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Abstract

Islamic education in Indonesia has strong historical roots and has developed through various institutions such as Islamic boarding schools, madrasahs, and boarding schools. This study discusses the history of the growth and development of Islamic education in these three institutions, from their early days to the modern era. Pesantren, as the oldest educational institution in the Islamic tradition of the Indonesian archipelago, plays an important role in spreading religious values and training future scholars. With colonialism and modernization, madrasah emerged as a form of formal education that integrates religious and general curricula. Furthermore, boarding schools emerged as an innovation in response to the challenges of contemporary Islamic education by providing an integrated learning environment. This study also highlights the dynamics of curriculum change, the role of the government, and the influence of globalization on the sustainability and transformation of these institutions. The results of the study show that these three institutions complement each other in maintaining the tradition of Islamic education while adapting to the needs of the times.

Keywords: Islamic boarding schools, madrasahs, boarding schools, Islamic education, history, development

INTRODUCTION

Islamic education has a long history in shaping the character and civilization of Indonesian society.¹ As an educational system that integrates religious values with science, Islamic education continues to evolve over time, keeping pace with the dynamics of society's needs. One tangible manifestation of Islamic education is the pesantren, the oldest educational institution in the archipelago. Pesantren have been a mainstay in instilling Islamic values and building a strong scientific tradition since the pre-colonial era. The pesantren system, which is based on classical teaching and learning (*kitab kuning*), has produced generations of scholars, intellectuals, and community leaders who have contributed greatly to the nation's history. Along with the changing times and the increasing need for formal education, madrasahs were born as a modernized form of the pesantren education system.²

¹ Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta: LKiS, 2001), hlm. 55.

² Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah* (Jakarta: LP3ES, 1986), hlm. 23.

Madrasahs integrate religious curricula with general subjects so that they are able to respond to the challenges of modern education. The presence of madrasahs is evidence of the transformation of Islamic education, which is oriented towards increasing the competitiveness of the younger generation at the local and global levels. Based on this background, this paper aims to explore the history of the growth and development of Islamic education in Islamic boarding schools, madrasahs, and boarding schools. This study not only discusses historical aspects but also the dynamics of development.

RESEARCH METHOD

This study uses a literature review method to analyze the history of the growth and development of Islamic education in Islamic boarding schools, madrasahs, and boarding schools.³ In this approach, researchers will collect and analyze data from various relevant written sources, such as books, articles, scientific journals, and historical documents that record the development of Islamic educational institutions in Indonesia. The first step in this research is to identify and collect literature sources related to the topic being studied. These sources may include academic works discussing the history of Islamic education and official documents documenting the evolution of education in Islamic boarding schools, madrasahs, and boarding schools.⁴ Once the sources have been collected, the researcher will conduct a content analysis to extract important information related to the substance of education implemented in each institution.

This analysis will also cover the methods used in the educational process and the functions performed by these institutions. Furthermore, the researcher will compile a chronology of the development of Islamic education based on the data obtained, so as to provide a clear picture of how Islamic education has evolved over time. The results of the content analysis and chronology of developments will then be synthesized to produce a comprehensive understanding of the factors that influence the growth of Islamic education in the three institutions.

DISCUSSION RESULTS

A. The Origin and Causes of Islamic Education

³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2017), hlm. 6.

⁴ Hardani dkk., *Metode Penelitian Kualitatif dan Kuantitatif* (Yogyakarta: Pustaka Ilmu, 2020), hlm. 112.

