Al-Ulum

Integrating Schools and *Pesantren* Model to Enhance The Quality of Indonesian Madrasa in The Globalization Era

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Abstract

Pesantren, madrasas, and schools have changed dynamically in the last few decades in Indonesia. Dialogue, interaction, and interconnection occur dynamically between these three educational institutions in Indonesia. This study aims to explore the development of madrasas in response to changing world in the era of globalization. The study is qualitative in which data were collected through documentation studies, interviews, and observations. With descriptive-interpretive analysis, the study found that madrasas which are often claimed as underdeveloped institutions have been shown to be advanced educational institutions. Madrasas already have equality, even surpassing school educational institutions in Indonesia. The change and progress of these madrasas are achieved through implementing the pattern of pesantren as the basis of a learning system where all students are housed in a learning society, implementing a curriculum model that combines schools and pesantren, and applying a humanistic learning model in the educational process. Through these three aspects, madrasas can produce qualified graduates.

Keywords: *Madrasa, Pesantren, Curriculum, Instruction, Integration, Schools*

Mengintegrasikan Model Sekolah dan Pesantren untuk Meningkatkan Mutu Madrasah Indonesia di Era Globalisasi

Abstrak

Pesantren, madrasah, dan sekolah telah berubah secara dinamis dalam beberapa dekade terakhir di Indonesia. Dialog, interaksi, dan interkoneksi terjadi secara dinamis antara ketiga lembaga pendidikan di Indonesia. Kajian ini bertujuan untuk mengeksplorasi pengembangan madrasah dalam merespon perubahan di era globalisasi. Penelitian ini bersifat kualitatif dimana data dikumpulkan melalui studi dokumentasi, wawancara, dan observasi. Dengan analisis deskriptif-interpretatif, penelitian ini menemukan bahwa madrasah yang sering diklaim sebagai lembaga tertinggal justru terbukti menjadi lembaga pendidikan yang maju. Madrasah sudah memiliki kesetaraan, bahkan mengungguli lembaga pendidikan sekolah di Indonesia. Perubahan dan kemajuan madrasah tersebut dicapai melalui penerapan pola pesantren sebagai basis sistem pembelajaran dimana semua peserta didik ditampung dalam masyarakat belajar, penerapan model kurikulum yang mengintegrasikan sekolah dan pesantren, dan penerapan model pembelajaran yang humanis dalam proses pendidikan. Melalui ketiga aspek tersebut, madrasah dapat menghasilkan lulusan yang berkualitas.

Kata kunci: Madrasah, pesantren, kurikulum, intruksi, integrasi, sekolah.

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A. Introduction

Madrasas have a long history[1] and have become an intensive discussion in the last few decades in Indonesia.[2] Madrasas also have an important role in the national education system in Indonesia and have played an active role in the history of the struggle from the pre-independence, independence, old order, and new order, to the reformation order in Indonesia.[3] Quantitatively, there are 78,035 madrasas in Indonesia, with 1.159.543 teachers and 10.001.230 students.[4]

However, studies on madrasas tend to place madrasas as traditional institutions. As a public school with Islamic characteristics, madrasa graduates are low in their mastery of religious knowledge and weak in non-religious knowledge.[5] Another study places madrasas as religious institutions with an orientation on learning religious knowledge as the main field of study and non-religious sciences as a complementary one.[6] In fact, madrasas in Indonesia have undergone changes in the last few decades. Madrasas have some advantages and progress. A total of 62 madrasas are included in the list of the Top 1000 best schools/madrasas in 2021

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[1]Ronald Lukens-Bull, "Pesantren, Madrasa and the Future of Islamic Education in Indonesia," *Kawalu: Journal of Local Culture* 6, no. 1 (2019): 29–58, https://doi.org/10.32678/kawalu.v6i1.2044.

[2]Karel Adriaan Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Modern* (Jakarta: LP3ES, 1974); Sunhaji, "Between Social Humanism and Social Mobilization: The Dual Role of Madrasah in the Landscape of Indonesian Islamic Education," *Journal of Indonesian Islam* 11, no. 1 (2017): 125–35, https://doi.org/10.15642/JIIS.2017.11.1.125-144; Yudik Al Farisi, "Improving The Quality of Human Resources In Madrasah," *Managere: Indonesian Journal of Educational Management* 3, no. 2 (2021): 75–83, https://doi.org/10.52627/ijeam.v3i2.156.

[3]Ahmad Syar'i, Hamdanah Hamdanah, and A Akrim, "The Development Of Madrasa Education In Indonesia," *Revista Argentina de Clínica Psicológica* 29, no. 4 (2020): 513–23; Syamsul Kurniawan and Muhammad Miftah, "The Madrasa in Indonesia (Authority, Knowledge and Discourse Surrounding Its Development)," *Edukasia: Jurnal Penelitian Pendidikan Islam* 15, no. 2 (2020): 231–50.

