

## **MODERN PESANTREN: THE POLITICS OF ISLAMIC EDUCATION AND PROBLEMS OF MUSLIM IDENTITY**

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### **Abstract**

*The presence of Pesantren has contributed in several ways to the progress that has been made in the field of education in Indonesia. In addition, around 900,000 graduates of Islamic boarding schools have been donated who are ready to continue the spread and da'wah of Islam and participate in building Indonesia's infrastructure which is full of Islamic values in addition to science. This is a significant contribution. Pesantren which is an educational institution that focuses on the formation of Islamic character has a high morality of the Islamic religion in terms of educational politics. This is because the Pesantren adheres to the teachings of the Qur'an and As-Sunnah. Not only that, this situation is because Pesantren is a form of education that emphasizes the cultivation of Islamic character. However, despite the fact that we live in an era of globalization, information, and technology, Pesantren are still the target of criticism for their alleged failure to adapt to globalization in an appropriate way. On the other hand, apart from that, the public education system strengthened by the government also gave birth to new moral problems, which were also the impact of globalization. Collaboration between different educational institutions is now the single most successful strategy to overcome the existing deficiencies in both the Pesantren education system and the general education offered by each school.*

*Keywords: Pesantren, Education, Islam.*

### **Abstrak**

*Kehadiran pesantren telah memberikan kontribusi dalam beberapa hal terhadap kemajuan yang telah dicapai dalam bidang pendidikan di Indonesia. Selain itu, telah dihibahkan sekitar 900.000 lulusan pesantren yang siap melanjutkan dakwah dan dakwah Islam serta turut serta membangun infrastruktur Indonesia yang sarat dengan nilai-nilai Islam selain ilmu pengetahuan. Ini adalah kontribusi yang signifikan. Pesantren yang merupakan lembaga pendidikan yang menitikberatkan pada pembentukan karakter Islami memiliki moralitas agama Islam yang tinggi ditinjau dari politik pendidikan. Hal ini karena Pesantren menganut ajaran Alquran dan As-Sunnah. Tidak hanya itu, keadaan ini karena Pesantren merupakan salah satu bentuk pendidikan yang menekankan pada penanaman karakter Islami. Namun, meskipun kita hidup di era globalisasi, informasi, dan teknologi, pesantren masih menjadi sasaran kritik karena dianggap gagal beradaptasi dengan globalisasi secara tepat. Di sisi lain, selain itu, sistem pendidikan masyarakat yang diperkuat oleh pemerintah juga melahirkan persoalan moral baru, yang juga merupakan dampak dari globalisasi. Kolaborasi antara lembaga pendidikan yang berbeda sekarang menjadi satu-satunya strategi yang paling berhasil untuk mengatasi kekurangan yang ada baik dalam sistem pendidikan Pesantren maupun pendidikan umum yang ditawarkan oleh masing-masing sekolah.*

*Kata kunci: Pesantren, Pendidikan, Islam.*

## INTRODUCTION

At the beginning of its existence, the Indonesian people realized that Islamic boarding schools were a place for Islamization and combined three faces of education: practice to instill faith, tabligh to spread knowledge, and charity to fulfill community activities in daily life.<sup>1</sup> As an Islamic educational institution, Islamic boarding schools develop students with a strong religious foundation so that later they can educate the public. Islamic boarding schools are considered as educational institutions that are independent in all aspects because they are non-governmental organizations founded by the community. In addition, Islamic boarding schools offer academic education that is integrated with Islamic learning and Islamic character to students.<sup>2</sup> Of course, this integration must be carried out systematically and planned by the school as an education provider through good communication between the school and students.<sup>3</sup>

Hidayati expressed his opinion about the importance of education in forming character, which is more than just good traits that have a core in teaching programs and are useful in developing character or behavior by inspiring the values and beliefs of society as moral strength.<sup>4</sup> In life through honesty, trustworthiness, discipline, trust and cooperation which emphasizes affective aspects (feelings/attitudes) without leaving cognitive aspects (rational thinking), and skills aspects (skills to process information and express opinions). Therefore, the original purpose of the Pesantren was to teach religion and shape the morals of the students. However, today's Pesantren are not only focused on teaching religion. To better meet the interests and needs of society in terms of education. After that, Pesantren education was also modernized, giving rise to several typologies of Pesantren education which are still used today.

