Transforming Islamic Boarding School as Indonesian of Islamic Educational Institution in the Digital Era

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Abstract--This research studies the dynamics of an Islamic boarding school as a society-based Islamic education institution in Indonesia. Islamic boarding school as the oldest education institution intends to provide proof that its contribution to Indonesian Islamic education is very large. Thus, the Islamic boarding school that was previously known as old-fashioned, old, and outdated institutions is now changing with a variety of modern appearances. This research was qualitative research sourced from the field with case studies in Indonesia. The procedure for obtaining data were interviews, observation, and documentation. This research proved that the dynamics of Islamic boarding schools in the digital era experienced a process of rapid changes in policy from the government and changes in the times themselves, that did not make Islamic educational institutions fall and die. However, Islamic boarding schools still can survive amid various technological advancements and changing times. This research can be used as a scientific reference in viewing the Islamic boarding school map in Indonesia. Thus, sources of educational institutions can be constantly updated. Therefore, Islamic boarding schools known as the oldest Islamic education institution can become excellent institutions in the face of the digital era, and in the end, they become the leading educational institutions.

Key words--Educational Institution; Islamic Boarding School; Digital Era

I. INTRODUCTION

Education becomes the hope for improvement of Human Resource in Indonesia (Idriyenni, 2017). It becomes the tool of forming the intellectual, talent, morals, and skills of students. In the future, it is indeed demanded to be closer to the reality and problems of life in the midst of demoralizing society. Purnomo, Karim, Rahmatullah, & Sudrajat (2020) argue that the phrase “School is a reflection of society” should give color to the ongoing education process. As a consequence, educational institutions have to play an active role in solving problems of education and social life. The chance of people to obtain education according to their needs is also available through the concept of community-based education (Aşlamacı & Recep, 2017). Educational institutions, which are believed to have reflected the concept of community-based education are pesantren/Islamic boarding houses.

Pesantren has historically been the oldest educational institution in Indonesia. Its role in the history of the development of education in Indonesia cannot be underestimated. According to the Head of the Ministry of Religion Research and Development Agency, H. Abdul Jamil, the number of Islamic boarding school students in 33 provinces throughout Indonesia, in 2011, reached 3.65 million, spread over 25,000 boarding schools. This

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amount is a lot of potentials and they can produce outputs and outcomes which have high competency standards for graduates if managed with a good system (RI, 2003).

Karim, Mardhotillah, & Rochmah (2017) state that Islamic boarding school as a community-based education institution with an increased number of Islamic boarding schools and santri/students is required to be able to complete the needs of the community along with the demands of changing times. Thus, it needs good management and education system to produce good governance to improve the quality of management (governance) of Islamic boarding schools in a better direction (Haedari, 2004). This discussion is an analysis of the meaning of Islamic boarding schools as community based Islamic religious education institutions, as stated in article 1 paragraph 4 of PP No. 55 of 2007 that Pesantren or Islamic boarding school is community-based Islamic religious education institutions, which conduct diniyah education or integrated with the type of other education.

II. RESEARCH METHOD

This research was qualitative using the case study method (Zheng, Wang, & Song, 2014). Research of case study focuses on an object and certain objects raised as a case to be studied in depth to dismantle the reality behind the phenomenon (Rahmat, 2009). In this case, the object was the pesantren/Islamic Boarding School in Indonesia (Nassaji, 2015). The dynamics of Islamic education institutions were dismantled which had been hidden in the reality of Indonesian Islamic education. In qualitative research, case study data can be obtained from all parties concerned both through interviews, observation, participation, and documentation (Abawi, 2013). In this context, the Islamic Boarding School in Indonesia was the object. It means that some of the Islamic Boarding School’s data have been scattered on the documents which are the main data in this research. Thus, observations and interviews were only conducted in several Islamic Boarding Schools in Indonesia (Lofland & Lofland, 1995).