[4]Solahudin, "Peran Strategis Madrasah Swasta Di Indonesia," *Jurnal Kependidikan* 6, no. 1 (2018): 91–106, https://doi.org/10.24090/jk.v6i1.1717.

[5]Charlene Tan, "Where Tradition and 'modern' Knowledge Meet: Exploring Two Islamic Schools in Singapore and Britain," *Intercultural Education* 22, no. 1 (2011): 55–68, https://doi.org/10.1080/14675986.2011.549645; Charlene Tan and Hairon Salleh, *Reforming Madrasa Curriculum in an Era of Globalization: The Singapore Case*, *Reforms in Islamic Education: International Perspectives* (A&C Black, 2014); Ronald A. Lukens-Bull, "Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia," *Anthropology & Education Quarterly* 32, no. 3 (2001): 350–72, https://doi.org/10.1525/aeq.2001.32.3.350.

[6]Zahid Shahab Ahmed, "Madrasa Education in the Pakistani Context: Challenges, Reforms and Future Directions," *Peace Prints: South Asian Journal of Peace Building* 2, no. 1 (2009): 1–13, https://doi.org/https://hdl.handle.net/1959.11/5631; M I M Jazeel, "Application of Outcome-Based Curriculum in Religious Studies: The Case of Madrasas in Sri Lanka," *Journal of Politics and Law* 13, no. 3 (2020): 196–202, https://doi.org/10.5539/jpl.v13n3p196; Jaddon Park and Sarfaroz Niyozov, "Madrasa Education in South Asia and Southeast Asia: Current Issues and Debates," *Asia Pacific Journal of Education* 28, no. 4 (2008): 323–51, https://doi.org/10.1080/02188790802475372.

based on the results of the Computer-Based Written Examination (UTBK) held by the Higher Education Entrance Test Institute (LTMPT) of the Ministry of Education and Culture; 21 madrasas from 344 schools as National *Adiwiyata* schools with a movement for environmental care and culture by the Ministry of Environment and Forestry (https://kemenag.go.id/read/kilas-balik-prestasi-madrasah-2021-terbaik-utbk-hingga-adiwiyata-q95zg). Madrasas have experienced dynamics of change and progress.[7]

This study places madrasas as educational institutions that carry out modernization by strengthening science and technology and still maintain their identity as "general educational institutions with Islamic characteristics", held in the pesantren culture. This study complements the shortcomings of previous studies which did not place pesantren as an unseparated part of the madrasas. The study focuses on revitalizing curriculum and learning in madrasas to improve the quality of graduates in responding to societal changes in the era of globalization, with a focus on *Madrasah Aliyah Negeri Insan Cendekia* (State Islamic Senior High School – MAN IC) Pekalongan in Indonesia. MAN IC Pekalongan is a madrasa that is governed by the Ministry of Religious Affairs and their students come from various areas of Indonesia. The graduates are successful in achieving good universities and leading in community service.

The study is based on the argument that integrating schools and pesantren can enhance the quality of madrasa's graduates in order to survive and exist in the globalization era. The integration is mainly on the curriculum and instruction. In another word, integrating schools and the *pesantren* model in their curriculum and instruction can be modeled to improve the madrasa's quality.

B. Literatures Review

1. Challenges and Opportunities of the Globalization Era

Globalization is a global integration process in which the exchange of ideas, thoughts, products, consumption, and other aspects of culture occurs without any

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[7]Lukens-Bull, "Pesantren, Madrasa and the Future of Islamic Education in Indonesia"; Abdul Rohman, "Enhancing Student's Collaboration Through A Group Learning in Indonesian Madrasa," *Nadwa: Jurnal Pendidikan Islam* 15, no. 2 (2021): 217–46, https://doi.org/10.21580/nw.2021.15.2.10681.

boundaries among countries.[8] In the era of globalization, interaction has no obstacles in space and time. This process occurs as a consequence of the development of telecommunications and transportation technology as a result of the development of information technology. Even the development of information technology has led to the industrial revolution 4.0[9] with the framework of how humans work. This way of working has changed from manuals to digital work.[10] The digitization of this way of working is characterized by (1) information that can be found anywhere and anytime, (2) very fast computing, (3) massive automation, and (4) communication with anyone, from anywhere, anytime.[11] This condition requires individuals to have excellency and competitiveness to be able to exist and survive in life.[12]

There are a number of important competencies, qualifications, and skills that individuals possess in order to survive and succeed in the era of 21st-century globalization which is suspected as the industrial revolution 4.0, namely critical thinking skills, creative skills, collaborative skills, and communicative skills,[13] cognitive skills, interpersonal skills, business skills, and strategic skills.[14] Van Laar et al emphasized that there are a set of skills that a person must have in the 21st century, namely technical skills, information skills, communication skills, collaboration skills, critical thinking skills, creativity skills, and problem-solving skills.[15] Therefore, in the 21st century, learning must emphasize active learning (student center) which provides students with thinking skills including (1) critical

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[8]FNHA Irani and Mohammad Reza Noruzi, "Globalization and Challenges; What Are the Globalization's Contemporary Issues," *International Journal of Humanities and Social Science* 1, no. 6 (2011): 216–18.