Modernization coupled with the rapid advancement of technology requires Pesantren to adapt. Islamic boarding schools have a lot of work to do to survive, both in terms of curriculum and teaching methods, like it or not. As far as we know in Indonesia, the idea of reforming the Pesantren does not stem from the Pesantren's internal understanding of the need for change. The slow response of Pesantren to modernity shows their opposition to development. Islamic boarding schools must be careful in making choices, because Pesantren are not in a hurry to replace general education with contemporary Islamic education models run by reformers, so prospective students

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<sup>1</sup> Haedari, Amin. "Masa Depan Pesantren dalam Tantangan Modernitas dan." (2005).

<sup>2</sup> Faris, Lounis. "Muslims And Nationalism In American Political Discourse: Between Stability and Change the Political Discourse of the Former Candidate Donald Trump." (2022).

<sup>3</sup> Hastasari, Chatia, Benni Setiawan, and Suranto Aw. "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta." *Heliyon* 8.1 (2022): e08824.

<sup>4</sup> Hidayati, Rahmah, et al. "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School." *International Journal of Public Health Science (IJPHS)* 11.1 (2022): 170.

must be careful in making decisions. This philosophy adheres to the rules of the Pesantren which are favored by *Al-Muhafdzah ala al-Qadimi al-Salih wa al-Akhdzu ala al-Jadid al-Ashlah* (Preserving the good old traditions and adopting new, better traditions). Old educational methods, such as *bandhongan* and *sorogan*, are also preserved in the Pesantren. Not only that, humans cannot be separated from their role in the world of education, especially Islamic education, even though technological developments in the form of artificial intelligence are developing very massively.<sup>5</sup>

With the entry of modernization into Islamic boarding schools, it does not mean that they are free from problems and challenges. In fact, educational institutions that have ties to the government will certainly come into contact with politics.<sup>6</sup> This happens in modern Islamic boarding schools that organize formal education, institutionally as educational institutions must also comply with all government regulations as well as the process of development and progress.<sup>7</sup> Islamic boarding schools that have close ties with political practitioners or even lead political parties can be sure to find spaces of convenience and opportunities to develop and progress.<sup>8</sup>

On the other hand, Islamic boarding schools which do not have close relations with the rulers in government will encounter a number of obstacles. This means that political currents have penetrated the body of Islamic boarding schools which have the potential to create competition that tends to be unhealthy.<sup>9</sup> Aceh Province, one of which experienced a very complicated polemic, found a solution formula. Aceh with special autonomy has a lot of space in the management of areas in Aceh. As a regional government that implements Islamic law, Aceh Province also continues to pay attention to the sustainability and strength of Islamic education for society and generations. Pondok Pesantren or Dayah in Aceh received attention from the government as an effort to improve the quality of Pesantren education.<sup>10</sup>

The presence of the Aceh Dayah Education Office (DPDA) which accommodates Islamic boarding schools provides a breath of fresh air for the sustainability and existence of Dayah-Dayah in the province of Aceh with the government's role in development programs, fostering and empowering human resources can be realized by using PAD (Regional Original Income) in a

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<sup>5</sup> Jamrizal, Jamrizal. "Human Resources Management in Islamic Education: Expertise, Training and Performance." *Dinasti International Journal of Education Management And Social Science* 3.6 (2022): 977-985.

<sup>6</sup> Maarif, Ahmad Syafii. *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan: Sebuah Refleksi Sejarah*. PT Mizan Publika, 2009.

<sup>7</sup> Saliyo, Saliyo. "Mencari Makna Hidup dengan Jalan Sufi di Era Modern." (2017): 110-128.

<sup>8</sup> Ahmad, Zaid. *Tradisi Intelektual NU: Lajnah Bahtsul Masa'il 1926-1999*. Yogyakarta: LkiS, 2004.

<sup>9</sup> Mastuhu, Memberda. "Memberdayakan Sistem Pendidikan Islam." *Cet. II, Jakarta: Logos Wacana Ilmu* (1999).

<sup>10</sup> Sulaiman, M. Isa. *Sejarah Aceh: Sebuah Gugatan terhadap Tradisi*. Pustaka Sinar Harapan, 1997.

juridical manner. However, this phenomenon actually creates new problems for the Dayah administrators themselves, most of whom are among the clergy and religious leaders. The DPDA seems inclined to coerce Dayah administrators who participate in political currents. Proximity to certain politicians can be used as a smooth way to reap PAD which is used for development, procurement of facilities and others. That is, Dayah managers are forced to compete in lobbying or bargaining with representatives of the people and the government. Dayah education in Aceh is starting to lose its identity, there has been a shift in values. Prior to the Regional Government regulations. Dayah education takes place according to its tradition with maximum support from the community as pioneers. However, after the Government issued regulations, especially regarding policies regarding assistance that could make the internal conditions of Dayah conducive, social turmoil and competition among Dayah managers or leaders began to emerge.