III. RESULTS AND DISCUSSION

Community-based education becomes the movement to make people aware that they should study throughout life in overcoming life’s changing and increasingly difficult challenges (Nasrulloh & Rozi, 2019). Conceptually, community-based education is a model of education that relies on the principle "from the community, by the community and for the community". Education "from the community" means that education provides the needs of the community. Education "by the community" means that the community is placed as the subject or agent of education, not the object of education (Karim, 2016a). In this context, the community is required to have an active role and participation in every education program. As for education "for the community" means that the community is included in all programs designed to meet their needs. In other words, the community needs to be empowered and given the opportunity and freedom to design, plan, finance, manage, and self-assess what is needed specifically within, for, and by the community (Mansir & Karim, 2020).

Community-based education, in this case, means that people are given a chance to have an education. On the other hand, the big opportunity given by the government should be optimally utilized by the community. Community-based education is certainly more directed towards quality education and in accordance with community expectations (Azra, 2006). Community-based education means that the community is responsible for the education sector. They are also required to foster and develop the passion of education itself. Without
Community support, education means nothing (Nurhidayah, 2019). The community is the front-line in the continuity of education in the future. Therefore, the community is asked to make a real contribution to the development of education, especially in their respective regions.

Education is considered based on society when the responsibility from plan to implementation is in the hands of the community. The term community-based, in this case, refers to the degree of community ownership. If the community has the authority to make decisions and determine educational goals, objectives, funding, curriculum, standards and examinations, teacher qualifications, student requirements, place of implementation, and so on, it indicates that the education program is community-based (Karim & Hartati, 2020). Otherwise, if everything is determined by the government, it is called state-based education. Besides, if everything is determined by the school, then it is called school-based education. The model of community-based education for the Indonesian context is currently increasingly being recognized through the Law on National Education System Number 20 of 2003 in the chapter on community participation in education. In the development, community-based education is expected to be one of the foundations in realizing civil society.

**Islamic Boarding School as Community Based Education Institution**

The implementation of community-based education in Indonesia is not a new phenomenon. Community-based education has grown and developed for a long time, even it still exists today. However, the terms are currently different (Hasan, 2012). Forms of community-based education that still exist and continue to exist today, even becoming a model of education that is quite a trend are madrasa and Islamic boarding schools (Azra, 2014). In the development, community-based education is manifested in the form of course institutions which are under the guidance of Out-of-School Education (PLS). However, these institutions seem to be more business-oriented (profit-oriented) without regard to the attitude, morals, and religions which are needed at present. Therefore, the implementation of community-based education which truly prepares fully educated people, covering intellectual, moral, and religious sides, as a basis, is only an Islamic boarding school or madrasa-based school (Pivato, 2008).

Along with Indonesia’s growth, when other social institutions have not run functionally, the Islamic boarding school has become the center of the community in learning (Isjoni, 2006). It means that Islamic boarding school is a unique educational institution, not only because of its very long existence but also because of the culture, methods, and networks adopted by this particular religious education institution (Busyairi, 2017). Islamic boarding school also has a strong social network with the community and other Islamic boarding schools because most Islamic boarding school caregivers are not only bound to the same mindset and religious understanding but also a fairly close kinship. The dynamics of Islamic education institutions, which are relatively old in Indonesia can be seen in several ways, such as firstly, the increase in the quantity of the number of Islamic boarding schools. Second, the ability of Islamic boarding schools, which always live in a society that is undergoing various changes (Musharraf, n.d.). Sociologically, it shows that Islamic boarding schools still have the real functions society needs.

In the legal analysis, it used a history analysis perspective. Based on (Shiddiqi, 2016), history analysis always needs three main elements. First is the origin; second is change; and third is development. Islamic boarding school historically existed 700 years ago (13th century). They were only formally formalized after Law No. 20 of 2003 and PP (government regulation) No. 55 of 2007 concerning religious education. The word
pesantren/Islamic Education is accommodated, explicit, clearly visible, and there is how and for what pesantren/Islamic Boarding School is for. With the issuance of Government Regulation No. 55 of 2007 on religious education and spiritual education, the existence of Islamic education obtained legal legitimacy as a community-based Islamic religious educational institution (Nasrulloh & Rozi, 2019).

