

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

Ambar Teguh Sulistiyani

Faculty of Social and Political Sciences Universitas Gadjah Mada
Email: *atsulis@yahoo.co.id*

Samodra Wibawa

Faculty of Social and Political Sciences Universitas Gadjah Mada
Email: *samodra03@yahoo.com*

I Made Krisnajaya

Faculty of Social and Political Sciences Universitas Gadjah Mada
Email: *imadekrisnajaya2015@gmail.com*

Kristi Yuliani

Center of Regional Development Planning Studies Universitas Gadjah Mada (PSPPR UGM) Yogyakarta, Indonesia
Email: *yuliani.kristi@gmail.com*

Abstract

This article would like to discuss the neglected role of Islamic Boarding School (IBS) in one of the biggest Muslim country in the world. As a case study of Kabupaten Hulu Sungai Selatan (HSS), South Kalimantan - Indonesia, both of primary and secondary data were obtained from the local HSS government, IBS stakeholders and the HSS's community. This study used Focus Group Discussion, in depth interview, and collect secondary data. Using the descriptive qualitative approach, this study is attempted to examine the role of IBS in national education system. This study tries to answer some question e.g. why the education index has been stagnant around 6 years, what are the differences between two types of IBS, how the Policy Affirmation of IBS graduate can improve the system, and what is the implication of the school formalization. Hence, as the research result, this paper proposes the Flowchart Design of IBS Education.

Keyword: *Education, Islamic Boarding School, Policy affirmation, School formalization*

Abstrak

Artikel ini ingin membahas tentang peraturan yang diabaikan oleh Islamic Boarding School (IBS) di salah satu negara Muslim terbesar di dunia. Sebagai studi kasus di Kabupaten Hulu Sungai Selatan (HSS), Kalimantan Selatan - Indonesia, data primer dan sekunder diperoleh dari pemerintah daerah HSS, pemangku kepentingan IBS dan masyarakat HSS. Penelitian ini menggunakan Diskusi Kelompok Fokus, wawancara mendalam, dan mengumpulkan data sekunder. Menggunakan pendekatan kualitatif deskriptif, penelitian ini berusaha untuk menguji peran IBS dalam sistem pendidikan

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

nasional. Penelitian ini mencoba menjawab beberapa pertanyaan, mis. mengapa indeks pendidikan telah stagnan sekitar 6 tahun, apa perbedaan antara dua jenis IBS, bagaimana Kebijakan Afirmasi lulusan IBS dapat meningkatkan sistem, dan apa implikasi dari formalisasi sekolah. Oleh karena itu, sebagai hasil penelitian, makalah ini mengusulkan Desain Flowchart Pendidikan IBS.

Kata Kunci:

مستخلص

تود هذه المقالة مناقشة الدور المهمل للمدرسة الإسلامية الداخلية في اندونيسيا. كدراسة حالة لـ (HSS Kabupaten Hulu Sungai Selatan)، جنوب كاليمانتان - إندونيسيا، والحصول على كل من البيانات الأولية والثانوية من حكومة HSS المحلية وأصحاب المصلحة في المدرسة الإسلامية الداخلية ومجتمع HSS. استخدمت هذه الدراسة مناقشة مجموعة التركيز، في مقابلة متعمقة، وجمع البيانات الثانوية. باستخدام المنهج الوصفي النوعي، تحاول هذه الدراسة فحص دور المدرسة الإسلامية الداخلية في نظام التعليم الوطني. تحاول هذه الدراسة الإجابة على بعض الأسئلة، على سبيل المثال لماذا كان مؤشر التعليم راکداً حوالي 6 سنوات، ما هي الاختلافات بين نوعين من المدرسة الإسلامية الداخلية، وكيف يمكن لتأكيد سياسة الخريجين IBS تحسين النظام، وما يترتب عليه من إضفاء الطابع الرسمي على المدرسة. وبالتالي، كنتيجة البحث تقترح هذه الورقة تصميم مخطط انسيابي لتعليم المدرسة الإسلامية الداخلية

INTRODUCTION

The enhancement of human development quality is the primary measurement of region's success development. There are two important variables that affect the quality of life, namely education and health. Variable "the increase in education" (ability to read, write and skills which acquired both in formal and informal education), has a major role in improving the ability to contribute in the human development.

Hidayat said one of the challenges in Islamic education development in Indonesia is how to provide an educational system that can accommodate the number

AMBAR TEGUH SULISTIYANI, SAMODRA WIBAWA, I MADE KRISNAJAYA, KRISTI YULIANI

of learners and is able to accelerate Islamic education with good quality.¹ Khojir stated that each *pesantren* has its own characteristic of scientific development.² Meanwhile, Muhammad said, the number of Islamic boarding school in Indonesia in 2011 is 25.000,³ and according to Widiadi, it has become 28.000 Islamic boarding school in 2016.⁴ Hashim said that the 1977 First World Conference on Muslim Education reflected on the progress in Muslim education during the last two decades.⁵

This article discusses the level of community education in Kabupaten Hulu Sungai Selatan (HSS) in improving the quality of human resources. There are two things that become the reason of the importance of discoursing the education issues in HSS: *first*, the School Enrollment Rate (*Angka Partisipasi Sekolah/APS*) at the secondary school level tend to be dropped; *second*, the existence of the contribution and the role of Islamic boarding School in education are relatively significant. However, there was a declining trend from 2010 until 2013 for the achievement of the APS on the level of secondary education:

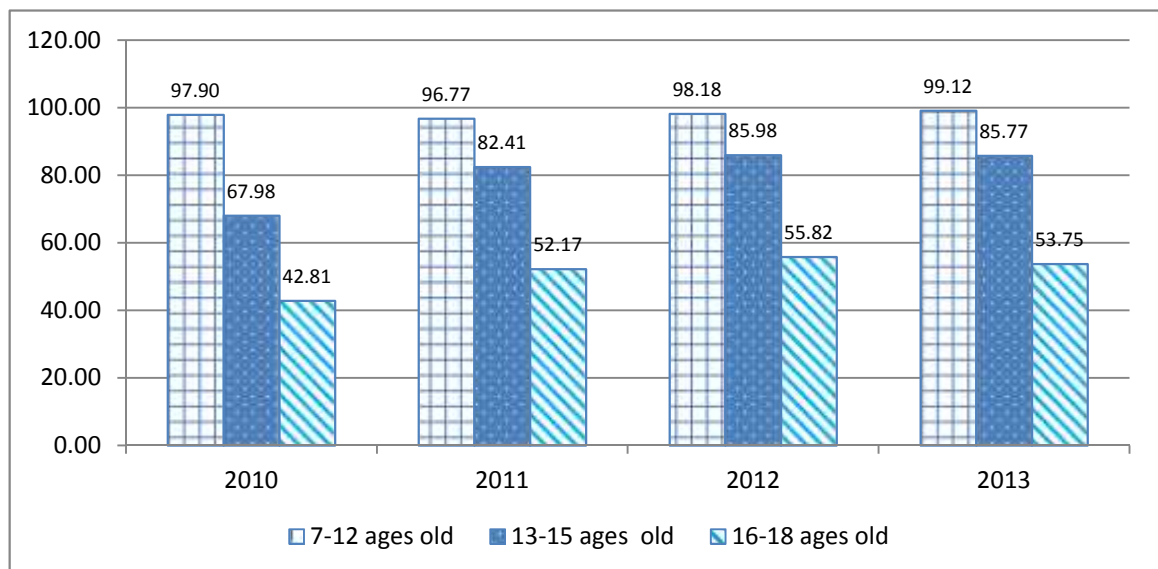


Figure 1. APS on The Level of Secondary Education
Source: Research Data Collection and Results, 2014.

¹ A. Nurul Hidayat, "E-Learning Implementation In Islamic Education Innovation," *Jurnal Studia Islamika*. 14 no.1 (2017): 21.

² Khojir, "The Pesantren Network In Samarinda," *Jurnal Pendidikan Islam* 5, no.2 (2016): 217.

³ Jibril Muhammad, "Di Indonesia, Santri Ponpes Mencapai 3,65 Juta," *Republika*, yang terakhir diubah 19 Juli 2011, <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/11/07/19/lokvps-di-indonesia-santri-ponpes-mencapai-365-juta>

⁴ Prasasta Widiadi, "Kemenag Akan Gelar Pendisfair 2017," *SatuHarapan*, yang terakhir diubah 23 Februari 2017, <http://www.satuharapan.com/read-detail/read/kemenag-akan-gelar-pendis-fair-2017>

⁵ Rosnani Hashim, "The National Seminar On Islamization Of Education," *Intellectual Discourse: International Islamic University Malaysia* 6, no.2 (1998): 206.

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

Another fact in HSS, the society is like to encourage their children to continue their school in Islamic Boarding School (IBS). The number of Islamic Boarding Schools which exists in Kabupaten Hulu Sungai Selatan are 22, with the details of the 8 IBS-Khalafiah and and 14 IBS-Salafiah. Based on the fact, there is an assumption that educational stagnation experienced by Kabupaten HSS is not because of low education motivation but rather because there is another alternative education which is still neglected, that are Islamic Boarding Schools. It means that the synchronization and data record of information education in Kabupaten HSS is not systematic and holistic yet.

Islamic Boarding School System

Islamic Boarding school as an educational institution of Islamic progression forms in accordance with the changing times, especially the presence of advances in science and technology. Change in the form of Islamic boarding schools does not mean losing its characteristic. Arifin said, boarding system is meant as a device created by organization to achieve the goal of education which takes place in an Islamic boarding school.⁶ According to Ajmal, compared to a non-boarding school, in Pakistan, boarding institution follow a well-structured and comprehensive pattern of social training through Non Formal Education and is being implemented in true letters and spirits.⁷ Besides, Preston said there are networks of independent holistic schools established by conservative Islamic political and social movements which aim to integrate both secular and religious knowledge.⁸ Vatikiotis said some assumed the hard scrabble for resources and a lack of integration with secular society can leave Islamic schools and their students open to manipulation.⁹ According to Marshallsay, The influencing factors are cultural and political milieus of Muslim societies on the one hand, and national educational policies and practices of these societies on the others.¹⁰ The majority of Muslims throughout Southeast Asia, for

⁶ Arifin, *Kapita Selekta Pendidikan Islam dan Umum Cetakan III*. (Jakarta, Bina Aksara.1995), 257.

⁷ Muhammad Nawaz Ajmal dan Khalid, Lt. "A Comparison Of Social Training Patterns Of Boarding Versus Non-Boarding Institutions In Perspectives Of Non-Formal Education In Pakistan," *Islamabad* 2, no 4. (2016): 140.

⁸ Trevor W. Preston. Making Modern Muslims: The Politics Of Islamic Education In Southeast Asia Pacific Affair," Winter 2010, 736

⁹ Michael Vatikiotis, "A Tale Of Two Madrassas Far Eastern Economic Review", Hong Kong, 27 Juni 2002, 58.

¹⁰ Zaniah Marshallsay, "Twists And Turns Of Islamic Education Across The Islamic World," *International Journal of Pedagogies & Learning* 7, no.3 (2012): 183.

AMBAR TEGUH SULISTIYANI, SAMODRA WIBAWA, I MADE KRISNAJAYA, KRISTI YULIANI

example, there are incorporate local cultural, ethnic, and linguistic traditions implemented into their practice of Islam.¹¹

Regarding the factual basis, Islamic boarding schools can be patterned into two types patterns based on the physical buildings and on the basis of the curriculum. Based on the physical building or facility which is owned, a boarding school education had five types, namely: Type 1: The mosque, Kyai's House, Type 2: The mosque, Kyai's House, Dorm/Boarding School, Type 3: The mosque, Kyai's House, Dorm/Boarding School, Madrasah, Type 4: The mosque, Kyai's House, Cottage /Boarding, Madrasah, Place skill, and Type 5: The mosque, Kyai's House, Dorm/Boarding School, Madrasah, Place skills, College, Conference hall, Sports venues and Public school.