During the Reformation Period In the early days of Islamic education, during the lifetime of the Prophet Muhammad, the composition of studies was dominated by “efforts” to give birth to and form an Islamic society. This period lasted throughout the process of receiving revelation and its cultivation (socialization of revelation) by the Prophet, with an emphasis on education in monotheism and all its implications during the Mecca period, and on socio-political education and all its implications during the Medina period. At the elementary school level, as a consequence of the emphasis on literacy since the beginning of the revelation, kuttab attempted to teach reading and writing using selected poems/poetry, with teachers from non-Muslim circles. Later, after some Muslims became literate in addition to memorizing the Qur'an, kuttab emerged that taught the above material and made the Qur'an the core material/curriculum in addition to the fundamentals of Islam. Before that, children were taught the Qur'an by their parents at home.⁵

Several names of great scholars who played a role as reformers in the field of Islamic education emerged in the Middle East, such as Muhammad Ali Pasha, Jamaluddin Al-Afghani, Muhammad Abduh, and Rasyid Ridha from Egypt. Then there was Muhammad Iqbal from India and so on.⁶ During the decline of Islam in the 20th century, Europe acquired all the philosophical and scientific heritage from Islam, when Muslims were absorbed in their glory and no longer paid attention to education, so Europe appeared to steal knowledge and learn from Islam. Europe then rose and Islam began to be colonized and experienced a decline. Almost the entire Islamic world was colonized by Europeans, including Indonesia. New discoveries in science and technology emerged in Europe. For example, in the fields of machinery, electricity, and radio, all of which supported Europe's growing power over the Eastern world, even as far as Indonesia. The world was turned upside down, and the Eastern world was fascinated and mesmerized by the progress experienced by Europe.

In fact, awareness of the weaknesses and backwardness of Muslims compared to Europeans had been growing from the 11th to the 17th century AD. This was due to the defeats suffered by the Ottoman Turks in wars with European countries. They began to pay attention to the progress made by Europe by sending envoys to study European

⁵ Abuddin Nata, *Pemikiran Pendidikan Islam dan Barat* (Jakarta: Rajawali Pers, 2013), hlm. 45.

⁶ Muhammad Yunus, *Sejarah Pendidikan Islam* (Jakarta: Hidakarya Agung, 2016), hlm. 101.

advances, particularly from France, and established military schools in Turkey in 1734. This opened the eyes of Muslims to their weaknesses and backwardness, which eventually led to various efforts at renewal in all areas of life in order to catch up, including efforts in the field of education. The revival of Muslims, especially in the field of Islamic education, was part of an effort to purify Islamic teachings, led by pioneers in various regions.

They expressed their opinions on the revival by referring to the same theme, namely:

1. Returning Islamic teachings to their original elements, based on the Qur'an and Hadith, and discarding all heresy, superstition, and mysticism.
2. Declaring and reopening the door to *ijtihad* after several centuries of it being closed.

Several factors contributed to the emergence of Islamic education during the reform period, including:

1. Return to the Qur'an and Sunnah: Since the early 20th century, there has been a movement among Muslims to return to the teachings of the Qur'an and Sunnah as the basis for assessing existing religious and cultural practices. This encouraged the establishment of more modern and systematic educational institutions.
2. Resistance to colonialism: Dissatisfaction with Dutch colonialism encouraged Muslims to strengthen their identity and organization. Organizations such as Muhammadiyah and Sarekat Islam emerged in response to colonial oppression and sought to improve the quality of education among Muslims.
3. Criticism of Traditional Methods: Many Islamic figures and organizations were dissatisfied with traditional teaching methods, which were considered ineffective in facing the challenges of the times. They began to search for new methods that were more in line with developments in science and technology.
4. The Need for General Knowledge: In addition to religious knowledge, there is a push to integrate general knowledge into the Islamic education curriculum. This aims to create a generation of Muslims who not only understand religion but also have adequate general knowledge.⁷

⁷ Tuala, Budaya Organisasi Kepemimpinan di Lembaga Pendidikan Islam (Lampung: Pusaka Media, 2020), hlm. 67.