Based on the problems above, it is known that the purpose of this paper is to determine the electability of modern Islamic boarding schools in maintaining Islamic treasures, the role of modern Islamic boarding schools in dealing with political currents in government, and the role of modernization of Islamic education in addressing the problem of Muslim identity. Writing this journal is expected to provide solutions and contribute to community knowledge and understanding of the existence of modern Islamic boarding schools.

## **RESEARCH METHOD**

This study examines contemporary Pesantren, the political climate surrounding Islamic education, and the challenges associated with Islamic identity. The research approach used in this study is a qualitative research approach. Within the realm of science, qualitative research methods have been able to effectively establish themselves as a new force that can compete with quantitative research methods and even counteract the effects of such approaches. When someone refers to the "scientific method," they are referring to the practice of doing research in a scientific way, or using a rational approach. In order for research results to be understood by humans, investigations must be carried out in a logical manner. Information or material used in writing comes from research on previously published works, which are collected from various specific reference sources for the topics discussed, such as books, papers, and journals. The authors have provided summaries of the various theories and pieces of information that have been researched so that the information can be obtained in a clear and comprehensive way.

The methodology in a study that utilizes Islam as a fundamental for the implementation of education, although sometimes it also involves educational theories that have been developed by experts in secular education. Nonetheless, none of these theories are used in a way that conflicts with Islamic teachings. According to the previous explanation, the research method of Islamic

education is a scientific tool to collect data or information as it is and is not in accordance with certain goals and uses that are in accordance with Islamic education. The aim of this method is to gain a deeper understanding of Islamic education and its role in contemporary society. One can come to this conclusion as a consequence of the logic previously stated.

Formal, non-formal and informal education are three different paths that can be taken within the framework of the Islamic education system. Three forms of Islamic educational institutions which are considered as official educational institutions are madrasas, Pesantren, and universities. Madrasas are the most common type of Islamic educational institution. Islamic educational institutions are also commonly referred to as non-formal educational institutions. These institutions can be found in places of worship such as mosques, surau, madrasah diniyah, and other places of worship. Islamic educational institutions that function outside the traditional education system are able to provide education that focuses on the family and the natural environment to their students. To find solutions to the problems discussed earlier, the researchers apparently considered Pesantren as one of the formal Islamic educational institutions to conduct their research. This is the explanation given in the previous paragraph.

## RESULT AND DISCUSSION

### A. Modern Pesantren

The term "modern" always refers to a renewed time period, so that modern can change over time without denying its underlying principles, which include introducing new patterns that are faster, more accurate, and more successful in achieving certain goals. Modern Islamic boarding schools are considered a form of change made to the curriculum or culture of the Pesantren itself with a view to adapting to the times.<sup>11</sup>

Pondok Pesantren gets its name from the words "Pondok" and "Pesantren," respectively. Pondok, which in Indonesian is more like a pavilion with rooms divided into dormitories for students, comes from the Arabic word funduk, which means hotel. The prefix pe and the ending indicating the meaning of place are added to the word Pesantren which comes from the core word Santri. Pesantren is a place for students as a result. However, there are many possibilities that can help explain the origin of the term santri: derived from the word "*sastri*", which means "*melek*", "*cantrik*", meaning "one who always follows the teacher where the teacher lives", and "one who knows Hindu religious writings", all of which originate from Sanskrit.<sup>12</sup>

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<sup>11</sup> Nata, Abuddin. *Sejarah Pertumbuhan dan Perkembangan Lembaga-Lembaga Pendidikan Islam di Indonesia*. Gramedia Widiasarana Indonesia Bekerja Sama dengan IAIN, 2001.

<sup>12</sup> Dhofier, Zamakhsyari. "*Zamakhsyari*." *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai*, (Jakarta: LP3ES, 1994) (1984).