Table 1. The type of Islamic Boarding School (*Pondok Pesantren*) based on Physical Building

Type	Description
Type I: <ul style="list-style-type: none"> · The mosque · Kyai's House 	The boarding is still simple, which uses <i>Kyai</i> (Islamic teacher)'s mosque or his own house to teach. The students are just come from the region of Islamic Boarding House/ <i>pesantren</i> itself, but they have been studying religion continuously and systematically. Teaching methods: <i>wetonan</i> and <i>sorongan</i>
Type II <ul style="list-style-type: none"> · The mosque · Kyai's House · Dorm/Boarding School 	This type of boarding school or dormitory was provided for students who come outside area boarding school. Teaching method: <i>wetonan</i> and <i>sorongan</i>
Type III <ul style="list-style-type: none"> · The mosque · Kyai's House · Dorm/Boarding School · Madrasah 	Boarding school employs a classical system, students live in the boarding school and are educated in <i>Madrasah</i> (Islamic school). <i>Madrasah</i> students sometimes come from the area around the seminary itself. In addition to the classical system, <i>Kyai</i> provides instruction with the <i>wetonan</i> system.
Type IV <ul style="list-style-type: none"> · The mosque · Kyai's House · Cottage/Boarding · Madrasah · Place Skills 	In this type, in addition to the existence of a <i>Madrasah</i> , the boarding school also has places of skills development. For example: animal husbandry, agriculture, dress, food, shops, cooperatives, and so on.
Type V <ul style="list-style-type: none"> · The mosque · Kyai's House · Dorm/Boarding School · Madrasah · Place Skills · College · Conference Hall · Sports Venues · Public School 	This type of boarding school has been developed and can be classed as independent boarding school. It already has a library, kitchen, General, dining room, Guest House, and so on. In addition to this boarding school managing junior high, high school, and Vocational School.

¹¹ Angel Rabasa. Islamic Education in Southeast Asia,"*Current Trends in Islamist Ideology* 2 .(2005): 97.

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

Source: Putra Daulay, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia* (Cetakan. II; Jakarta: Kencana Prenada Media Group, 2007), 66

The simple classification of Islamic Boarding School above is only based on the physical buildings. However, if observed at the overall or into the boarding institutions, IBS can be classified in two substantial forms, there are Islamic Boarding Schools “salafiyah” and “kholaf.”

Islamic Boarding School in the National Education System

Islamic Boarding Schools as a sub-system of national education in Indonesia is an integral part of religious institutions that uniquely has a potential to be different with other educational institutions. It can be seen from the previous description that the management of Islamic boarding schools has been affirmed to have direct contact with the religious approach. It is in line with the Act Number 20 of 2003 on the national education system, where it says that IBS emphasizes on organizing religious education. Research result from Munadi showed the existence of the implementation of integrating Islam and science in curriculum practice at two science *Pesantrens* both in Sragen and Jombang.¹²

Further in the Government Regulation (PP) number 55 of 2007 about Religion and Religious Education in article 1 paragraph (2) stated that, *"Religious Education is education that prepares learners to be able to run the demanding role of the mastery of the teachings of religion and/or become an expert of religion and his religious teachings run."*

Religious Education referred above are the boarding schools as provided in the Government Regulation 55, article 26 and subsection (2) which organizes the education on the level of *diniyah* in elementary and secondary level. In addition, it also explains Islamic boarding schools which aim to create a decent God-fearing and others elements as human beings who have expertise and skills.

The main indicators regarding the role of Islamic boarding school in the sub system of Indonesia's national education can be seen from the term contextualization on the Law of National Education System (Sisdiknas) Number. 20 of 2003 in chapter II on the "basic function and purpose" consist two chapters namely chapter 2 and 3. Two articles in a row in the Law of National Education System Number 20 of 2003 describes the "basic education", i.e. the Constitution of 1945, then "the function and

¹² Muhammad Munadi, "Integration of Islam and Science: Study of Two Science Pesantrens (Trensain) in Jombang and Sragen," *Jurnal Pendidikan Islam* 5, no 2 (2016): 287.

purpose of national education serve to develop the ability to form character and the civilization of a nation dignified.

The Existence of Islamic Boarding School in National Educational System

The abandonment of Islamic boarding school as educational institution is contradicted with the historical fact of educational system in Indonesia. As conveyed by Khulusinniyah dan Wassalwa Islamic boarding schools grow and develop as institutions which have a role to perform society social transformation in their environment.¹³ In addition, Khulusinniyah dan Wassalwa also said that Islamic boarding schools have existed since the fifth century and have ever become the only education institution for illiterate people.¹⁴ According to Zuhriy (2011,p.287), the role is on the effort to educate the nation continuously.¹⁵ Munir stated that it is clear that it is impossible for that role and importance of boarding schools in South Sumatra to be neglected because the number of kyai in boarding school at least 238 people that certainly they do a lot of important things for the development of society.¹⁶ Based on that opinion, it is clear that Islamic boarding school has a big role in society social change. The following table shows quite strong historical evidence according to Zuhry.¹⁷

Table 2. The History of the Development of Islamic Boarding School in Indonesia

Phase	Years	Figures
Pioneering	Before 1870	KH Muhammad Nur
Development	1870-1921:	1. KH Ahmad Soleh
	1. 1870-1902	2. KH Muhammad Khozin
	2. 1902-1921	
Renewal	1921-now	1. KH Abdul Hadi
	1. 1921-1971	2. KH Ahmad Marzuki
	2. 1971-2000	3. KH Abdul Fakh
	3. 2000-sekarang	

Source : Zuhry. 2011. pp. 288-289.

Islamic boarding school education has been known by Indonesia society since pre-independence. Emphasized by Khulusinniyah dan Wassalwa, Islamic boarding school is the oldest educational system today and is considered as indigenous

¹³ Khulusinniyah dan Almannah Wassalwa, "Reorientasi Nilai-Nilai Kepesantrenan Pada Santri Kalong: Pondok Pesantren Salafiyah Syafi'iyah Sukorejo," *Jurnal PII* 1, no. 2 (2017): 237.

¹⁴ Ibid., 239.

¹⁵ M. Syaifuddin Zuhriy., "Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Jurnal Walisongo* 19, no 2 (2011): 287

¹⁶ Munir, "The Continuity And Change Of Pesantren Tradition: Study Network Main Pesantren And Alumni Pesantren In Kabupaten Oku Timur, South Sumatra," *Jurnal Pendidikan Islam* 5, no. 2 (2016). 357.