The existence of Islamic Boarding School as an Islamic religious education institution in Indonesia until the issuance of Government rule cannot be separated from a long journey of government policies from time to time. In Law No. 2 of 1989 SISDIKNAS (National education system), the position of religious education is as non-formal education. Thus, the logical consequences of this policy make religious institutions receive unequal treatment from the government, especially in terms of the right to be given a budget. The presence of SISDIKNAS Law Number 20 of 2003 has changed this condition. With the ratification of the Law on SISDIKNAS, religious education has an equal position to general, vocational, academic educations. Islamic boarding school is a form of religious education organized by the government and/or community groups. Community participation in education is realized through community-based education (Budiyanto, 2010).

Considering the importance of the detail information to ease the implementation technically as the guidance in the field, then precisely on October 5, 2007, legal products in the form of Government Regulation (PP) Number 55 of 2007 concerning religious education and spiritual education were determined by the government in their management in accordance with Government Regulation 55 of 2007. In the Government Regulation No. 55 of 2007 concerning Religious Education and Spiritual Education, several articles mention the word pesantren/Islamic Boarding School in the text; Article 1 (the meaning of pesantren/Islamic Boarding School), Article 8, article 14 and article 26 (attached). Some of these articles explain the definition of pesantren/Islamic Boarding School as a religious education with all its terms and conditions.

The Decision of the Minister of Religion Number 3 of 2012 explicates about Islamic Religious Education. This regulation is the most recent one, which further emphasizes Islamic religious education because the regulation of the Minister of Religion was only rolled out and confirmed on February 23, 2012, in Jakarta by the Minister of Religion of the Republic of Indonesia, Surya Darma Ali. The PMA (Regulation of the Minister of Religion) only specifically explains diniyah and Islamic Boarding School with all the rules governing the implementation. Some legal products legitimize the existence of pesantren until later have juridical power. It is expected that with the legal product, the existence of pesantren as an educational institution be equal with other educational institutions. The government’s different views on public education and Islamic Boarding School as religious education remain the same. It is because the role of Islamic Boarding School in the history of the development of Indonesian education is very large and proven. Islamic Boarding School has also played an active role in education as a formulation of the functions and objectives of education (Nurhidayah, 2019).

Islamic Boarding School as Islamic Education Institution shows that the principles of its education are theocentric (Baba, 2018), in which pesantren education orientation focuses on taqarrub attitude (getting closer to Allah with firmness and observance of worship and carrying out religious teachings) and tahasun attitude (carrying out individual piety and social piety). Islamic Boarding School is an Islamic religious education institution, although it has a function that is no less important than the common education function. Islamic Boarding School is an institution developing moral-spiritual values, knowledge, cultural reciprocal communication with the community. In Azra (2014)'s rumusa, Islamic Boarding School has played three roles,
including the transmission of Islamic knowledge, maintenance of Islamic tradition, and reproduction of would-be scholars/ulama.

Government policies are not separated from the political element or hegemony (power). According to Toto Suharto, critical education (critical pedagogy) always emphasizes that education is political, indicating that every educational policy made by the government always contains political interests to perpetuate power. Education in critical education is not neutral, but in favor of the interests and ideology of the maker, in this case, the government (Jamali & Rabbath, n.d.). The emergence of this Government Regulation, on the other hand, does not rule out the possibility of political elements. In this case, this Government regulation was issued in 2007 when the Indonesian government would hold a democratic party. The voice of the people was the determinant. Islamic Boarding School has a significant quantity of mass and the influence of Islamic Boarding School in the community is very large, especially when there has to be a big decision taken by the community, Islamic Boarding School is often trusted by the community as a decision-maker.