[9]Ercan Oztemel and Samet Gursev, "Literature Review of Industry 4.0 and Related Technologies," *Journal of Intelligent Manufacturing* 31, no. 1 (2020): 127–82.

[10]Sachin S Kamble, Angappa Gunasekaran, and Shradha A Gawankar, "Sustainable Industry 4.0 Framework: A Systematic Literature Review Identifying the Current Trends and Future Perspectives," *Process Safety and Environmental Protection* 117 (2018): 408–25.

[11]Rohman, "Enhancing Student's Collaboration Through A Group Learning in Indonesian Madrasa."

[12]Mamad Mohamed, "Challenges and Benefits of Industry 4.0: An Overview," *International Journal of Supply and Operations Management* 5, no. 3 (2018): 256–65.

[13]Aslamiah Aslamiah, Ersis Warmansyah Abbas, and Mutiani Mutiani, "21st-Century Skills and Social Studies Education," *The Innovation of Social Studies Journal* 2, no. 2 (2021): 82–92, https://doi.org/10.20527/iis.v2i2.3066.

[14]Valeria E Guzmán et al., "Characteristics and Skills of Leadership in the Context of Industry 4.0," *Procedia Manufacturing* 43 (2020): 543–50.

[15]Ester van Laar et al., "Determinants of 21st-Century Skills and 21st-Century Digital Skills for Workers: A Systematic Literature Review," *Sage Open* 10, no. 1 (2020), https://doi.org/10.1177/2158244019900176.

thinking, (2) problem-solving, (3) metacognition, (4) communicating, (5) collaboration, (6) innovation and creativity, (7) information literacy.[16]

2. Madrasah and Integration of Science

The integration of science is a paradigm that views science as essentially not dichotomous, trichotomous, or pluralistic. Al-Ghazaly in his books *Ihya Ulumuddin* and *Mizan al-Amal* identified various views on the division of knowledge, including religious and non-religious sciences, *al-syar'iyyah* sciences, and *al-'aqliyyah* sciences, theoretical and practical sciences, *al-hudhury* sciences, and *al-hushuly* science.[17] According to al-Ghazaly, although this classification is valid, each has a different validity because each classification has a different point of view. Al-Ghazaly himself emphasized that all this knowledge must be learned by humans, but some are *fard ain* (obligation for all), and others are *fard kifayah* (obligation for some). Even Habermas classified science into three, namely natural sciences, social sciences, and humanities. This division is not trichotomous, but only a methodological-epistemological issue. These three sciences interrelate and interconnect with one another.[18]

Madrasas --whose entities are public schools with Islamic characteristics where the curriculum content is in the form of a school curriculum with reinforcement in the religious field[19]-- are essentially a solution entity to the problem of the science dichotomy. It is also a construction of integration of knowledge that places all knowledge as the content of the curriculum that students must learn. Axiologically, sciences are studied to actualize students' potential, which in turn manifests human welfare.[20] In madrasas, the curriculum consists of religious and non-religious sciences proportionally. These two groups of science are designed as the content of

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[16]Rifa Hanifa Mardhiyah et al., "Pentingnya Keterampilan Belajar Di Abad 21 Sebagai Tuntutan Dalam Pengembangan Sumber Daya Manusia," *Lectura: Jurnal Pendidikan* 12, no. 1 (2021): 29–40.

[17]Abdul Rohman, *Pendidikan Integralistik: Menggagas Konsep Manusia Dalam Pemikiran Ibn Khaldun*, ed. Muhsin Jamil (Semarang: Walisongo Press, 2009).

[18]M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah* 55, no. 2 (2017): 391–426, https://doi.org/10.14421/ajis.2017.552.391-426.

[19]Mahdalena Mahdalena, "Sejarah Pendidikan Islam Madrasah (Sekolah Umum Yang Bercirikhas Islam)," *Annizom* 2, no. 1 (2017).

[20]Rosnawati Rosnawati et al., "Aksiologi Ilmu Pengetahuan Dan Manfaatnya Bagi Manusia," *Jurnal Filsafat Indonesia* 4, no. 2 (2021): 186–94.

the curriculum of madrasas. All students must learn and study well in order to pass studying and graduate in madrasas. In fact, madrasas also integrate pesantren and the school system to reinforce the learning process.[21]

3. Quality of Madrasa

Quality is the goodness or excellence of something.[22] It is a dynamic state that can be associated with products, services, people, processes, and environments that meet or exceed expectations. Quality is also a product and/or service in accordance with quality standards that have been established and will satisfy customers.