¹⁷ M. Syaifuddin Zuhriy., "Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Jurnal Walisongo* 19, no 2 (2011): 288

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

Indonesian cultural product compared to the ever existed educational system in Indonesia.¹⁸ Similar information proposed by Bukhory which said that Islamic boarding school is the oldest Islamic educational institution in Indonesia.¹⁹ Zulhimma also conveyed that Islamic boarding school is an older Islamic educational institution in Indonesia.²⁰ Hamruni added, *pesantren* has existed since hundreds years ago.²¹ According to these opinions, education from Islamic boarding school is supposed to get acknowledgement and equivalence in Indonesian national educational system. Since post-independence until now, character building is necessary in Indonesia.

Specifically, the knowledge may classic as inheritance but the way in transforming should be conducted in modern way with no objection for modern condition. Historical fact shows that regulations in form of Law Number 4 of 1950 concerning Foundation for Education and Teaching in School and Law Number 2 of 1989 concerning National Educational System do not mention Islamic boarding school as educational institution. Later, Law Number 20 of 2003 concerning National Educational System put a clause about Islamic boarding school as Indonesian indigenous education in Article 30 Clause 4. A wider opportunity is delivered by autonomy of Islamic boarding school through Government Regulation Number 55 of 2007, concerning Religion Education and Religious Education enacted by government and Islamic boarding schools. Basically, government regulations contain dualism between Article 14 Clause 1 and Article 13 Clause 3. Article 14 Clause 1 propose that Islamic boarding school is a part of Islamic education, besides *madrasah*. Meanwhile, Article 13 Clause 3 says that the establishment of Islamic education should have permission from The Minister of Religion or the authorized officials. Islamic boarding school and *madrasah* are the right institutions as proposed by Bashori that Islamic boarding school and *madrasah* institutions are the medium for the development of Islamic education.²² In fact, the practice shows that Islamic boarding school is still regarded as a weak and retarded institution. Contradiction in

¹⁸ Khulusinniyah dan Almannah Wassalwa, "Reorientasi Nilai-Nilai Kepesantrenan Pada Santri Kalong: Pondok Pesantren Salafiyah Syafi'iyah Sukorejo," *Jurnal PII* 1, no. 2 (2017): 237.

¹⁹ Umar Bukhory, "Status Pesantren Mu'adalah: Antara Pembebasan Dan Pengebirian Jatidiri Pendidikan Pesantren," *Jurnal KARSA* 9, no 1 (2011): 48.

²⁰ Zulhimma, "Dinamika perkembangan pondok pesantren di Indonesia," *Jurnal Darul 'Ilmi*. 1, no. 2 (2013): 165.

²¹ Hamruni, "The Challenge And The Prospect Of Pesantren In Historical Review," *Jurnal Pendidikan Islam* 5, no. 2 (2016): 413.

²² Bashori, "Manajemen Konflik Di Tengah Dinamika Pondok Pesantren Dan Masdrasah," *Jurnal Muslim Heritage* 1, no. 2 (2016): 353.

the content of the regulations and the previous facts show that acknowledgement for Islamic boarding school is still low.

The General Education Condition in Hulu Sungai Selatan

The level of School Enrollment Rate, APS, showed that the highest APS number is in the level of Elementary School (SD), while the lowest level is in the level of Senior High School (SLTA). Based on that condition, it needs more concern on the achievement of the education index. The growth of the Education Index (IP) in HSS, can be described as follows:

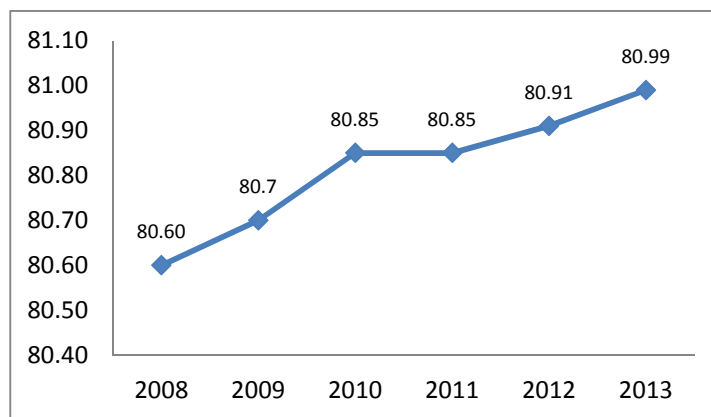


Figure 2. Education Index of Kabupaten Hulu Sungai Selatan In the 2008-2013
Source: Human Development Index of Kabupaten HSS

Conditions as the above figures show that the index of education in Kabupaten HSS experiencing stagnation. Therefore, the question is why education index has not increased in the last six years. In addition to the education index presented above, another point to note is the number of literacy. Indicators which need to be concerned in the estimation of Education Index i.e. Literacy Rate and Average Schools Rate, are as follows.

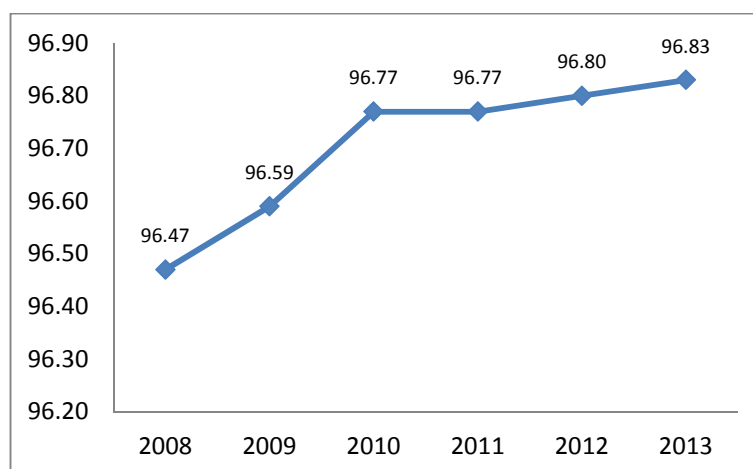


Figure 3. Literacy Rate and Average School Rate Kabupaten Hulu Sungai Selatan In the 2008-2013
Source: Human Development Index Kabupaten Hulu Sungai Selatan