Islamic boarding schools are, of course, as basic as having kyai, santri, and mosques, unless the condition of the Pesantren is with many and complex diversity and dynamics, both physically, culturally, educationally, and institutionally.<sup>13</sup> Initially, the main purpose of the Pesantren was to prepare students to study and master religious knowledge (tafaqqahu fi al-din). Since its inception, Pesantren have earned a reputation as a cadre institution for academics where religious knowledge is imparted while upholding Islamic customs.<sup>14</sup> Islamic boarding schools are considered to give birth to a younger generation who are not only intelligent in knowledge, but also have good personality or character, because Pesantren are also the most important and oldest educational institutions in Indonesia which are engaged in the development of Islamic religious knowledge. The development of Islamic education in Indonesia, especially in the era of globalization, has different challenges and opportunities compared to its development in 1990. This is a challenge for teachers, educators, and all educational practitioners not only in curriculum development but also institutions. If Islamic education is ready to face it, then the era of globalization will become a stepping stone in the development of Islamic education to increase its existence and expand its role in the development of Indonesian education.<sup>15</sup>

As Islamic educational institutions, Pesantren can be considered as "training centers" which automatically turn into Islamic "cultural centers" after being institutionalized or legalized by the community, or at least by the community. The Islamic community itself, and therefore de facto cannot be ignored by the community.<sup>16</sup> Pesantren use non-classical teaching methods, such as the wetonan style of teaching, in which a kyai reads a book at a set time while the santri carry the same book, and then listen carefully to the kyai's reading. And the sorogan, or student who is intelligent enough to "sorog" (propose) a book to the kyai to read in front of him, is immediately forgiven by the kyai for their misreading.<sup>17</sup>

In the beginning, the Pesantren was a gathering place for reciting the Koran. Then it continued to develop until it became one of the most popular educational institutions in the eyes of the Indonesian people. This was done by offering material and immaterial lessons, such as teaching people how to read books written by medieval scholars in yellow book form. It is intended that each student can complete the yellow book in accordance with the desired result, namely reading all the books taught. This is why the pattern of teaching material is emphasized.

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<sup>13</sup> Safitri, Lis. "Pendidikan Islam Keindonesiaan: Studi atas Pemikiran Nurcholish Madjid." *Online Thesis* 11.1 (2017).

<sup>14</sup> Rahiem, Husni, and Effendy Mochtar. *Arah Baru Pendidikan Islam di Indonesia*. Logos Wacana Ilmu, 2001.

<sup>15</sup> Tolchah, Moch, and Muhammad Arfan Mu'ammar. "Islamic Education in the Globalization Era." *Humanities & Social Sciences Reviews* 7.4 (2019): 1031-1037.

<sup>16</sup> Djamaluddin & Abdullah, A. *Kapita Selekta Pendidikan Islam*. Bandung: Pustaka Setia, 1998.

<sup>17</sup> Bashori, Bashori. "Sejarah Perundang-Undangan Pendidikan Islam di Indonesia." *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 23.1 (2018): 92-112.

While education in the abstract is usually in the form of efforts to change students' attitudes so that they become responsible human beings in their surroundings. That is, it is used to guide children towards psychological maturity.<sup>18</sup>

Islamic boarding schools play an important role in managing and preserving the environment. Modern Islamic boarding schools appear as "tawaasuth" institutions, which can be understood as institutions that teach other subjects and are equipped with knowledge of cultural arts. This Islamic educational institution is not only limited to deepening knowledge such as reciting the Koran and studying religious sciences.

Even though it is modern, the existence of Islamic boarding schools is still vital. Islamic boarding schools are the oldest educational institutions in Indonesia and play an important role in educating the nation's life. Islamic boarding schools have long understood that all aspects of society, including the Pesantren world itself, are responsible for developing human resources (HR), not just the government. The sustainable existence of modern Pesantren proves its ability to successfully deal with contemporary issues. The ability of Pesantren to adapt over time has solidified its existence and at the same time demonstrated its superiority. The benefits come from the combination of intellectual, emotional, and spiritual intelligence possessed by Pesantren.

## **B. Politics of Islamic Education**

When the New Order government maintained power for 32 years, the government intervened by incorporating certain subjects into the curriculum (such as Pancasila subjects/lecturing); indoctrination or upgrading (such as P4 upgrading). This is conclusive evidence that education serves the political purposes of the rulers. Not only that, educational institutions are also media and agents for the rise of Islamism.<sup>19</sup> At a time when our educational conditions began to deteriorate, the political generation that supervised the nation's affairs throughout the New Order era grew. There were differences expressed by different political and social forces in terms of ego as an attempt to prove themselves and sometimes to prove that humans can live side by side. and peace. School quality was achieved by the rapid development of the education system at that time, which was neither anticipated nor known. The minuscule educational elite that the country had at the time had to be stretched to keep up with the rapid expansion of the system, which is why this collapse occurred.<sup>20</sup>

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<sup>18</sup> Ghazali, M. Bahri. "MA, Pesantren Berwawasan Lingkungan, CV." *Prasasti Jakarta* (2003).

