ISLAMIC EDUCATION POLICY IN ISLAMIC BOARDING SCHOOLS TO ENCOUNTER THE FLOW OF GLOBALIZATION

Dian Silvia Rozza[1](*), Syamsul Arifin[2], M. Nurul Humaidi[3], Ahmad Danis[4]
Universitas Muhammadiyah Malang, Indonesia[123]
Universitas Darussalam Gontor, Ponorogo, Indonesia[4]
diansilviarozza25@gmail.com[1,] syamsarifin@umm.ac.id[2], mnhumaidi@umm.ac.id[3],
danis@unida.gontor.ac.id[4]

	Abstract
Received: 09 Januari 2024 Revised: 24 Januari 2024 Accepted: 28 Februari 2024	This research aims to describe and analyze public policies and Islamic boarding school education policies, especially Law No. 18 of 2019. Apart from that, it also discusses the challenges of Islamic boarding schools in the era of globalization which is the basis for the proposed Islamic boarding school policy formula. This research uses a qualitative approach with types of literature. The literature study was carried out by collecting and analyzing literature related to Islamic boarding school education policies. The research results explain that: (1) public policies related to Islamic boarding school education are contained in Law No. 18 of 2019. This Islamic boarding school law contains Islamic boarding school policy regulations which consist of nine chapters and 55 articles. If concluded, then this law can be categorized into five categories, namely: form of institution, objectives of Islamic boarding schools, funding sources, quality assurance, and level of education; (2) the influence of globalization can have an impact on an apathetic attitude and a culture of laziness for Islamic boarding school cadres in developing their potential. So Islamic boarding school cadres are needed who can develop their potential using science and technology, and (3) the preparation of policy formulas can be carried out using five procedures, namely: agenda setting, policy formulation, policy implementation, policy evaluation, and policy improvement. Thus, it is hoped that this research can become a reference for understanding in-depth educational policies and efforts to formulate Islamic boarding school education policy formula.
	Keywords: Public Policy; Islamic Boarding School; Policy; Law

INTRODUCTION

Nowadays, many cases show students' lack of ethics towards teachers, such as beatings of teachers (Hidayat et al., 2018). This phenomenon is not only found in schools but is also often found in Islamic boarding school environments (Manshur, 2020). This is in stark contrast to the nature of Islamic boarding schools which should reflect educational institutions that shape human character with noble morals (Hidayat et al., 2018). It is a wrong mindset if every society, especially parents, considers Islamic boarding schools as a place of magic that will change their children to be good. This cannot be formed instantly without good cooperation between educational institutions and families. With this, it is necessary to provide Islamic boarding school management at home, so that when the child

is at the Islamic boarding school he will get used to it because he is used to education at home (Wangsadanureja, 2018).

Historically, Islamic boarding schools are Islamic educational institutions that have experienced a long journey. However, Islamic boarding schools are treated discriminatorily in education policies in Indonesia, so they have difficulty developing (Harahap, 2020). Apart from that, Islamic boarding schools continue to lag behind other educational institutions and find it difficult to contribute to education in Indonesia (Badrudin et al., 2018). This happens because the government has not yet made a policy that can empower Islamic boarding schools as Islamic educational institutions (Khairani et al., 2021).

Based on existing problems, the presence of Law Number 18 of 2019 concerning Islamic boarding schools is a breath of fresh air for the development of Islamic boarding schools in Indonesia. Law No. 18 of 2019 is an Islamic boarding school policy regulation that consists of nine chapters and 55 clause relating to Islamic boarding school education (Khairani et al., 2021). The policy formulation of the Islamic Boarding School Law certainly faces battles and meetings between interest groups, which is a common thing in the formulation of public policy (Nuraeni, 2021). A logical but still dialogical debate is needed to absorb the aspirations that arise in A logical but still dialogical debate is needed to absorb the aspirations that arise in society. In essence, the formulation of this policy is an effort to obtain the benefit of Muslims in building better Islamic boarding schools (Setyawan, 2019).

The Islamic Boarding School Law aims to emphasize the importance of Islamic boarding schools as educational institutions with five main elements, namely dormitories, mosques, books, students, and *kyai* (Saifuddin et al., 2021). Apart from that, to strengthen solemnity, especially in the aspects of *tafaqquh fiiddin*, *da'wah*, economic empowerment, and community empowerment. This goal is in line with the Islamic boarding school typology, namely maintaining its original identity as a place to deepen religious knowledge for its students (Khairani et al., 2021).