B. Examining the Methodology, Media, and Materials of Islamic Education

Developing Islamic education methods by emphasizing the benefits of each method used and reducing their weaknesses.⁸ The learning methods or techniques that have been known so far can be developed with a “new design,” either through collaboration, modification, or integration, which allows for the birth of new methods as a result of the convergence of several methods. Using their original names, these methods can be developed with the following brief explanations:

1. Imitation method, which is a way of educating through films, soap operas, dramas, short stories, or novels about the development of science and technology and noble character, and can serve as a role model method despite its limitations.
2. Lecture method. This method can encourage students' creativity if it is planned systematically and contains valuable points, reinforced by the use of learning media accompanied by classical music or films related to the material. A lecture method with fluent, communicative language can encourage students' creativity, and is also complemented by the use of learning media.
3. Writing method. This method is a classic learning method. Reading lessons are usually accompanied by writing lessons. Writing can be developed through quantum writing, dictation, and calligraphy. The use of information and communication technology will also help accelerate this writing method.
4. Dialogue and question-and-answer method. This method can stimulate students' creativity. By focusing on clear topics with high utility, the dialogue model will encourage creative ideas that can grow along with the motivation that develops within students.
5. Discussion method (deliberation). This method is a creative teaching activity to hone sharp thinking and logical frameworks. This method also has the benefit of fostering tolerance towards other people's thoughts and helping the maturing process.
6. Contemplative reflection method Contemplation and reflection have been a tradition among Sufis and Muslim scholars since the beginning. Self-introspection is carried out out of love for oneself and gratitude to God, enabling one to reveal one's potential to be developed and weaknesses to be reduced.

⁸ Rizkah, “Metode Pendidikan Tauhid dalam Al-Qur'an...”, Jurnal Pendidikan Islam (2018), hlm. 40.

7. Storytelling method. Stories in the Qur'an dominate the content of the holy book. Stories from the past, both symbolic and real, are presented as lessons for readers. Movies, soap operas, short stories, novels, and the like can be analogized with the stories and metaphors in the holy book.
8. Demonstration method. This method is used so that the theory being studied can be directly applied, thereby preventing errors in learning and Strategy, Method, Media, And the Thoughts of Scholars on the Development of Islamic Education in Indonesia Sayyidah Soraya, Dodi Irawan understand something, for example, demonstrations of reading or memorizing the Qur'an, qira'ah, singing, cooking (culinary arts), sewing, dressing (fashion design), building techniques, and carpentry, for example, all of which are used to obtain satisfactory results.
9. Game and simulation methods. These methods are used to facilitate the learning process and make it enjoyable for students. With these methods, students can understand the material in a relaxed and comfortable atmosphere.
10. Drill method. This method is used for skills such as learning a foreign language.
11. Inquiry method (group work). This method is used mainly for more social matters so that emotional intelligence is formed, especially that related to social interaction.
12. Discovery method. This method can be used to answer curiosity about something that requires a scientific answer.
13. Microteaching method. This method is used for practice for prospective teachers, lecturers, and others. Before this method is carried out, students usually have already received the material. This method aims to provide experience and improvement on weaknesses experienced in direct practice in the field.
14. Learning module method. This method is usually used for distance learning or material that must be understood before face-to-face meetings take place. The module serves as material and is expected to be read independently. If students encounter problems in it, they can consult or ask questions directly to the educators involved in the learning process.
15. Experimental methods. These methods are typically used to follow up on lessons proving a theory or answering a hypothesis. Media and educational tools must be tailored to specific needs. For example, to explore verses from the Qur'an and hadiths of the Prophet, special programs with various features have been created that can be operated easily and quickly on a computer. With the internet, the process of

transferring knowledge and values has also become faster, easier, and more accurate. Islamic education must take advantage of all the facilities provided by scientific and technological developments and should not be wasted.⁹

The development of information and communication technology can be utilized effectively and efficiently by educators in conducting educational activities. Educators can utilize the internet network through e-learning, blogs, and websites that contain learning materials needed and accessible to students and the general public. If this utilization is carried out properly with high discipline, learning can be conducted anywhere without having to meet face-to-face in the same space and time. Films can also help clarify the delivery of material provided by educators. Moreover, if the delivery of material using PowerPoint is accompanied by appropriate background music, it will certainly provide a sense of freshness and enjoyment for students so that they can be more interested and excited about the material being delivered. Education that is enjoyable for students will influence and encourage them to always repeat the material they have learned. An enjoyable educational process is certainly a desirable learning strategy because there is no element of coercion. Students are interested in learning not only because they need knowledge, but also because the learning process is enjoyable.