In an educational system in Indonesia, Government Regulation No. 19/2005 jo 32/2013 asserts that education must address a national standard of education that contains eight standards, namely: (1) Standards of the instructional process, (2) Standards of facilities and infrastructure, (3) Standards of teacher and staff, (4) Standards of management, 5) Standards of content or curriculum, (6) Standards of learning outcome, (7) Standards of assessment, (8) Standards of graduates. Based on this regulation, the educational process can be judged as a standardized education if they meet the eight predetermined standards.

Besides, the qualifiedness of education (including madrasas) also can be viewed from the aspects of input, process, output, and outcome. From the point of "input", the education is judged to be qualified if it is ready to proceed; from the point of "process", it is qualified when it is able to create an atmosphere of active, creative, fun, and meaningful learning; from the point of "output", it is qualified if the student's academic and non-academic learning outcomes are high; while from the point of "outcome", it is qualified if the graduates are quickly absorbed in the world of work, they have a reasonable salary, all parties recognize the power of graduates and they feel satisfied.[23]

Although there are eight standards to be qualified madrasas, curriculum (content standard), and instruction (process standard) are two important and

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[21] Lyn Parker, "The Experience of Adolescent Students in Modernist Islamic Boarding Schools in West Sumatra, Indonesia," *Asian Studies M* 211 (2008).

[22] Gerald F Smith, "The Meaning of Quality," *Total Quality Management* 4, no. 3 (1993): 235–44.

[23] Mamat Rahmatullah, "Management Strategy for Improving the Quality of Madrasah in Banten Province: Qualitative Systematic Review," *Al Qalam* 38, no. 1 (2021): 25–46.

leading factors, because of their existence of direct learning experiences that students undergo. A curriculum is a blueprint for an educational institution. The direction and style of an educational institution can be observed and traced from its curriculum. The curriculum is an important aspect of the learning process that guides its implementation.[24] However, the best curriculum will be determined by its implementation, which includes learning activities.[25]

C. Method

This study looked at the integration of schools and *pesantren* to improve the quality of madrasas in the era of globalization. It focused on *Madrasah Aliyah Negeri Insan Cendekia* (MAN IC), mainly MAN IC Pekalongan in Indonesia. Three sub-focuses were chosen, namely the *Pondok* as a learning center, curriculum, and instruction. MAN IC Pekalongan was the main object of this study, although it also mentioned other MAN ICs in Indonesia in general because of their typical characteristics.

This study was a qualitative study using documentation, interviews, and observations in collecting data. Document studies were used to obtain data on educational policies in the form of curriculum documents, madrasa policy documents, reference books, printed media sources, and electronic media sources related to MAN IC. Observations were used to collect data about the learning process carried out in madrasas and Islamic boarding schools, the habits practiced, and the performance of MAN IC graduates. Interviews were used to collect data about madrasa management, curriculum, and the learning process carried out in madrasas. Interviews were conducted with managers, clerics/caregivers, ustadz, students, and graduates.

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[24]Husniyatus Salamah Zainiyati, "Curriculum, Islamic Understanding and Radical Islamic Movements in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (2016): 285–307, https://doi.org/10.15642/JIIS.2016.10.2.285-308.

[25]Alan C K Cheung and Ping Man Wong, "Factors Affecting the Implementation of Curriculum Reform in Hong Kong: Key Findings from a Large-scale Survey Study," *International Journal of Educational Management* 26, no. 1 (2012): 39–54; Chunmei Yan, "'We Can Only Change in a Small Way': A Study of Secondary English Teachers' Implementation of Curriculum Reform in China," *Journal of Educational Change* 13 (2012): 431–47; Yasemin Kırkgöz, "A Case Study of Teachers' Implementation of Curriculum Innovation in English Language Teaching in Turkish Primary Education," *Teaching and Teacher Education* 24, no. 7 (2008): 1859–75.

Participants in this study were managers, clerics/caregivers, ustadz, santri/students, and graduates, who were selected by purposive sampling. This sampling technique was chosen to ensure that the informant was the right person and best understands the information needed in the research. Data on management were collected from curriculum documents and interviews with Kiayi/caregivers, Ustadz. Meanwhile, data on the implementation of learning and habituation were collected through observation and interviews with kiai/caretakers of pesantren, ustadz who teach at madrasas, students, and alumni.

This study used descriptive-interpretive analysis. The learning system in pesantren, curriculum model, and learning process at MAN IC was analyzed using descriptive methods to provide an overview of the pesantren learning system, curriculum model, and implementation of the learning process at MAN IC. Then, they were analyzed using interpretive analysis to see how it relates to graduates who have qualified graduates. Did the learning system in pesantren, curriculum model, and learning process implemented at MAN IC contribute to the qualifications and competencies of graduates in the era of globalization?

D. Results and Discussion

The study focuses on improving madrasas in Indonesia by integrating schools and the *pesantren* model. Three sub-focuses namely the *Pondok* as a learning center, curriculum model, and instruction process were chosen to verify and discuss to underline the main theme.