<sup>19</sup> Kurniawan, Rio, and Mibtadin Mibtadin. "Educational Institution, Ideological Contestation and Identity Politic Social Movement Study of Integrated Islamic Elementary School (SDIT) in Solo Raya Indonesia." *International Journal of Multicultural and Multireligious Understanding* 9.7 (2022): 80-94.

<sup>20</sup> Buchori, Mochtar. "Peranan Pendidikan dalam Pembentukan Budaya Politik di Indonesia." *dalam Sindhunata (Ed.) Menggagas Paradigma Baru Pendidikan: Demokratisasi, Otonomi, Civil Society, Globalisasi. Yogyakarta: Knisius* (2000).

The educational environment also refers to a system of values, beliefs and norms that are generally accepted and carried out with full awareness that behavior is naturally shaped by the environment.<sup>21</sup> For example, throughout Islamic history, the relationship between politics and education can be traced back to the most successful periods of expansion in Islamic educational institutions. Politics and education have always been closely linked throughout history. Madrasas are the result of the modernization of surau in Indonesia which is the result of a struggle between the old education system and the development of modern education adopted in the West. However, that the function of the clergy has, in the emergence of a populist cultural system with social, political and spiritual overtones. The large number of Pesantren alumni who have entered well-known universities both domestically and abroad is proof of this.<sup>22</sup>

The orientation of social institutions that oversee Islamic boarding schools in Indonesia has a significant impact. Muhammadiyah has mostly established Muhammadiyah-style Pesantren. The diversity of educational perspectives has led to the emergence of official and informal figures with various political ideologies. The influence of educational institutions is quite decisive in shaping a person's character and personality to have a different way of thinking, although other aspects (environment, socio-culture, thinking potential, etc.) also play a role in character's political behavior.

The recently implemented reforms should pave the way for the democratization process, which has been intermittent for years, to resume. This includes efforts to restore the function and role of education as aspired to by the country's founding fathers and stipulated in the constitutional formula, "To educate the life of the nation." An important condition that must start from the most basic level and continue until it is adopted in the curriculum is the basic reform of the national education system. The substance of education at the most basic level is to shape the personality of Indonesian people who are wise and responsible. With such a foundation, education only seeks to produce educated and skilled individuals who can meet the demands of the human labor market and are not driven by a desire for power, domination or control. Rather, what is most important is the development of culturally aware individuals who can appreciate and understand life as a community of interconnected beings (community of beings), connected through mutual care and exploitation.

To understand the relationship between various political issues and educational issues, educational politics is a dynamic interdisciplinary study that combines political science and educational science. This study of Islamic education seeks to see and identify political issues in

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<sup>21</sup> Sobri, Kiagus Muhammad, et al. "A Comparative Study of School Environment for Students' Skills Development in Malaysia and Indonesia." *Kasetsart Journal of Social Sciences* 40.1 (2019): 149-154.

<sup>22</sup> Rahardjo, M. Dawam. "Intelektual, Intelegensia, dan Perilaku Politik Bangsa." *Bandung: Mizan* (1993).



Islamic education, especially the teaching provided by contemporary Pesantren. Explaining the relationship between the process of setting goals and the means taken to achieve them is the main goal of the study of political education (forms of achievement). The study of political education also discusses where the formulation of these goals appears, who is involved in compiling them, through the mechanism by which the formulation of these goals is discussed, and what values are determined, for example, while the study of political education only discusses the substance and values contained inside it. what is in it, and whose political or academic interests are promoted in it.

The study of educational politics, especially Islamic education, must deviate from the chronological periodization of state history in order to focus more on the meaning and goals of educational politics. This is caused by the perception of politics as a concern for society and the history of the nation which has multiple periods in the cultural development of the Indonesian state.

The writer will start with colonialism and pre-independence. The purpose of education at this time was to fight colonialism.<sup>23</sup> A plan was developed at that time by groups of educated youths who gathered in educational institutions to free themselves from colonialism. Indonesia's oldest Islamic educational institution, Pondok Pesantren, plays a similar role in Islamic education by helping students respond to the spirit of resistance against resistance.