In the context of politics in education, H. Abdul Jamil explained the dichotomy of the government’s political will and the perception of some people. Therefore, he said that “there is no need to be distinguished between education in Islamic boarding schools and public schools because it has the same goal, which is how to create a cadre of future leaders of the nation who have noble personalities.” However, such a phenomenon continues to occur in Indonesia. “Actually, if we look at the future prospects of education in Islamic boarding schools, they have great opportunities to develop their education by opening various interesting educational programs to many people. Islamic boarding schools do not only rely on religious education,” he added.

The actualization of new education with principles adjusted with the needs and development in this era is community participation in managing education, the democratization of the educational process, professional educational resources, and adequate resources. Educational responsibility is no longer only borne by the government, but the community. It means that the government and the community are equally responsible for all matters relating to education. The government and the community must have the same concern for the quality and success of education (Rivera, 2001).

The legitimacy of the government toward Islamic boarding school as an educational institution will certainly bring changes to the existence of an Islamic boarding school (Musharraf, n.d.). Through this government regulation, the government gives authority to the community to organize religious education. The influence of pesantren education is very strongly rooted in our society, it is proven that more pesantren have emerged as a manifestation of the organization of religious education. Data on the development of pesantren according to the Head of the Research and Development Agency of the Ministry of Religion, H. Abdul Jamil, the number of Islamic boarding school students in 33 provinces across Indonesia, in 2011 alone, reached 3.65 million, spread across 25,000 boarding schools, especially increasing this year. This amount is a lot of potentials and it can produce outputs and outcomes that have high competency standards for graduates if managed with a good system.

Considering Islamic Boarding School as a community-based education institution, its independence with all policies relating to the administration of education, from the rules, management, curriculum, and evaluation, are managed independently (Siregar, 2016). The current development of education indeed demands education in Islamic Boarding School to accept changes in this development. Several discourses and many
Islamic Boarding Schools have carried out innovations, transformations, curricula, learning systems, and education delivery. However, it should not obscure or fade the characteristics of the Islamic Boarding School. The renewal of education carried out by Islamic Boarding School is always based on the rule of "Al-Muhafazhatu Ala al-Qodim as-Salih, Wal Akhdzu bil jadid al-Ashlah" (preserving good old values and taking new better values). This principle has become a strong reference in the culture of Islamic Boarding School and at the same time becomes a guideline for renewal efforts undertaken by the santri/student community spread across Indonesia (Karim, 2016b).

In the digital era, santri/students should contribute to achievement. They should not only study religion, but also other skills such as skills in the field of marine and agriculture. Islamic boarding schools must strive to keep abreast of the times, without having to fall and lose identity. It is important because science is not static. It always moves dynamically and increases every day. Islamic boarding school as a community based educational institution, of course, has a very close relationship with the social dimension of society. The role of Islamic boarding school is required to answer the needs and demands of the community because it is based on the principle of community-based education, in which the community becomes the subject of education. The implementation should also be adjusted to the needs of the community. In addition, according to Amin Haedari, Islamic boarding school is a social laboratory. Its role in a social community, particularly in the educational sector has empowered the people. Islamic boarding school as a center decision on religious issues in society is needed by the community in dealing with the demands of the times (Singh, 1958).

The pattern of Islamic boarding school partnerships with the community is also realized through community development activities carried out by the Islamic boarding school (Zulkifli, 2014). It was as conducted by the Pesantren Maslakhu Huda under the leadership of KH Sahal Mahfudz, which rolled out Social Fiqh. The Islamic boarding school implements the principle of community-based education as a whole does not appear to have materialized at all pesantren (Karim, Mardhotillah, & Samadi, 2019). Moreover, the principle of established Islamic boarding school is based on the will of the community because in general, the administration, management, and policies of the Islamic boarding school are made more based on the interests of the Islamic boarding school’s management. The public's perception that Islamic boarding school seems to be exclusive is not entirely wrong because, in practice, some Islamic boarding schools do not socialize with the surrounding community. Thus, it seems to be a gap separating the life of Islamic boarding school and the community.