C. Educational Dualism: Problems and Solutions

In Islamic history, for example, the relationship between education and politics can be traced back to the most fertile period of growth in Islamic educational institutions. Throughout history, there has been a very close relationship between politics and education. This fact can be seen from the establishment of several Islamic educational institutions in the Middle East that were sponsored by political rulers. The most famous example is the Nizhamiyah madrasah in Baghdad, which was founded around 1064 by the Vizier of the Seljuk Dynasty, Nizham al-Mulk. This madrasah is famous for producing great thinkers. For example, Al-Ghazali transferred his knowledge at this institution, namely as a teacher. In Indonesia, the emergence of madrasahs was a consequence of the modernization of surau, which tended to be caused by the tension between the traditional education system and the emergence of modern educational institutions from the West. However, Ki Hajar Dewantara realized that the role of the ulama had given birth to a cultural system that was characterized by society and politics, in addition to spirituality.

⁹ Yusufhadi Miarso, *Peningkatan Kualifikasi Guru* (Jakarta: Kencana, 2008), hlm. 57.

This is evident in the number of pesantren alumni who continue their studies at leading universities both at home and abroad.¹⁰

Madrasah in Indonesia that are managed by social organizations are greatly influenced by the orientation of their organizations. Madrasahs established by Muhammadiyah are more Muhammadiyah-oriented. Similarly, madrasahs managed by NU place greater emphasis on the purity of the madhhab in their educational orientation.

The impact of this diversity in educational orientation has created a variety of figures, both in formal and informal capacities, who have diverse political thoughts and currents. Some adopt modernist, fundamentalist, traditionalist, and even nationalist ideas. Although the political behavior of a figure is not solely determined by a particular educational institution and is still influenced by other factors such as environment, sociocultural factors, thinking potential, and others, the influence of an educational institution plays a significant role in shaping a person's character and personality, as well as equipping them with diverse thinking paradigms.

Islamic education also has a major influence on the social structure of society . Some of the impacts include:

1. Community Strengthening: Islamic educational institutions such as Islamic boarding schools and madrasahs serve as community centers that strengthen relationships between community members.
2. Economic Empowerment: Islamic education often teaches practical skills that can improve the standard of living of the community, such as entrepreneurship and financial management.
3. Character Development: Islamic education emphasizes the development of morals and ethics, which have an impact on individual social behavior.¹¹

Islamic education also plays an important role in cultural preservation and development:

1. Preservation of Cultural Values: Through education, local cultural values that are in line with Islamic teachings can be preserved and taught to the younger generation.
2. Cultural Innovation: Islamic education encourages creativity in arts and culture, producing works that combine local traditions with Islamic values.

¹⁰ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Bentang, 2001), hlm. 14.

¹¹ Nurmaningtyas, "Nilai Kebangsaan Pendidikan Islam...", *Jurnal Penelitian Sosial Keagamaan*, 8(2), hlm. 134.

3. Intercultural Dialogue: Islamic education can serve as a bridge for intercultural dialogue, strengthening tolerance and mutual understanding among various ethnic and religious groups.¹²

CONCLUSION

This article discusses the origins and causes of Islamic education during the reform period, its methodology, media, and educational materials, as well as its political, social, and cultural impacts.

Islamic education emerged as a response to the community's need for education that integrates academic and spiritual aspects. The transformation of methodology and the use of various media have kept Islamic education relevant in the modern era. Its impact can be seen in the formation of leaders with noble character and the strengthening of the social and cultural identity of the Muslim community.

As a suggestion, further research is needed to explore the integration of technology in Islamic education to improve teaching effectiveness. In addition, collaboration between Islamic educational institutions, the government, and the community is essential to create innovative programs that can meet the demands of the times. With these steps, Islamic education can continue to develop and adapt to the dynamics of modern society.

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¹² Muhammad Yunus, *Sejarah Pendidikan Islam* (Jakarta: Hidakarya Agung, 2016), hlm. 75.

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