The second stage is the period of independence, sometimes known as the Old Order. Even though Indonesia is already independent, the position of education is at a crossroads. The government has not yet decided on the type of government system to use, so the conflict between the Islamic state and democracy heats up and eventually leads to a compromise. Indonesia is proud to be a Pancasila nation that respects the rights of various nationalist and religious organizations. In the education sector, the Ministry of Religion oversees religious education while the Ministry of Education is in charge of running the country's education infrastructure.

Third, the development period of the New Order. Current education policies still follow a structure that is accommodative to the two educational paradigms built by the Old Order regime. However, the dominant role of the government at that time tended to prioritize general education. This suggests that the government paid little attention to religious education under the new system. Islamic educational institutions are more autonomous than those that receive full government funding. This is because the non-governmental or private sector handles most of the Islamic educational institutions such as Pesantren and madrasah. The expansion of Islamic education institutions, on the other hand, has not been helped much by politicians holding

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<sup>23</sup> Rosidi, Ahmad. "Pendidikan dan kebudayaan Ki Hajar Dewantara dalam perspektif pendidikan islam." *Jurnal Pendidikan, Sosial dan Keagamaan* 10.01 (2015).

parliamentary positions. The influence of New Order nationalist groups made Muslim politicians irrelevant. Only minorities, including Muslims, are represented by legislators.<sup>24</sup>

Fourth, the current national political turmoil is more in line with liberal democracy. democratic framework built on the foundation of unlimited freedom. Everyone is free to communicate, think, act and interact. During this time, the government became more amenable to certain interests. The only role that the government plays is that of a facilitator and mediator for the needs of society. The creation of the National Education System Law mandated that the government supervise and control religious education institutions. The existence of religion and religious teachings existed before the Education Law and according to the PP's theoretical analysis, Number 55. The historical dialectic between Islam and Indonesian culture, for example, can be seen in Islamic boarding schools.

Fifth, the President of the Republic of Indonesia ratified Law Number 18 of 2019 concerning Pesantrens on October 15, 2019. This law was reached through a mutual agreement between parties representing the Islamic boarding school community, and each party has agreed to the formulation of the law. enact norms optimally according to the characteristics and peculiarities of Islamic boarding schools.

Before Indonesia became a nation, Islamic boarding schools had existed and developed. In the context of Islamic education, especially Pondok Pesantren and Madrasah Diniyah, the enactment of this regulation has two effects of suspicion of political aims, namely: 1) The autonomy to choose and control the curriculum to be taught to the students has been taken from the Pesantren; 2) The existence of this law will be used by regional leaders as a political instrument to gain support in the region.

Meanwhile, political Islam is of the view that national education must include the following elements: 1) Growing Human Faith - According to Islam, education must cultivate human faith in the sense of developing trust and confidence in the existence and glory of Allah and His Messenger, as stated by Allah SWT in Surah Al-Hujarat: 15; 2) Greater Piety - From an Islamic perspective, education should be used to cultivate greater piety to Allah SWT. This is in accordance with the word of Allah SWT in the Al-Qur'an Surah Ali Imran: 102 and Al-Qur'an Surah Al-Hujarat: 13; 3) noble character - According to Islamic view, education should aim to develop noble character (akhlakul karimah) or one's noble character; 4) mastering science - The Islamic view of education encourages people to master science and technology as high as possible. Others can be helped by using technology and information. Allah confirms this in Q.S. Al-Mubelah:11; and 5) Encouraging good deeds - According to Islam, education is meant to

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<sup>24</sup> Sirozi, M. "Peran Politik Islam di Masa Orde Baru." *Studi terhadap Perumusan Sistem Pendidikan Nasional* (1989).

inspire individuals to do good deeds or do good. In Q.S. Al-Ashar: 2-3 and Q.S. An-Nahl: 128 Allah confirms this.<sup>25</sup>

Looking at politics from an educational point of view, it is possible to socialize politics through education and politics has an impact on education. This can be seen from the changes and developments in Islamic education which are dynamic and depend on the magnitude of stakeholder interests in the formulation of state policies for the public education system. Islamic political activists in Indonesia, in particular, need to understand the politics of education to fight for the demands and goals of Islamic education. The struggle for Islamic education in the national education system aims to achieve a balance between the management of education in that system by the Ministry of National Education and the management of Islamic education within it by the Ministry of Religion.