The typology of Islamic boarding school, which indeed stands and develops on community participation seems to be more inclined to the typology of traditional Islamic boarding schools in rural areas. It is in line with (Mushlihin, 2019), that Islamic boarding school with its system and character has become an integral part of a social-community institution, especially rural areas. Despite the ups and downs in maintaining its existence and mission, until now, Islamic boarding schools still survive. Islamic boarding school is required to be able to formulate the concept of developing Islamic teachings as a social order, not just a legalistic institution that is black and white. Therefore, to facilitate Islamic boarding school in carrying out its role, it requires anticipatory abilities and openness. Openness will foster an accommodating (flexible) attitude. This form of openness is reflected in the Islamic boarding school with its sincerity willing to accept positive, constructive, and innovative input from anywhere. Then, the Islamic boarding school must also be willing to acknowledge and correct the weaknesses that befall it to find a solution (Yamaguchi, n.d.).
Furthermore, it is the weakness of Islamic boarding school management. As we know, the management is from, by, and for the community. It is not surprising that management varies greatly (Qomar, 2007). Management at the Islamic boarding school at the moment still tends to be charismatic, personal-based, and kyai-based. According to sociological studies, all Islamic boarding school’s goals and programs are based on thinking, desires, and their kyai. Thus, the management carried out still tends to be modest, varied, not based on specialization, not doing compensation and no division of labor (Karim, 2011).

In general, religious education is implemented by the community as an embodiment of education from, by, and for the community. Islamic boarding school is one of the manifestations of community based Islamic religious education institutions, which has existed long before Indonesia’s independence, even since Islam came to Indonesia. Therefore, it has become the cultural root of a religious nation, which is recognized as an inseparable part of education. As stated by Ki Hajar Dewantara, who once dreamed of the Islamic boarding school model as an Indonesian education system, aside from being long attached to life in Indonesia, the Islamic boarding school model is also a creation of Indonesian culture, at least in Java Island, which deserves to be maintained and developed. Historical perspective placed Islamic boarding school in a quite special position in the socio-cultural development in Indonesia (Sandeep & Vinod, 2014).

**Implementation of Government Regulation Number 55 of 2007 toward the Existence of Islamic Boarding School**

Islamic Boarding School is the oldest education institution that has an important contribution to educating the life of the nation (Raihani, 2017). This institution deserves to be taken into account in the development of the nation in the fields of education, religion, morals, and social society. Historically, Islamic Boarding School has extraordinary experience in developing, educating, and building society (Nimer & Nasser, 2017). Islamic Boarding School can increase its role independently by exploring the potential of the people around them. Development of human resources is not only the responsibility of the government but also all components of society, including the Islamic Boarding School (Memon, 2010). Therefore, Islamic Boarding School, which has historical value in developing and establishing human resources should continue to be encouraged and developed in quality. The development of the Islamic Boarding School must be seriously supported by the government. It has also been integrated into the national education system and it is detailed in Government Regulation Number 55 of 2007. Developing the role of Islamic Boarding School is a strategic step in developing education.