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

Regarding to the Literacy Rate indicator, the number is relatively high i.e. achieve 96,83%. However, motivation for improvement until it reaches 100% is still necessary. Thus, if at the productive age the rate of illiteracy-free already, it will be able to encourage the attainment of quality of life. Achievement up to 100% literacy numbers will be able to encourage economic growth as seen from the public ability to get better employment opportunity. Besides, educational help and the number of scholarship need to be improved. According to Birchlera and Michaelowab, the annual educational help per capita leads to the increase number of school enrollment that APS is increased²³. As conveyed by Perna et.al, higher education is particularly important to the competitiveness of nations with developing and transitioning economies, including the 15 former Soviet Socialist Republics.²⁴

Operation of Islamic Boarding School in Kabupaten Hulu Sungai Selatan

Historically, Islamic boarding school based on religious education (of Islam) is a traditional institution, which is established in order to make the community as a holistic learning development with better understanding which appreciates and practices Islamic teachings with emphasize on the importance of religious and morality guideline in society.²⁵ Nevertheless, Islamic boarding school is one institution that originally only got the least attention in this country.²⁶ According to Makruf, Islamic educational institutions for all levels are under the administration of the Ministry of Religious Affairs (MORA).²⁷

There are 2 types of Islamic boarding school in Kabupaten HSS, Islamic Boarding schools *salafiah* and *khalafiah*. It must be admitted that the number of Islamic boarding schools in Kabupaten HSS is high with a total number of 22 Islamic Boarding Schools. They can admit 3859 students with a total of 512 teachers. In the ratio of teacher and students, the boarding school has a ratio of 1:7 (7.53) which is

²³ Kassandra Birchlera dan Katharina Michaelowab, "Corrigendum To "Making Aid Work For Education In Developing Countries: Ananalysis Of Aid Effectiveness For Primary Education Coverage And Quality," *International Journal of Education Development*. 48, (2016): 37.

²⁴ Laura W Perna dan Kata Orosz dan Zakir Jumakulov, "Understanding The Human Capital Benefits Of A Government-Funded International Scholarship Program: An Exploration Of Kazakhstan's Bolashak Program," *International Journal of Education Development*. 40, (2015): 85.

²⁵ Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta, PT. Raja Grafindo Persada, 1994), 6.

²⁶ Abdurrahman Wahid, *Manfaat Koperasi Bagi Pesantren Dan Lembaga Pendidikan Islam: Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta, LkiS, 2001), 75.

²⁷ Lamhari Makruf, "New Trend Of Islamic Education In Indonesia," *Studia Islamika, Indonesian for Islamic Studies* 16, no. 2 (2009): 250.

AMBAR TEGUH SULISTIYANI, SAMODRA WIBAWA, I MADE KRISNAJAYA, KRISTI YULIANI

quite effective compared with the ratio of teachers and students with different levels of education on the HSS. However, the total number of students in each class is unknown, because there is no data on the number of classrooms owned by boarding schools listed in the table above. In addition, that average ratio cannot be used as the description of the generalization of the condition of the Islamic boarding school in HSS. It is because there are significant differences in the number of students and teachers belonging to their respective Islamic boarding schools. Islamic boarding school in Kabupaten HSS in 2013-2014-which shows the number of students of *Salafi* and *Kalafiyah* and the number of teachers that are not equal.

Table 3. Data of Islamic Boarding School Operasionalisation of Kabupaten Hulu Sungai Selatan in 2013-2014

No.	Name of Islamic Boarding School	Salafiyah (Ula, Wustha, Ulya)		Khalafiyah				Number of Teacher
		Number of Student		MTs/Junior High School		MA/Senior High School		
				Number of Student		Number of Student		
		M	F	M	F	M	F	
1.	PIP HABIRAN	69	51	206	261	129	179	80
2.	AL.IKHLAS	185	171	0	0	0	0	28
3.	AL.MURADIYAH	183	136	0	0	0	0	30
4.	DARUL `ULUM	96	1	0	0	0	0	14
5.	AL.IRSYAD	42	29	53	51	0	0	20
6.	TQ.ADDAHLANIYAH	102	61	0	0	0	0	7
7.	IBNU MAS`UD PUTERA	0	0	18	0	8	0	26
8.	AHMAD SANI	0	0	16	25	0	0	15
9.	BABUSSALAM	61	0	0	0	0	0	18
10.	IBNU MAS`UD PUTERI	0	0	0	108	0	60	49
11.	RAUDHATUL `ULUM	48	64	0	0	0	0	15
12.	IBNU SAID	27	0	0	0	0	0	12
13.	DARUL AMIN	160	68	0	0	53	23	39
14.	ABDUL KARIM	80	49	0	0	0	0	12
15.	MINHAJUL ABIDIN	276	0	0	0	0	0	25
16.	IBNU UMAR	35	19	0	0	0	0	15
17.	TARBIYATUL FURQAN	60	12	0	0	0	0	10
18.	AL.AZHAR	30	23	34	23	8	4	25
19.	DATUK AHMAD	10	4	0	0	0	0	4
20.	AL.BALADUL AMIN	0	0	17	0	98	0	38
21.	DALAM PAGAR	265	46	0	0	0	0	25
22.	RAUDHATUL AMIN	22	0	0	0	0	0	5
	Jumlah	1751	734	344	468	296	266	512

Source: Data of PD Islamic Boarding School Board, Kabupaten Hulu Sungai Selatan, 2014.

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

PIP Habiran is boarding school with the highest number of students admitted, which are 895 i.e. 80 teachers, meaning that teacher and student ratio is 1:11 (11,18). While Islamic boarding schools that have the least amount of students is boarding schools Datuk Ahmad i.e. 14 students educated by 4 teachers which means they have a ratio 1:3 (3.50). This picture shows that aside to the number of boarding schools on HSS which is quite a lot, the distribution of the students accommodated is relatively uneven. This is possible due to the variation of the capacity owned by each Islamic boarding school. Another cause is on the different education level provided as well as the quality of each of these Islamic boarding schools. In addition, the image of Islamic boarding school is not only to educate children to master in general academics but also in religious values.

Overall, the 22 existing boarding schools in Kabupaten HSS are *khalafiah* boarding school. Only 36,4%(36,36) that has a formal institution for education. As many as 14 Islamic Boarding Schools or 63,6 %(63,63) which is the rest, is still *salafiah* which has traditional education systems. This means that governments needs to motivate this 63.6% to continue on a qualifying exam as an effort to increase the measured education by doing the diploma data collection in Kabupaten HSS. The role of islamic boarding school in HSS is really important to improve intelligence by learning religion followed by mental attitude. As conveyed by Daulay (2014, p.202), Islamic boarding school also helps students get facts and mental skills. Islamic education refers to the purpose of giving impetus to the improvement of human intelligence.