Based on the description above, it can be said that the influence of politics, government, and authority cannot be separated from Islamic education. It has something to do with the government. The government is the body authorized to make laws and regulations in the areas under its jurisdiction. Ulama had a prominent position in Islam and in the life of Muslims during the classical era. As well as, the clergy also hold the status and power that the Prophet Muhammad himself had exercised in many ways. Scholars are the inheritors of the Prophets, according to one of the most famous hadiths of the Prophet referred to as Waratsah al-Anbiya, al-'ulama. As a result, the Ulama inheritors of the Prophet are the only other Muslims, and their opinion counts in a variety of situations, including religious and unrelated ones. As official translators of the Qur'an and Hadith, the two main sources of Islamic doctrine, the ulema are important figures in Islamic society.

Scholars are more recognized at various social levels as a result of broad theological knowledge and moral character. In society, the clergy are very strong and influential. Because knowledge and power are inextricably linked, their combination exerts a powerful influence on society. This includes the theological knowledge held by scholars. The public's perception of the high value attached to religious knowledge has provided a solid foundation for the continuity of the legitimacy of power and moral influence of the ulema, regardless of whether the ulema seek knowledge for the sake of power which can be translated into various fields. of life or not.

But Islamic history shows that most ulemas hesitated to exert influence in politics for ideological and religious reasons. The power and movement of the clergy usually manifests itself politically and intellectually as fortitude and vigilance to ensure that rulers and citizens behave according to Islamic concepts or interpretations. It is not surprising that Muslim rulers sometimes

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<sup>25</sup> Amnur, Ali Muhdi. "Konfigurasi Politik Pendidikan Nasional." *Yogyakarta: Pustaka Fahima* (2007).

tried in various ways to tame and place them under the control of political power given the power and influence of the clergy.<sup>26</sup> There are certain community members who devote themselves to Al-Shuffah experts—someone who likes to sit outside (under the sidelines of the Medina Mosque) to research and exchange religious knowledge—while the Prophet is still a living part of the Medina community. Apart from this group, there were also individuals who had certain theological specialties and were the forerunners to the emergence of the clerical group in Muslim culture, a class which did not become distinct until the ninth century. The government also functions as a facility or group that provides funds for education. Early Islamic education took place in the mosque, especially during the time of the Prophet and his companions. According to Ahmad Amin, a modern Islamic historian, the center of Islamic education was located in the Hijaz, centered on Mecca and Medina, while in Iraq it was concentrated in Basra, Kufah and Damascus. There is a famous acquaintance from every location.<sup>27</sup>

### C. Problems of Islamic Identity

Muslims are currently experiencing an identity crisis. The social structure and behavior of Muslims make this clear. The identity of a Muslim is no longer clear because we cannot distinguish between Muslims and non-Muslims today. Some people identify as Muslims, but their attitudes and actions are consistent with core Islamic doctrines. Many Muslims continue to engage in practices that fall outside of Islamic law, such as making sacrifices, praying, believing in holy things, asking for blessings at graves that are considered sacred, and seeking help from shamans or psychics. According to Sharify-Funk, in reality Islam tends to be negotiated by traditions that exist in society.<sup>28</sup> Not only that, there is still a lot of information about Islam which perpetuates negative sentiments towards society.<sup>29</sup>

Muslims currently face issues in all aspects of life, including racism, radicalism, narcotics, social media, and corruption. Because of these issues, the ummah has stagnated in all fields, so it is very easy for Muslims to get caught up in networks or conspiracies. Muslims in Indonesia are for the most part low quality people in the dominant society. This was explained by Ahmad Syafi'i Maarif in his writings, who noted that although the process of eradicating illiteracy and illiteracy at the basic level had been pushed to a large extent thanks to the opportunities

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<sup>26</sup> Dewi, Lharasati, Fatwa Tentama, and Ahmad Muhammad Diponegoro. "Subjective Well-Being: Mental Health Study among Student in the Islamic Boarding School." *International Journal of Public Health* 10.1 (2021): 146-158.

<sup>27</sup> Arifin, M. "Kapita Selekta Pendidikan (Islam dan Umum) Cet. I." *Jakarta: Bumi Aksara* (1995).

<sup>28</sup> Sharify-Funk, Meena, and William Rory Dickson. "Introduction: Special Issue on Contemporary Muslim Identity and Thought." *Religions* 13.4 (2022): 373.

<sup>29</sup> Majestya, Nayla, and Servo Caesar Prayoga. "From Moderatism to Islamophobia: Indonesian Muslim Identity Discourse in Nurman Hakim's Islamicate film trilogy." *Contemporary Islam* (2022): 1-25.

provided by the nation's independence, Indonesia, which is mainly Muslim, still has very high standards. high for education. Not at all the way it should be.