Government regulation number 55 of 2007 is emerged to ensure the SISDIKNAS law of 2003. In government regulation, it clarifies the functions and objectives of Islamic Boarding School as an inseparable part of the national education system (M.Chan & Sam, 2007). The actualization of Government Regulation No. 55 of 2007 shows an integral part of the national education system. This regulation is an important milestone in the politics of education that removes discrimination between public and private schools as well as public and religious schools. By examining in more detail, the contents of Government Regulation Number 55 of 2007 specifically the existence of Islamic Boarding School shows it as one of the institutions of religious education, more specifically Islamic religious education institutions that obtain the legal legitimacy with the passing of this government regulation. In general, some functions which can be seen through the articles contained in this government regulation on the future development of Islamic Boarding School include:
Government Regulation Number 55 of 2007, Article 12 Section 1 states that the government and/or local government provides educational resources for religious education. The explanation of this article is, "provision of educational resource assistance includes educators, education staff, funds, and other educational facilities and infrastructure. Providing aid is distributed equitably to all religious education at all lines, levels, and types of education organized by the Government, regional government, and/or the community. Educational funding assistance uses units and budget lines that apply to other types of education in accordance with statutory regulations."

In the future, Islamic Boarding School will stand equally with other educational institutions (Majid, 1995). The rights that Islamic Boarding School will receive from the government, especially in financial matters, will be the same as the rights obtained by general education. It is regardless of whether the financial rights are from local, provincial, and central government. Four important elements of the contents of the above article recommendations which are likely to be empowered in the future include: (a) Teacher. (b) Education Staff. (c) Fund. And (d) infrastructure.

The same explanation of government about education toward students in Islamic Boarding School with other educational institutions is written in article 11 sections 1, 2, and 3. It indicates a very good opportunity for students in Islamic boarding schools to be able to interact or even compete with students from other educational institutions healthily and openly (Siregar, 2016). Three important points that elevate the position of students to be equal with other students are as follow: (a) Santri/students who study at Islamic Boarding School can transfer to other educational institutions at the same level. (b) The graduates of Islamic Boarding School in the future can also continue their education to a level above it outside Islamic Boarding School educational institutions with legal status and they are recognized by the government. (c) There is a possibility that the output of Islamic Boarding School graduates in the future will have the same right to seize and compete to be able to obtain decent jobs including to become the officers of the state in the environment of the government institutions and services (Ziemek, 1986).

The same recognition between teachers who are graduated from Islamic Boarding School with other institutions is regulated based on Article 26. Article 26 sections 1, 2 and 3 of No. 55/2007 describe in detail about Islamic Boarding School and give juridical legitimacy to the existence of Islamic Boarding School in article 26 article 3, that students and/or educators receive the same recognition even though they do not have a formal education diploma/certificate, after through competency testing in accordance with statutory provisions. This verse gives recognition to Islamic Boarding School alumni to become educators in teaching religious knowledge in all lines, levels, and types of education after receiving recognition through competency tests in accordance with applicable regulations (Khulq, 1997). This recognition is of course through the recognition of proof of completing education in Islamic boarding schools or diplomas/shahadah. If the certificates issued by Islamic Boarding School do not get recognition, of course, article 3 of Government Regulation number 55 of 2007 only exists in the rules but it is not applicable.

and Diniyah Education Graduates. From this Government Regulation, it is expected that synergy between students in Islamic Boarding School and other Islamic Boarding School will also be created because decent Islamic Boarding School graduates can also teach in educational institutions outside Islamic Boarding School (Zubaedi, 2009) and vice versa. There is a symbiosis of mutualism, complementing each other's shortcomings, and sharing the strengths of each party. This is a manifestation of a good managerial pattern, with building a system that creates the importance of togetherness. The dichotomy and ego of each of the existing educational institutional models are likely to be minimized in the future.

**Character and the Peculiarities of Islamic Boarding School are Maintained**

The guarantee of safeguarding and protecting the character and characteristics of Islamic Boarding School is stated in article 12 section 2 that "The government protects the independence and uniqueness of religious education as long as it does not conflict with the aims of national education". Section 3 states; that "The government and or an independent, authorized institution, carry out accreditation of religious education for the guarantee and quality control of education in accordance with the National Education Standards. Section 4 states that "Accreditation of religious education as referred to in paragraph (3) is carried out after obtaining consideration from the Minister of Religion".