The Neglected Contribution of Islamic Boarding School

Becoming a student in Islamic boarding schools is an alternative formal education as a consequence of Islamic values attachment in Kabupaten HSS's community. The culture in this community needs special attention from government considering the existence of two official educational institutions in Indonesia. The institutions meant are The Ministry of Religious Affairs who has the responsibility in managing boarding school and The Department of Education. Both of them should do coordination to optimize education quality and quantity. However, in fact, the track record of students educated at Islamic boarding schools have not been well-

**AMBAR TEGUH SULISTIYANI, SAMODRA WIBAWA, I MADE
KRISNAJAYA, KRISTI YULIANI**

documented which gives an impact on the school's declining participation figures each year in Kabupaten HSS.²⁸

There are several reasons that support the statement saying Islamic boarding school has obtained less attention, namely (1) education in this country are not yet fully able to break away from the elitist character of the colonial education, then (2) the existence of difficulties to comprehend boarding school from nearby as an educational institution which was originally founded to develop the religious sciences (3) an existence of difficulties to comprehend a typology of boarding school, so it is very difficult to do research because (4) they still disrupt the approach taken in the planning and execution of development in rural areas.²⁹ That condition occurs in HSS since the planning and construction of Islamic boarding schools are not yet fully aligned with education standards that existed in Indonesia. There is lack of motivation from students to perform the test because their education degree is focused in theology or religious value only yet not balanced with other general education.

As an equivalency effort between Islamic boarding school with the formal school, government forms mechanism of the test packages, “Paket A” (Elementary School/MI), “Paket B” (Junior high School/MTs) and “Paket C” (Senior High School/MA). Research result from Hamruni showed that therefore the system in *pesantren* which needs development is the education system which combines certain superiority of the traditions in *pesantren*,³⁰ with the superiority elements of modernization of secular education or secular schools. Here is the data of Islamic boarding schools students who take the test compared to the total number of students who enroll:

²⁸ Ambar Teguh Sulistiyani dan I.Made Krisnajaya and Samodra Wibawa, “*Penelitian Kebijakan Pendidikan Hulu Sungai Selatan*,” Lembaga Penelitian dan Pengabdian Masyarakat Universitas Gadjah Mada. Yogyakarta, 2014.

²⁹ Ibid.

³⁰ Hamruni, “The Challenge And The Prospect Of Pesantren In Historical Review,” *Jurnal Pendidikan Islam* 5, no. 2. (2016): 427.

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

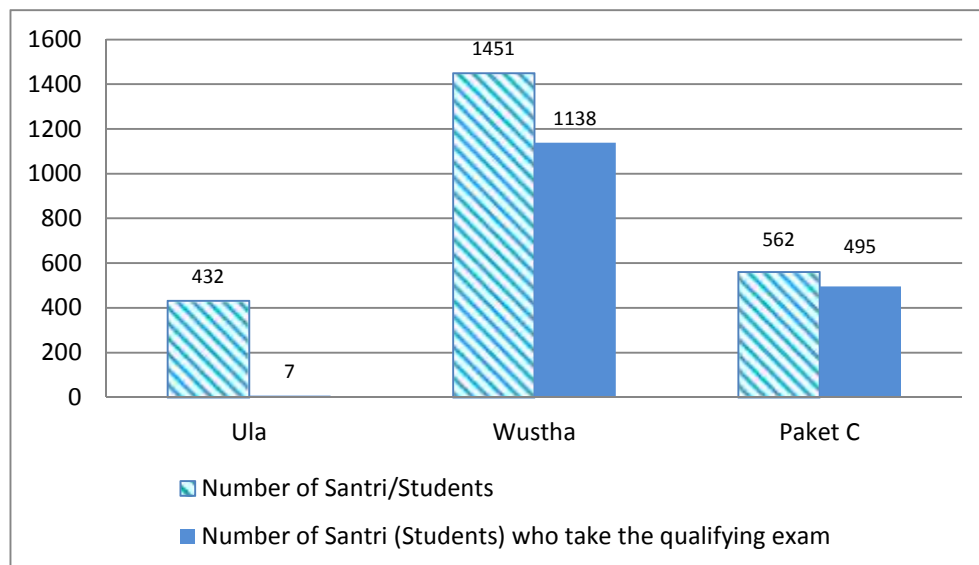


Figure 4. Ratio Number of Students by the number of Students who take the qualifying test in Kabupaten HSS Year 2013

Source: Data Board PD Islamic boarding schools 2014 Kab. Hulu Sungai Selatan

The above graph shows that the number of students who take the test is not yet comparable to the total number of students who enroll boarding schools in Kabupaten HSS. This condition requires attention in order to increase their motivation to take the test in order to get recognition from government (official diploma) that can be used to continue their education or to find a more feasible job. Coordination between The Ministry of Religion and The Ministry of Education is needed for managing a database of education Islamic boarding schools.

The Formalization of Islamic Boarding School in the Kabupaten Hulu Sungai Selatan

The problems of data due to the presence of a disjuncture have not been an effective registering system. It needs to be immediately addressed. Process monitoring against graduates of elementary, junior high school and senior high school should be done either by reporting system using forms, SMS, as well as the utilization of social networking. In addition, cooperation with the Ministry of Religion related to the existence of Islamic boarding schools and formal schools is important, too. This coordination can set up the correct number of the Enrollment Rate (APS). Given the potential of boarding schools and MI, MTs and MA, both public and private is very large, then the structuring, cooperation, classification or

AMBAR TEGUH SULISTIYANI, SAMODRA WIBAWA, I MADE KRISNAJAYA, KRISTI YULIANI

increasing participation in the development of group learning (inter) “Paket A, B and C” needs to be done. The Ministry of Religion is expected to identify, monitor, and record the number and age of the students, as well as undertaking efforts to organize “Paket A, B and C” and doing cooperation with The Ministry of Education and Local Government Authorities in Education (*Dinas Pendidikan*). At the point of the less identifiable Islamic boarding schools is very strategic to be addressed. Thus, the potential for raising the Enrollment Rate (APS) at the level of junior high school and senior high school/equivalent can be identified clearly.