1. Pesantren as Basis for the Learning System in Madrasa

All MAN IC students live in boarding houses. In the dormitory, students practice living and studying together with other students. For MAN IC, the dormitory is a *ma'had*. Pondok and classrooms are arranged in one integrated area, where students learn continuously in madrasas and *pesantren* under the guidance of teachers, kiai, homeroom teachers, and home guardians.

MAN IC Pekalongan students live in one integrated area. In this area, there are madrasa (school buildings) study rooms, huts, mosques, teachers' houses, homes for santri guardians, kyai's

houses, and various other facilities: multipurpose building, canteen, dining room, arts, and sports building. From 07.00-13.00, students take part in learning at school. The rest are cottage hours, where activities are under the responsibility of the Kiayi which include recitation of the Yellow Book, religious studies, deepening of school lessons, habituation of religious practices such as *maktubah* prayer, circumcision of caretaker prayers, evening prayers, prayers dhuha, fasting, and others (Interview 1).

Historically, pesantren has played an important role in the national education system in Indonesia.[26] In pesantren, students learn in a learning society with a unique culture as a miniature society, which Abdurrahman Wahid calls a pesantren sub-culture.[27] With the provision of this culture, students are accustomed to mental-psychological to prepare for their future to navigate real life in society. Habituation and training practiced in Islamic boarding schools every day have been able to form character, noble character for students[28] as an important component of human personality. Character is a fundamental aspect of education. Character is the foundation to form other aspects of the human,[29] where habituation and exemplary programs are important aspects in instilling character in children[30] is well practiced at MAN Insan Cendikia.

All students of MAN IC Pekalongan live in boarding. Teachers also live in the location of MAN IC. They live in one learning center. Their daily activities are scheduled neatly and orderly. School hours are held from 07.00-13.00. The rest is the independent study time which is carried out in the learning activity room with a complete wifi network. A number of habits are carried out including praying in congregation five times, night prayers (*tahajjud, hajat*), *sunnah* fasting, reciting the yellow book, *Mawlid dziba', tahfid al-Quran*, praying together, dhuha prayer, reading *al-asma al-husna* (Observation 4).

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[26]Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994).

[27]Abdurrahman Wahid, "Pesantren Dan Pembaharuan," ed. Dawam Rahardjo (Jakarta: LP3ES, 1998).

[28]Ahmad Fauzi et al., "E-Learning in Pesantren: Learning Transformation Based on the Value of Pesantren," in *IOP Conf. Series: Journal of Physics: Conf. Series 1114*, 2018, 1–6, https://doi.org/10.1088/1742-6596/1114/1/012062; Syamsul Ma'arif, "Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia," *Journal of Social Studies Education Research* 9, no. 2 (2018): 104–23, https://doi.org/10.17499/jsser.58854; Abdul Rohman, "Pesantren as a Basis for Internalization of Pluralistic Values for Preparing a Democratic Citizens in a Diverse Society," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 25, no. 2 (2017): 419–42, https://doi.org/10.21580/ws.25.2.1324.

[29]Wolfgang Althof and Marvin W Berkowitz*, "Moral Education and Character Education: Their Relationship and Roles in Citizenship Education," *Journal of Moral Education* 35, no. 4 (2006): 495–518; James Arthur, *Education with Character* (Routledge, 2003); Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Book, 2009).

[30]Abdul Rohman, "Pembiasaan Sebagai Basis Penanaman Nilai-Nilai Akhlak Remaja," *Nadwa* 6, no. 1 (2016): 155, https://doi.org/10.21580/nw.2012.6.1.462; Al Farisi, "Improving The Quality of Human Resources In Madrasah."

The yellow book, which according to Zamachsyari Dhofier[31] is the main prerequisite for a pesantren, has an important meaning for Santri. The yellow book contains religious teachings and religious knowledge needed for students. It also contains the procedures for worship and contains religious values that must be practiced by Muslims.[32] The studies and recitations carried out in *ma'had* are the yellow book study and religious thematic studies.

> MAN IC Pekalongan teaches the yellow book as a *pesantren* program which is carried out in the mosque. The yellow books taught include *Tafsir al-Jalalain, Nashaih al-'Ibad, Ghayah wa Taqrib, Ta'lim al-Muta'allim, 'Aqidat al-Awwam, Arbai'n al-Nawawiyah, Jurumiyah, Bidayat al-Hidayah, Jawahir al-Kalamiyah, Mabadi' al-Fiqhiyah*. The Yellow Book learning was carried out after the *Maghrib* prayer and after the Fajr prayer with the Bandongan method (Interview 2).

In the pesantren tradition, although the facilities and infrastructure owned are inadequate, this does not reduce the spirit and motivation to learn.[33] Islamic boarding schools have strong sustainability and resilience in the face of great social dynamics. Even, a sequential curriculum of *pesantren* that *santri* (students of *pesantren)* can learn religious science orderly will provide democratic and inclusive Santri.[34]

2. Integrated Curriculum to Foster Students' Personality

The dichotomy of science is a long unfinished discourse, even the discussion of the position of religion and science has also continued to be an actual theme in recent decades.[35] Although Muslim scientists such as al-Ghazali who shared knowledge on *al-Ulum al-Syar'iyyah* and *al-Ulum Ghoiru al-Syar'iyyah*, and Ibn

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[31]Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994).