Based on the mentioned articles, we expect the elimination of the concerns of many figures who are pessimistic about the enactment of Government Regulation Number 55 of 2007. It will be answered by the contents of article 12, which stipulates full protection from the government (Suharto, 2011). Seeing the implementation of Islamic Boarding School education all this time, there are no principal matters, which are contrary to the government’s legal products. It even goes hand in hand with the sacred goals of our national education. There is a slight natural shift as a logical consequence of the enactment of new regulations. The shift has become a necessity to improve the model of Islamic Boarding School education so that it is not stagnant. The current demand also seems to ask that Islamic Boarding School and their graduates can stand on equal with graduates from other educational institutions (Budiyanto, 2010).

Optimism will have harmony relation between interfaith students in the future, contained in article 5 section 3 to 6, which states that "religious education encourages students to obey the teachings of their religion in daily life and make it an ethical and moral foundation in personal, family, community, national, and state." Section 4 states that "Religious education embodies harmony, balance, and respect among fellow adherents of a religion and towards adherents of other religions". Section 5 states that "Religious education builds the mental attitude of students to behave and act honestly, trustworthy, disciplined, hard-working, independently, confident, competitive, cooperative, sincere, and responsible. Section 6 states that "Religious education fosters critical, innovative, and dynamic attitudes so that it becomes a motivator for students to have competence in the fields of science, technology, art, and/or sports".

Mental development is the most important of education purposes (As’ad, 2015). The Prophet Muhammad was sent to perfect the morals of his people. Moral perfection will be created if individuals have mental intelligence. Some real evidence of mental intelligence is having an attitude of behaving honestly, trustworthy, disciplined, hard-working, independent, confident, competitive, cooperative, sincere, and responsible. Besides, the highest proof is being able to establish a harmonious relationship with others. Regardless of whether they are adherents of one religion or others, by harmonizing relationships, peace will be
created. This condition is certainly desired by everyone. Everything will feel beautiful with peace. At the same time, this will dismiss claims and opinions so far, which considers Islamic Boarding School as a den of terrorists (Lukens-Bull, 2000).

Furthermore, some points as functions are issued by Government Regulation 55 of 2007 especially for the development of Islamic Boarding School in the future. Islamic Boarding School obtains equality in terms of obtaining funds, students, educators, guaranteeing the peculiarities, and harmonization between religious communities (Dhofier, 1980). These functions are expected to not only be stated in the regulations but also applicable in their implementation (Buresh, 2002). Thus, the existence of this Government Regulation will bring benefits, especially here in the development of Islamic Boarding School in the future.

IV. CONCLUSION

Community-based education becomes a movement of community awareness to continue lifelong learning in overcoming changing and increasingly difficult life challenges. Conceptually, it is a model of education that relies on the principle "from the community, by the community, and for the community". It means that the community needs to be empowered, given the opportunity and freedom to design, plan, finance, manage, and self-assess what is specifically needed within, for, and by the community. Islamic Boarding School is a community-based Islamic religious education institution, in which with the specificity and independence of the organization, its management still survive in social life. Islamic Boarding School is a community-based Islamic religious education institution when viewed in terms of legal, religious, political, educational, social, and cultural. Several points can be used as a function of the issuance of Government Regulation 55 of 2007. Islamic Boarding School obtains equality in terms of obtaining funds, students, educators, guaranteeing the peculiarities, and harmonization between religious communities. Therefore, the government should provide equal opportunities to Islamic Boarding School as other educational institutions, for example, the opportunity to obtain education funding assistance. It is because Islamic Boarding School has proven its existence as an educational institution that cannot be underestimated for the success of the education world in Indonesia. Islamic Boarding School should be open to accepting all differences, changes, and weaknesses, especially about the management of Islamic Boarding School to find a solution. Thus, it can still exist and survive in facing the challenges of the times. Government and Islamic Boarding School can review deeper about community-based education. Therefore, education from, by, and for the community can be realized optimally.

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