With the presence of this law, it is hoped that Islamic boarding schools can become educational institutions that are adaptive to change (Khairani et al., 2021). It is hoped that Islamic boarding schools will be able to build the character of Muslims and on the other hand be able to contribute to economic empowerment (Setiawan & Rofi, 2020). Islamic boarding schools must continue to develop but still maintain the authentic culture of the Islamic boarding school itself. In an Islamic boarding school policy, ideally, it should not eliminate the characteristics of the Islamic boarding school itself (As-Tsauri & Erihadiana, 2022).

Unfortunately, there are still Islamic boarding schools that refuse to keep up with changing times, so Islamic boarding schools tend to be static and unadaptive (Burga & Damopolii, 2022). This results in the birth of Islamic boarding school output that is less ready to accept the influence of globalization and modernity. In other words, Islamic boarding schools produce output that has limited capabilities (Burga et al., 2019).

To address this problem, an alternative that can be done is to understand Islamic boarding school managers regarding current developments and the policies that will be pursued. There is a need for a comprehensive understanding of public policy and Islamic boarding school education policy (Mustofa, 2020). Apart from that, managers also need to understand the contents of Islamic boarding school policies in Law No. 18 of 2019. At least with this understanding, it is hoped that it can provide an overview of alternative Islamic boarding school policies that will be carried out by administrators (Ahmadi, 2023).

In Saifuddin's research, the education policy formulation system is explained which includes allocation, inquiry function, and communication function (Saifuddin, 2016). However, in this research, the policy formulation formula proposed by William Dunn's model is proposed. This model is grouped into five procedures, namely: agenda setting,

policy formulation, policy implementation, policy evaluation, and policy improvement. In other words, this research has fulfilled the novelty.

This research also seeks to find a policy formula for Islamic boarding school education that can combine traditional and modern elements in the education system. This is done so that the students have abilities from other scientific disciplines. With this, students are expected to have modern science and technology to continue to exist and have prosperity for themselves and our community (Burga & Damopolii, 2022).

METHODS

This research uses a qualitative approach with types of literature. This literature study is carried out by reading and analyzing literature related to a particular topic (Rozza et al., 2023). This search includes public policy, Islamic boarding school policy, and Law No. 18 of 2019. This study was carried out by searching literature obtained from books and journals related to Islamic boarding school education policies (Creswell, 2014).

RESULTS & DISCUSSION

Results

1. From Public Policy to Islamic Boarding School Policy in Law

Public policy according to Dye (1981) is whatever the government chooses to do or not to do. Meanwhile, public policy is a policy developed by the government and government institutions that is influenced by factors within government and outside government. These two views have quite big differences. According to Dye, the emphasis of public policy is on the actions taken by the government, both written and unwritten. Meanwhile, Winarto's public policy emphasis is not only on the realm of government but also pays attention to the environment outside government, such as society (Munadi & Barnawi, 2011).

Public policy in the field of education can be defined as decisions taken jointly between the government and outside the government in the implementation of education. Public policy in the education sector includes the education budget, curriculum, recruitment of teaching staff, professional staff development, land and buildings, resource management, and other policies that are directly or indirectly related to education (Munadi & Barnawi, 2011).

Educational public policy is a provision that establishes principles to direct how to act in achieving goals. This policy is influenced by the involvement of policy stakeholders, including government decisions and the environment where the issue occurs. Policies are always problem-oriented and action-oriented (Fika, 2023).

Educational policy is a consideration based on a value system and several assessments of situational factors. These considerations constitute planning which is used as a guide for making decisions so that institutional goals can be achieved. So educational policy analysis is a way to obtain educational information by using one of the inputs for formulating several alternative policy problems in making political decisions and solving educational problems (Fika, 2023).

In the world of education, Islamic boarding school policy can be one of the keywords used to solve problems that occur in the Islamic boarding school environment. The problems encounter can be in the internal and external realms that need to be addressed to improve the quality of Islamic boarding schools. This policy can be carried

out by improving objectives, students, teaching staff, curriculum, facilities and infrastructure, and community participation in education (Saifuddin et al., 2021).