[32]M M van Bruinessen, *Pesantren and Kitab Kuning: Maintenance and Continuation of a Tradition of Religious Learning*, ed. Wolfgang Marschall (Berne: University of Berne, 1994); Ahmad Farhanudin and Muhajir Muhajir, "Peran Kitab Kuning Dalam Pembentukan Pemikiran Pendidikan Islam Dan Karakter Santri Pada Pesantren Tradisional," *Jurnal Qathruna* 7 (2020): 103–24.

[33]Pam Nilan, "The 'Spirit of Education' in Indonesian Pesantren," *British Journal of Sociology of Education* 30, no. 2 (2009): 219–32.

[34]Abdul Rohman and Siti Muhtamiroh, "Shaping the Santri's Inclusive Attitudes through Learning in Pesantren: A Case Study of Pesantren Al-Anwar Sarang Rembang Indonesia," *Journal of Educational and Social Research* 12, no. 2 (2022): 367–79, https://doi.org/10.36941/jesr-2022-0058.

[35]Martin H Levinson, "Science versus Religion: A False Dichotomy?," *ETC: A Review of General Semantics* 63, no. 4 (2006): 422–29; Hari D Maharajh, "Dopamine, Demons or Divination? The Dichotomy of Science and Religion in Traditional Societies," in *Social and Cultural Psychiatry Experience from the Caribbean Region*, 2010, 51–60; Fajar Syarif, "Reintegration Of Religious Knowledge And General Knowledge (Criticism Of The Discourse Of Science Dichotomy)," *Jurnal Transformatif (Islamic Studies)* 4, no. 1 (2020): 1–18.

Khaldun who shared knowledge on *al-Ulum al-Naqliyah* and *al-Ulum al-Aqliyyah*, it was not to dichotomize a science, it was on epistemological issues, this is often understood as a form of dichotomy.[36] In fact, the emergence of two ministries in Indonesia, namely the Ministry of Education and Culture which manages school institutions, and the Ministry of Religion which manages madrasah institutions, has further deepened the perception of this dichotomy.[37]

The presence of schools and madrasas in Indonesia is actually not a matter of dichotomy, it is more related to the management and distribution of institutional authority. Historically, madrasas were intended to provide educational services to the community with a more in-depth religious curriculum content, without reducing the content of non-religious knowledge. Madrasah is a plus school educational institution.[38] The MA curriculum is a high school curriculum with reinforcement in religious subjects. As a madrasa, the MAN IC curriculum is the Madrasah Aliyah curriculum with a strengthening of science, plus a pesantren curriculum where all students are housed in Islamic boarding schools.[39]

> MAN Insan Cendekia is a secondary education unit model that combines Islamic Religious Education (PAI) with enrichment in the fields of science and technology as its main characteristic. Profile of MAN IC graduates: (1) having faith, piety, and noble character, (2) having an insight into Indonesian nationality, (3) Mastering the basics of Islamic science which is integrated with science and technology, environment and society, (4) Mastering the yellow book (*al-kutub*), (5) Memorizing the Koran at least 5 Juz, (6) Memorizing Hadith, at least 40 Hadith, (7) Skilled in Indonesian, Arabic and English, (8) Skilled in the use of information technology and communication, (9) Competent, critical thinking, caring, creative, and innovative, (10) Have a strong leadership and entrepreneurial spirit, (11) Able to develop the wealth of arts and culture and local wisdom of the archipelago (Doc.1)

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[36]M. A. Abdullah, "Problem Epistemologis-Metodologis Pendidikan Islam," in *Religiusitas Iptek*, ed. Abdul Munir Mulkhan (Yogjakarta: Pustaka Pelajar, 1998); Abdul Muhaya, "Unity of Sciences According to Al-Ghazali," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 23, no. 2 (2015): 311–30; Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community."

[37]Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Modern*.

[38]Yayah Chairiyah, "Sejarah Perkembangan Sistem Pendidikan Madrasah Sebagai Lembaga Pendidikan Islam," *Ma'alim: Jurnal Pendidikan Islam* 2, no. 01 (2021): 49–60; Najamuddin Petta Solong, Munirah Munirah, and Muh Arif, "Effective School Management At Man Insan Cendekia Gorontalo," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 23, no. 1 (2020): 22–32.

[39]Iyoh Mastiyah Mastiyah and Elis Lisyawati, "Model Penyelenggaraan Program Madrasah Aliyah Negeri Insan Cendekia (MAN IC) Pekalongan Jawa Tengah," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 20, no. 1 (2022): 59–78; Maratua Harahap, "Integrasi Ilmu Pengetahuan Dan Teknologi Dengan Iman Dan Taqwa Dalam Implementasi Kurikulum 2013 Pada Kelompok Mata Pelajaran MIA Di MAN Insan Cendekia Tapanuli Selatan" (IAIN Padangsidimpuan, 2019); Mohammad Syaifuddin, "Strategi Manajemen Struktur Kurikulum Integratif Di MAN Insan Cendekia Pekalongan," *Tawshiyah: Jurnal Sosial Keagaman Dan Pendidikan Islam* 16, no. 1 (2021): 39–52.