This shows how Muslims lack the necessary knowledge to understand Islam as a whole, let alone study Islamic thought in relation to contemporary issues, giving rise to various interpretations and understandings of various Islamic principles that often seem dangerous. which has actually strayed far from the purity of Islamic teachings themselves and ultimately led to differences of opinion, just like the various ways in which semitic religions (Jewish, Christian and Islamic) interpret the story of the idea of human origins in their respective religious scriptures.<sup>30</sup>

The character or characteristics of Indonesian Islam which is recognized as a peaceful, pleasant and tolerant Islam that characterizes Islam that is expected for the future, has been recognized by a number of international commentators. Islamic education issues, namely Pesantren issues, are very different from what happened in the classical and medieval eras, both at home and abroad.

Education is increasingly focusing on reports or Academic Achievement Index and less on how to improve intelligence, achievement, skills, and how to compete. Today, education no longer has the main goal of developing human character. Moral and character education is no longer the main determinant of a child's educational opportunities. Both of these responsibilities are considered to be those of the parents or other guardians of the household as well as religious authorities. Schools are competing to present a curriculum that is considered capable of producing a super young generation from an early age. Education is a social activity hence. The scenarios always vary according to the natural, stylistic, and cultural variations that emerge in the environment.<sup>31</sup>

Islamic boarding schools that give birth to a young generation of Muslims who are strong both in practical knowledge and scientific understanding. Islamic boarding schools must work to develop future leaders with strong believer character, competence and life skills that have been created and able to struggle anywhere with all challenges. This results in the competence of students, the integration of knowledge, values and attitudes, and charity (skills). with high moral standards, in order to meet the expectations that students who have knowledge can act morally.

Regarding the scientific progress of Islamic boarding schools, sufficient "material" has been given to graduates to make their students capable people, including active proficiency in Arabic and English, because language is the key to unlocking understanding in both science and skills. Islamic educational institutions, such as Islamic boarding schools, produce students who

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<sup>30</sup> Madjid, Nurcholis. *Bilik-Bilik Pesantren: Sebuah Potret Perjalanan*. Paramadina, 1997.

<sup>31</sup> Al-Ainain, A.K.B. (1980). *Falsafah al-Tarbiyah al - Islamiyah, fi al-Quran al – Karim*. Dar a;- Fikr al-Araby, 1980

not only master a subject, but also have to put that knowledge into practice, influence the behavior of the students themselves, and foster a sense of togetherness with others (to live together).

Islamic education must produce individuals who demonstrate the following qualities: 1) Openness to new things and a willingness to accept change; 2) Democratic orientation and the ability to hold opinions that are not always in line with the opinions of others; 3) Realism, respect for time, consistency and systematic problem solving; 4) Constant involvement in planning and organization; 5) The belief that everything can be calculated; 6) Recognize and respect the rights of others.

Islamic education must produce people who have these qualities, namely people who are confident, able to make moral decisions, and able to compete in a global world. So that Pesantrens can educate the next generation of Muslims who are pious and faqih in all fields of life, including diniyah (Ijtihad, Fiqh, Judiciary, etc.) and applied knowledge of science and technology (chemistry, physics, medicine, and others) . other). So that the final product is able to answer both the issue of Muslim identity and every shift and challenge of the times. Given the impact of the era of globalization on various socio-cultural and economic changes, it is important to examine how Islamic boarding schools recognize the signs of modernization that are so pronounced today. have a balanced understanding of diniyah and madiyah. All mass organizations, including the Islamic boarding school community, must be prepared to face this and address issues related to Muslim identity in an open and critical manner.

## CONCLUSION

Based on the analysis, it can be concluded that modern Islamic boarding schools are Pesantren which are influenced at the physical, cultural, pedagogical, and institutional levels by a number of complex variables. To train students to seek and master religious knowledge is the main goal (*tafaqqahu fi al-din*). An institution that imparts religious knowledge and protects Islamic traditions for a group of experts (reproduction of scholars) (maintenance of Islamic traditions). Islamic boarding schools are essentially schools or institutions that focus on developing Islamic character (character building), with a great emphasis on Islamic social morality and religious principles that are actualized in the context of education and teaching. As a result, political Islam holds the view that the main goals of national education are the acquisition of information, the development of moral character, and the attainment of good deeds. Since Islam is basically the same all over the world and was introduced by Prophet Muhammad PBUH as a means of guiding humanity, the qualities mentioned above are very important in solving the problem of Muslim identity.

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