Law Number 18 of 2019 concerning Islamic boarding schools is a policy regulation for Islamic boarding school education in Indonesia. This law consists of nine chapters and 55 clause relating to Islamic boarding school education. If concluded, then this law can be categorized into five categories, among others:

a. Form of institution

Clause 1 paragraphs 1 and 2 explain that Islamic boarding schools are institutions that are purely born from society in private form. So Islamic boarding schools as the oldest educational institutions in Indonesia with their uniqueness need to be maintained and preserved (Mustofa, 2020). The specialty of Islamic boarding schools is the learning of the Classic Book or Islamiyah with a Muslim education pattern (Usman & Widyanto, 2021).

Clause 5 explains that the institutional form of Islamic boarding schools is divided into three models, namely: (1) Salafiyah Islamic boarding schools which provide education with the recitation of the Islamiyah education or *dirasah Islamiyah*; (2) Modern Islamic boarding schools with the provision of education in the form of *dirasah Islamiyah* book with a *muallimin* education pattern; (3) Islamic boarding schools in other forms that are integrated with general education (Mustofa, 2020).

Clause 5 paragraph 2 explains that Islamic boarding schools as Islamic educational institutions must fulfill five important elements, namely: (1) *Kyai*; (2) *Santri*; (3) Cottages and dormitories; (4) Mosque; (5) Study of the *dirasah Islamiyah* book with a muallimin education pattern. Thus, it can be understood that *dirasah Islamiyah* book with the muallimin education pattern is a specialty of Islamic boarding schools that are developing in Indonesia. This specialty is contained in Law Number 18 of 2019 (Usman & Widyanto, 2021).

b. Goals of Islamic Boarding Schools

Clause 3 explains that Islamic boarding schools have three objectives, namely: (1) Forming superior individuals; (2) Forming religious understanding, moderate diversity, and love of the country; (3) Improving the quality of society through education. The first objective explains that a superior person must have faith in God, have a noble character, and have a balanced life. The second objective explains that a moderate attitude is considered the most appropriate in dealing with the multicultural, multiethnic, and religious character of the nation. In this way, it is hoped that it can be at the forefront of preventing radicalism and conflict among the general public (Usman & Widyanto, 2021).

c. Source of Funding

Clause 48 paragraphs 1 to 5 explain that Islamic boarding schools have five sources of funding, namely: (1) Community contributions; (2) Central government assistance; (3) Regional government assistance; (4) Legal and non-binding funding sources; (5) Foreign aid (Usman & Widyanto, 2021). In terms of funding, many people say that Islamic boarding schools can grow and develop without government funding. Nevertheless, the government must provide support for Islamic boarding schools, considering the large contribution of this oldest educational institution to educating the nation's children (Syamsiyah et al., 2019).

d. Quality Assurance

Clause 26 paragraph 1 explains that Islamic boarding schools must have a quality assurance system, both internal and external (Usman & Widyanto, 2021). This relationship pattern still provides space for Islamic boarding schools to be autonomous with the uniqueness, traditions, and curriculum of each Islamic boarding school. From an empirical perspective, every Islamic boarding school has diversity that needs to be cared for and maintained together (Chanifudin & Nuriyati, 2020).

e. Educational Level

Clause 23 explains that the level of Islamic boarding school education starts from mujadi ula or diniyah formal ula, muadlahan wustha or diniyah formal wustha while the level of higher education takes the form of *ma'had aly* for undergraduate, masters, and doctoral programs (Usman & Widyanto, 2021). In non-formal education, it takes the form of recitation of the *dirasah Islamiyah* book. Education on this route can also issue a shahadah or diploma of graduation (Syahrul et al., 2018). *Santri* who have completed education through either formal or non-formal channels can continue to a higher level of formal education, whether similar or non-similar, and/or get job opportunities.

2. Challenges of Globalization for Islamic Boarding Schools

Globalization is not the only biggest challenge in the world of education in Islamic boarding schools (Imam & Hamzah, 2023). However, globalization is part of a frightening syndrome that can destroy the values and traditions of Islamic boarding schools that have developed from the past until now (Takdir, 2018). Advances in science and technology offer freedom and luxury in all aspects of life. If Islamic boarding schools do not have a strong shield to stem the negative influence of globalization, this may destroy Islamic boarding school values and traditions (Hasan, 2012).