The construction of the MAN IC curriculum is actually a form of knowledge integration. This madrasa no longer views the existence of a dichotomy of science, it does not place science and religion as bipolar.

> All knowledge needs to be studied together, side by side, balanced and proportional to develop all human potential. Science and religion are not two bipolar entities, they are complementary and mutually reinforcing. At MAN IC Pekalongan, these sciences are studied in madrasas and pesantren which are managed sustainably (Interview 3).

Madrasah Aliyah Negeri Insan Cendekia (MAN IC) is a high school-level madrasa that is managed under the Ministry of Religion. Historically, MAN IC was founded in 1996 at the initiative of Prof. Dr. B.J. Habibie, who at that time was the Head of BPPT (Agency for the Assessment and Application of Technology) and the Minister of Research and Technology, with the name SMU Insan Cendekia based in Serpong. A year later (1997) SMU IC was established in Gorontalo. In 2000, the management of these two institutions was handed over from BPPT to the Ministry of Religion of the Republic of Indonesia (now the Ministry of Religion of the Republic of Indonesia) and their names became Madrasah Aliyah Insan Cendekia. In 2001, MA Insan Cendekia became MAN Insan Cendekia through the Decree of the Minister of Religion of the Republic of Indonesia Number 490 of 2001.

Curriculum integration that combines religious sciences and non-religious sciences is important to deliver graduates who have a complete worldview. The curriculum is an important aspect because the curriculum is a blueprint of the educational process that will provide a framework and guidance to the education process.[40] With this pattern, MAN IC received a positive response from the community. With its advantages, MAN IC is developing well.

> Madrasas, which were initially only in two locations (Serpong and Gorontalo), were later established in various other areas. In 2020, there will be 23 IC MANs throughout Indonesia, namely: MAN IC Serpong, MAN IC Gorontalo, MAN IC Jambi, MAN IC East Aceh, MAN IC Ogan Komering Ilir, MAN IC Siak, MAN IC Paser, MAN IC Pekalongan, MAN Central Bangka IC, Padang

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[40]Rebecca Tenney-Soeiro and Kira Sieplinga, "Teaching about Children with Medical Complexity: A Blueprint for Curriculum Design," *Current Problems in Pediatric and Adolescent Health Care*, 2022, 101129; Marcia L Rock, "Introduction to the Special Issue: Improving Outcomes for Students with Exceptionalities in the General Curriculum," *Preventing School Failure: Alternative Education for Children and Youth* 52, no. 2 (2008): 3–4.

Pariaman IC MAN, Central Bengkulu IC MAN, Batam City IC MAN, Tanah Laut IC MAN, Sambas IC MAN, Palu City IC MAN, Sorong IC MAN, South Tapanuli IC MAN, East Lombok IC MAN, Halmahera IC MAN West, MAN IC Pasuruan, MAN IC Gowa, MAN IC Lampung Timur (Interview 4).

3. Humanistic Learning to increase the Quality of Graduates.

Humanistic learning places students as subjects in the learning process. Humanistic learning is derived from humanistic education which is based on the philosophy of progressivism and pragmatism. These two schools of philosophy viewed an important aspect of education as the self-actualization of students. Children are unique organisms that have their own world, have their own experiences, and build their own knowledge through each other's experiences.[41] MAN IC applies learning that emphasizes student activity.

> All classrooms are equipped with learning media: LCD projectors, computers, wifi, and various other supports. The number of students is 24 people in each class. There are 9 classes at MAN IC Pekalongan, namely 3 classes (2 classes for science class, and 1 class for social studies) at each level. Each class consists of 24 children who use a 7x8 meter classroom. Students learn a subject matter in class under the guidance of the teacher. The teacher briefly gives an explanation to the students for themes they will discuss. They discuss actively the theme and explore it through various learning resources. Every student has a laptop to help their learning process and accesses the internet through school wifi (Observation 2).

> At the mosque, students do some activities such as *pesantren programs*. Despite praying together, students learn *Kitab Kuning* (Yellow Book) which is held after praying *maghrib* and after praying *Shubuh* under the guidance of the teacher. The teacher reads *kitab kuning* and explains its content to students. Students listen and give some notes on their books. They also give some questions pertaining to the related topic the teacher explains. At masque, students also hold congregational activities, like *dzibaan* (reading a history book of Prophet Muhammad SAW), *shalawatan* (singing a religious text in relation to the Prophet Muhammad SAW), citing *al-asma' al-husna, rebana* (Islamic traditional music), etc (observation 3).