Local government authorities in education (*Dinas Pendidikan*) should coordinate with the Ministry of Religion related to *Dinas Pendidikan* started the elementary school (SD)-MI, Juniro High School (SMP)-MTs, and Senior High School (SMA)/equivalent-MA. Data are always updated every year that there is potential for increased Enrollment Rate (APS) per year. A large donation given by The Ministry of Religion aligned with the achievement to produce graduates pursue “Paket A, B, C” in an Islamic boarding schools. In brief, formalization of Islamic boarding school program can be seen in the following table:

Table 4. Formalization Boarding School Program

Indication Programs	Activities	PJ/Executor
Formalization of Islamic Boarding School	a. Record the number and classification of the Islamic boarding school b. Equivalency of Islamic boarding school through the system package (Paket A, B, C) c. Integration Data of Islamic Boarding School in the BPS database	Ministry of Education The Ministry Of Religion

Source: Research Analysis

Policy Affirmation of Islamic boarding school Graduates

Formalization of Islamic Boarding School (*Salafiyah*) in Kabupaten HSS is not an easy matter. There is adhesive ideology of Salafi Islamic Boarding School that has characteristic of “Khatam Kitab” learning systems. Not all traditional Islamic boarding school is willing to formalized. Other options that can be done is to implement a policy affirmation for graduates of religious schools, particularly salafiyah boarding schools. The following is a draft of an education flow systematics.

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

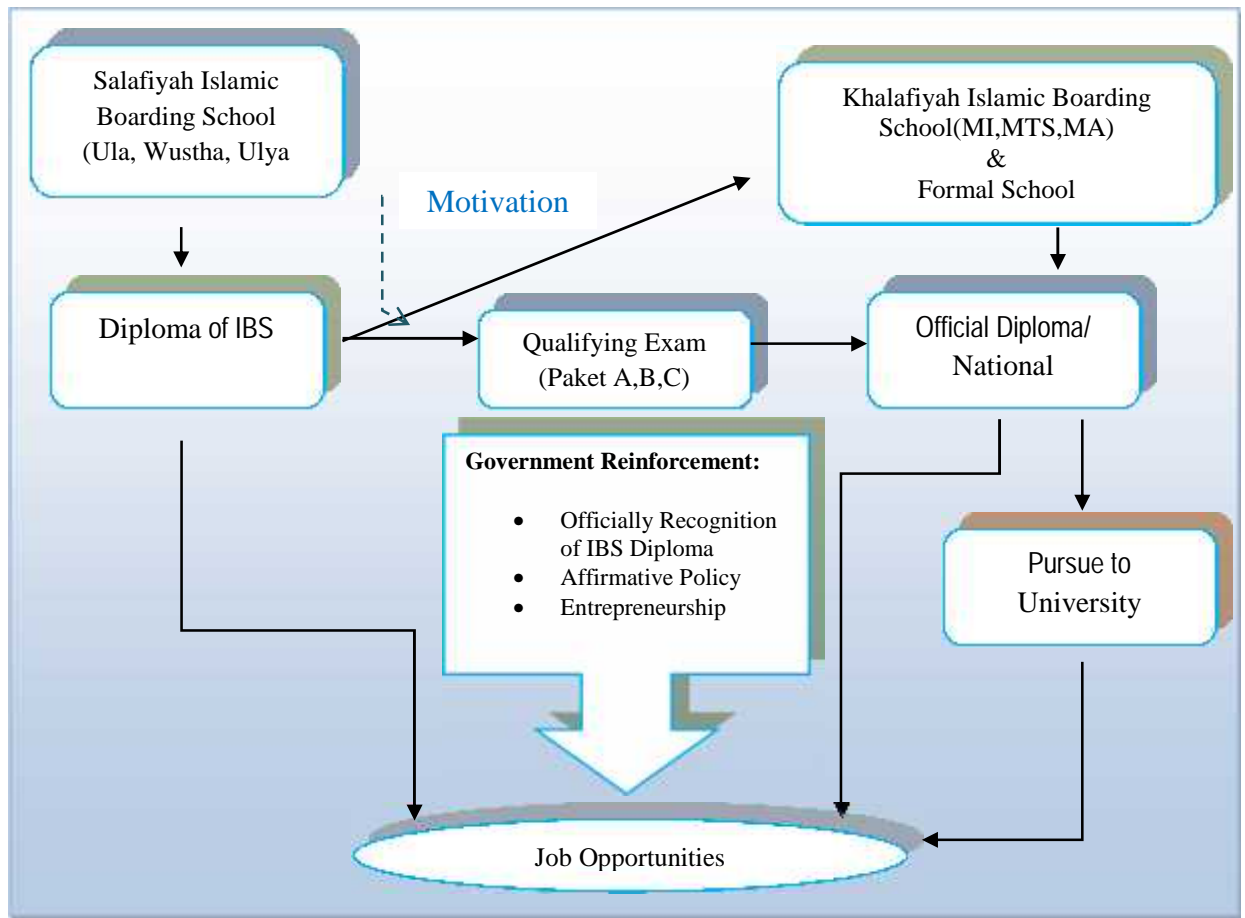


Figure 5. Flowchart Design of Islamic Boarding School Education on Kabupaten Hulu Sungai Selatan
Source: Research Analysis

The Flowchart design above mentions that there are two types of diplomas that are owned by boarding school graduates post completing their education. For graduates of religious schools *khalafi/modern* diploma owned the equivalent of formal school diploma in general i.e. diplomas obtained from the national examination or a test. While traditional boarding school graduates *salafi*/has a diploma from the lesson that results in religious boarding school. In this condition, government role is required to form an affirmation policy that can give special quota for graduates of religious schools with a religious diploma and an official national diploma.

When Islamic boarding school formalization is quite hard to do, then the mechanism to develop motivation can be applied by government. The goal is school age children who study at *salafi* Islamic Boarding School need to be encouraged and

**AMBAR TEGUH SULISTIYANI, SAMODRA WIBAWA, I MADE
KRISNAJAYA, KRISTI YULIANI**

motivated to take the qualifying exam to get the equivalency or proceed to a formal school.