The incessant influence of globalization can have an impact on an apathetic attitude and a culture of laziness for Muslim cadres in developing their potential. Apart from that, the existence of globalization has influenced the behavior of students who are the hope of the nation and religion (Setyawati et al., 2021). Moreover, the *Santri* generation is the pioneer of development, the successor to the leadership of the nation, and the preserver of the Islamic message in stemming all forms of Christianization and secularism that exist in the transnational and global realm.

The reality of Islamic education is currently in a stagnant state without any significant changes over time (Hayati, 2015). Among the indications are: (1) Minimal renewal; (2) Islamic education still maintains the old heritage, is not creative and critical of actual issues; (3) Classical learning model with verbalistic intellectualism between teacher and student; (4) Emphasizes the orientation of *'abd Allah*, but minimally on the orientation of *khalifah fii al-ard* (Kurniana, 2020). This is what causes Islamic education to experience traditional stagnation.

The stagnation of traditionalism turns out to be contrary to the needs of society in the future. The characteristics of future society are: (1) Living in the flow of globalization; (2) Influenced by sophisticated science and technology; (3) Increasing demands for professionalism in national and state society (Halid, 2019).

It should be noted that the existence of Islamic boarding schools in the era of globalization cannot be separated from factors that strengthen and weaken the existence of Islamic boarding schools. The factors strengthening the existence of Islamic boarding schools in the era of globalization are: (1) Islamic boarding schools as educational institutions originating from the community can stand independently; (2) Charismatic figures such as *Kyai* can influence changes in life in Islamic boarding schools and even

in the surrounding community; (3) Independence, sincerity, honesty, and simplicity taught in Islamic boarding schools can minimize worldly greed in the era of globalization; (4) *Santri* can develop life skills from programs in Islamic boarding schools (Hayati, 2015).

The weaknesses in the existence of Islamic boarding schools in the era of globalization are: (1) Islamic boarding school management which tends to be traditional; (2) Bad cadre formation will produce bad leaders; (3) The culture of discipline and democracy in Islamic boarding schools is not yet strong; (4) Limited facilities and infrastructure (N. Hidayat & Wulandari, 2020).

3. Islamic Education Policy Formula in Islamic Boarding Schools

William Dunn is a political scientist who has developed a model of public policy analysis known as the policy process model. This model consists of five stages, namely: agenda setting, policy formulation, policy implementation, policy evaluation, and policy improvement (Nurul Fika, 2023). Three basic elements form Islamic boarding schools as subcultures, including 1) leadership patterns in Islamic boarding schools that are independent and not co-opted by the state; 2) the use of books as general references that have been used for a long time, and 3) the value system used is part of society. Based on these three elements, it shows that Islamic boarding schools have a very close relationship with the lives of Indonesian society (Badrudin et al., 2018).

a. Agenda Setting

The issue selection process must be the main concern of Islamic boarding school policymakers. Determining issues in Islamic boarding school policies can be carried out involving the Islamic boarding school structure and its functionaries. On the issue of modernizing Islamic education in traditional Islamic boarding schools, all components of Islamic boarding schools must begin to open up to the newness that is present due to the influence of globalization (Napitupulu, 2021). Even though they are open, Islamic boarding schools still need regulations that will serve as a shield to minimize the negative influence of globalization. The proposed policy formulation can be focused on institutional transformation, curriculum, and learning systems (Huzaimah, 2022).

b. Policy Formulation

Islamic boarding schools should have a contextual, liberating, and progressive nature in facing increasingly modern developments. With this, it is hoped that Islamic boarding schools will be able to adapt to the social needs of society which continue to increase with the times. Institutional transformation can be carried out by improving Islamic boarding school resources. This is pursued by holding quality improvement programs with seminars, workshops, deliberations, and so on (Murniati et al., 2018).

The transformation of the Islamic boarding school curriculum greatly influences the achievement of learning objectives. Curriculum design needs to be adapted to the needs of students and society in the era of globalization (R. Hidayat, 2021). Apart from contributing to developing students' noble character, Islamic boarding schools need to empower the economy with entrepreneurship. Things that can be done include recycling waste, raising livestock, farming, fishing, trading, and so on. Entrepreneurial efforts are carried out so that students can become independent and prosperous figures in the future (Marhamah & Abdullah, 2020).