Children are essentially creatures who are always curious about various things in their environment. This curiosity is reflected in the desire to try and experience new things. In order to get more effective, productive, and efficient outcomes, the learning system has to be adapted to human nature. The right way of learning will lead to a deep impression on students and will become a long-term memory for

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[41]Ching-Chung Guey, Ying-ying Cheng, and Seiji Shibata, "A Triarchal Instruction Model: Integration of Principles from Behaviorism, Cognitivism, and Humanism," *Procedia-Social and Behavioral Sciences* 9 (2010): 105–18; Peng Chen and Carsten Schmidtke, "Humanistic Elements in the Educational Practice at a United States Sub-Baccalaureate Technical College," *International Journal for Research in Vocational Education and Training (IJRVET)* 4, no. 2 (2017): 117–45.

students so it has implications for higher productivity of learning outcomes.[42] MAN IC practices these learning systems. With the discovery learning approach, students communicate with teachers, *Kiayi, ustadz*, and fellow students. They do, experience, conclude, and discover something new.

> Some students involve and join some competitions at the national or international level, i.e.: Olympics on sciences (mathematics, physics, biology, chemistry, geography, economy), Olympic on Arabic, and Olympic on English, sports, and arts. They actively participate in Madrasah Science Competition (KSM) at the regional and national level, a competition for explaining *al-Quran*. They also give public speaking in the mosque after praying five times every day, and do some other activities collaboratively in the madrasa. There are some organizations in the madrasa: OSIS, scouts, *hadrah*, kinds of music, sports club, PMR, etc (Interview 6).

The implication of this educational process is forming various soft skills such as collaboration, communication, critical thinking, and creative skills, as skills needed by individuals to exist and survive in the 21st century.[43] These soft skills are internalized through some activities they undergo, and through the madrasa culture they experience. Some activities, habituations, modeling, and enrichment of religious knowledge through Kitab Kuning contribute to shaping the individuals' personalities, including soft skills.[44]

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[42]Fiona Setyo Resmawati, Prabowo Prabowo, and Munasir Munasir, "The Discovery Learning Model with a Scientific Approach to Increase Science Learning Achievement of Students," in *Proceedings of the Mathematics, Informatics, Science, and Education International Conference (MISEIC 2018)* (Atlantis Press, 2018), 198–200, https://doi.org/10.2991/miseic-18.2018.48; Hilda Oroh, Hermon Karwur, and Xaverius Lobja, "The Use of Discovery Learning Methods in Improving Students' Learning Achievement on Socio-Economic Geography in Geography Education Study Program," in *International Conference on Social Science 2019 (ICSS 2019)* (Atlantis Press, 2019), 797–99.

[43]van Laar et al., "Determinants of 21st-Century Skills and 21st-Century Digital Skills for Workers: A Systematic Literature Review"; John Knights, Danielle Grant, and Greg Young, "Developing 21st Century Leaders, a Complete New Process: We Call Them Transpersonal Leaders," *Journal of Work-Applied Management* 12, no. 1 (2020): 6–21, https://doi.org/10.1108/JWAM-12-2019-0038; Nancy J. Adler and Andre L. Delbecq, "Twenty-First Century Leadership: A Return to Beauty," *Journal of Management Inquiry*, 2018, https://doi.org/10.1177/1056492617710758; Guy Major Ngayo Fotso, "Leadership Competencies for the 21st Century: A Review from the Western World Literature," *European Journal of Training and Development* 45, no. 6/7 (2021): 566–87, https://doi.org/10.1108/EJTD-04-2020-0078.

[44] Rohman, "Pesantren as a Basis for Internalization of Pluralistic Values for Preparing a Democratic Citizens in a Diverse Society"; Rohman, "Enhancing Student's Collaboration Through A Group Learning in Indonesian Madrasa"; Abdul Rohman, "Pluralism Based Religious Education for Deradicalization of Religion," *Al-Ulum* 16, no. 2 (June 7, 2016): 289–310, https://doi.org/10.30603/au.v16i2.36; Abdul Rohman, "Junior-Senior High School Based On Pesantren Boarding System," *Jurnal Pendidikan Islam* 1, no. 1 (March 8, 2016): 123, https://doi.org/10.15575/jpi.v1i1.616.

E. Conclusion

Several studies that place madrasas as traditional educational institutions are not true. This study actually found that madrasas had excellency. Madrasa already has equality, even surpassing school educational institutions in Indonesia. The change and progress of this madrasa are achieved through the pattern of pesantren as the basis in a learning system where all students are housed in a learning society, implementing a curriculum that combines schools and *pesantren*, and applying a humanistic learning model in the education process. Through these three aspects, madrasas can produce qualified graduates. This study is limited to a small sample (MAN Insan Cendekia), a limited case involving only a few informants. Further studies to accommodate samples, cases, groups of informants, and wider educational institutions need to be carried out. It also accommodates a comparative approach between sites as a whole in order to gain an in-depth understanding.

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