The next alternative is to strengthen the entrepreneurial potency of graduates from religious schools. Graduates of Islamic boarding school *khalafiyah* or *salafi* are prepared with entrepreneurial. Thus, the graduates are expected to have options to fulfill the life necessities with entrepreneurship.

CONCLUSION

The data of educational stagnation is not caused by low education motivation or the real number in the community but rather because there are another alternative education which are still neglected. It indicates the drawback of the holistic synchronization and systematic of the education data.

Since there are two types of IBS (Salafiah and Khalafiah), the affirmation policy from government can take the important role to manage them. Coordination between The Ministry of Religion and The Ministry of Education is needed to manage education database in Islamic boarding schools. The condition that occurs in HSS is caused by the planning and construction of Islamic boarding schools which are not yet fully aligned with education standards that existed in national level. In the moment they can improve their coordination effectiveness, the human development index (especially in education sector) will be increased as well.

BIBLIOGRAPHY

Ajmal, Muhammad dan Nawaz, Khalid, Lt . “A Comparison Of Social Training Patterns Of Boarding Versus Non-Boarding Institutions In Perspectives Of Non-Formal Education In Pakistan.” *Journal of Research in Social Sciences Islamabad* 2, no. 4 (2016).

Arifin. *Kapita Selektta Pendidikan Islam dan Umum*. Jakarta: Bina Aksara, 1995.

Bashori. “Manajemen Konflik Di Tengah Dinamika Pondok Pesantren Dan Masdrasah.” *Jurnal Muslim Heritage* 1, no. 2 (2016).

Birchlera, Kassandra. and Katharina Michaelowab. “Corrigendum To “Making Aid Work For Education In Developing Countries: Ananalysis Of Aid Effectiveness For Primary Education Coverage And Quality.” *International Journal of Education Development*. 48, (2016).

Bukhory, Umar. “Status Pesantren Mu’adalah: Antara Pembebasan Dan Pengebirian Jatidiri Pendidikan Pesantren.” *Jurnal KARSA* 9, no. 1 (2011).

THE NEGLECTED EDUCATION CONTRIBUTION OF THE ISLAMIC BOARDING SCHOOL (A Case Study of Kabupaten Hulu Sungai Selatan, South Kalimantan, Indonesia)

- Daulay, Putra. *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia*. Jakarta: Kencana Prenada Media Group, 2007.
- Hamruni. "The Challenge And The Prospect Of Pesantren In Historical Review." *Jurnal Pendidikan Islam* 5, no. 2 (2016).
- Hashim, Rosnani. "The National Seminar On Islamization Of Education." *Intellectual Discourse: International Islamic University Malaysia*. 6, no. 2 (1998).
- Hidayat, A. Nurul. "E-Learning Implementation In Islamic Education Innovation." *Jurnal Studia Islamika*. 14, no 1 (2017).
- Khojir. "The Pesantren Network in Samarinda." *Jurnal Pendidikan Islam*. 5, no. 2 (2016).
- Khulusinniya dan Almannah Wassalwa. "Reorientasi Nilai-Nilai Kepesantrenan Pada Santri Kalong Pondok Pesantren Salafiyah Syafi'iyah Sukorejo." *Jurnal PII* 1, no. 2 (2017).
- Makruf, Lamhari. "New Trend Of Islamic Education In Indonesia." *Studia Islamika, Indonesian for Islamic Studies* 16, no. 2 (2009).
- Marshallsay, Zaniah. *Twists And Turns Of Islamic Education Across The Islamic World* *International Journal of Pedagogies & Learning* 7, no. 3 (2012).
- Mastuhu. *Dinamika Sistem Pendidikan Pesantren*. Jakarta: PT. Raja Grafindo Persada, 1994.
- Muhammad, Jibril. "Di Indonesia, santri ponpes mencapai 3,65 juta." Terakhir diubah 19 Juli 2011. <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/11/07/19/lokvps-di-indonesia-santri-ponpes-mencapai-365-juta>.
- Munadi, Muhammad. "*Integration Of Islam And Science: Study Of Two Science Pesantrens (Trensain) In Jombang And Sragen.*" *Jurnal Pendidikan Islam* 5, no. 2 (2016).
- Munir. "*The Continuity And Change Of Pesantren Tradition: Study Network Main Pesantren And Alumni Pesantren In Kabupaten OKU Timur, South Sumatra.*" *Jurnal Pendidikan Islam* 5, no.2 (2016).
- Perna, Laura W. Kata Orosz dan Zakir Jumakulov. "Understanding The Human Capital Benefits Of A Government-Funded International Scholarship Program: An Exploration Of Kazakhstan's Bolashak Program." *International Journal of Education Development*.40, (2015).
- Preston, Trevor W. *Making Modern Muslims: The Politics Of Islamic Education in Southeast Asia Pacific Affair.*" Winter, 2010.

**AMBAR TEGUH SULISTIYANI, SAMODRA WIBAWA, I MADE
KRISNAJAYA, KRISTI YULIANI**

Asia. Current Trends in Islamist Ideology 2, 2005.

Sulistiyani, Ambar Teguh dan I.Made Krisnajaya dan Samodra Wibawa.. *Penelitian Kebijakan Pendidikan Hulu Sungai Selatan*. Yogyakarta: Lembaga Penelitian dan Pengabdian Masyarakat Universitas Gadjah Mada, 2014.

Vatikiotis, Michael. *A Tale Of Two Madrassas* *Far Eastern Economic Review*. Hong Kong, 2002.

Wahid, Abdurrahman. *Manfaat Koperasi Bagi Pesantren Dan Lembaga Pendidikan Islam: Menggerakkan Tradisi: Esai-Esai Pesantren*. Yogyakarta: LkiS, 2001.

Widiadi. Prasasta. “Kemenag Akan Gelar Pendisfair 2017.” Terakhir diubah 23 Februari 2017). <http://www.satuharapan.com/read-detail/read/kemenag-akan-gelar-pendis-fair-2017>.

Zuhriy. M. Syaifuddin. “Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf.” *Jurnal Walisongo* 19 no. 2 (2011).

Zulhimma. “Dinamika Perkembangan Pondok Pesantren Di Indonesia.” *Jurnal Darul ‘Ilmi* 1, no. 2 (2013).