The transformation of the Islamic boarding school learning system should begin to be adaptive to developments in science and technology. Islamic boarding schools are expected to utilize advanced technological advances in their learning. Islamic boarding schools need to conduct learning using teacher center learning and

student center learning models or a combination. This is due to the demands of the times which require students to be able to develop their potential (Handayani & Fauzi, 2019).

c. Policy Implementation

After selecting the agenda setting and formulating the policy, the Islamic boarding school policy that has been designed needs to be implemented. Implementation of this policy can be carried out 24 hours in Islamic boarding schools (Widyanigsih, 2016). This can include curricular and extracurricular activity programs at Islamic boarding schools. Curricular activities implemented in the teaching and learning process in the classroom are more conducive and effective in implementing policies. Extracurricular activities support practical policies (Anwarudin, 2020).

d. Policy Evaluation

Policy evaluation is carried out during the implementation of policies regarding institutions, curriculum, and learning systems. This is done to maximize the achievement of the objectives of existing policies. Policy evaluation requires support and involves the Islamic boarding school's structural parties and their functionaries (Badrudin et al., 2018).

e. Policy Improvement

The final stage is policy improvement based on notes in policy evaluation. This policy improvement is to minimize failure and maximize the achievement of expected goals. Policy improvements are also a consideration for the formulation of Islamic boarding school policies that will be proposed in the following semester (Rofie, 2017).

Discussion

The ability of Islamic boarding schools to adapt to developments in society proves that Islamic boarding schools are not exclusive but inclusive educational institutions. Islamic boarding schools are considered more inclusive because they can maintain the values that have become Islamic boarding school traditions while accepting various offers of change from outside with an Islamic filter (Burga et al., 2019). The inclusiveness of Islamic boarding schools can be seen from their efforts to maintain the tradition of studying the classical book using the bandongan or sorogan method and accepting the offer of the classical system from the West (Burga & Damopolii, 2022).

Policy analysts in the education sector are not only required to master research and development techniques, but also relevant educational issues and cross-sector education. For public interest in education to increase, cross-sector aspects in society are needed, such as economic and social. In the economy, analysts need to consider how to invest in people. This is through entrepreneurship education and the ability to see the opportunities and potential of natural resources around them (Harmonedi & Zalnur, 2020).

In the social realm, analysts need to pay attention to social credibility and efforts to change social status. When someone intends to study, they must already have goals they want to achieve. Apart from that, education also encourages the acquisition of experience that will become learning in the future. Based on this, policies are very important for the lives of students, teachers, education managers, and the existence of educational institutions. This is because policies related to teaching and learning can increase effectiveness and achievement. The role of administrators and committee members is to determine very clear policies under curriculum development and the needs of the education market (Saifuddin, 2016).

With this, Islamic Boarding Schools as the oldest educational institutions in Indonesia in practice often experience discrimination in educational development. Many policies given to Islamic boarding schools do not provide a clear contribution. Apart from that, unfair budget allocation is a form of lack of government attention in developing Islamic boarding schools (Khairani et al., 2021). Islamic boarding schools must combine traditional and modern elements in the education system so that their students have abilities from other scientific disciplines. *Santri* is expected to have modern science and technology to continue to exist and have prosperity for themselves and the surrounding community (Zamakhsyari, 2015).

Efforts for synergy between Islamic boarding school traditionalism and modernism are influenced by Islamic boarding school education system policies and national education policies. This synergy is a manifestation of the dynamicity of Islamic boarding school culture in the dynamics of social change in educational institutions. Islamic boarding schools have a strategic role as Islamic educational institutions that can develop peace and color the course of civilization around them (Badrudin et al., 2018).

CONCLUSION

Public policy regarding Islamic boarding school education is contained in Law No. 18 of 2019. This Islamic boarding school law contains Islamic boarding school policy regulations which consist of nine chapters and 55 articles. If concluded, then this law can be categorized into five categories, namely: form of institution, objectives of Islamic boarding schools, funding sources, quality assurance, and level of education.

The influence of globalization can have an impact on an apathetic attitude and a culture of laziness for Muslim Islamic boarding school cadres in developing their potential. So Islamic boarding school cadres are needed who can develop their potential using science and technology. Apart from that, it is necessary to increase insight and professionalism to be able to formulate local Islamic boarding school policies

The preparation of policy formulas can be carried out using five procedures, namely: agenda setting, policy formulation, policy implementation, policy evaluation, and policy improvement. Thus, it is hoped that this research can become a reference for understanding in-depth educational policies and efforts to formulate Islamic boarding school education policy formulas.

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