



Accommodation of "Merdeka Belajar" Spirit in Islamic Boarding School Nurul Huda Pakandangan Sumenep

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Abstract

Keywords:

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school;
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studies.

Merdeka Belajar gives freedom to develop the students' talent without the obstacles of formal rules that shackle the creativity of students. The study of independent learning in the context of an empirical boarding school is very rarely done. Even though pesantren are considered to be independent in learning. This study aims to describe clearly how Islamic boarding schools accommodate the free spirit of learning in their education system. This study uses a qualitative approach with in-depth interview data networks, observations and documentation. The results of this study indicate that there is accommodation of an independent spirit of learning at the Nurul Huda Pakandangan Islamic boarding school with three main things, firstly accommodation of an educational vision that leads to an independent spirit of learning by integrating religious and scientific knowledge. Facilitating the development of the potential of students as a whole with skills, empowerment of knowledge, skills, experience, attitudes and assessments based on national and global standards. Secondly, Students can freely determine their competence while remaining teacher-minded. Third is the accommodation of educational innovation in the service program in accordance with the educational goals of the pesantren which requires them to return to the community. Fourth Islamic boarding schools are gender responsive by accommodating equality education.

Abstrak:

Kata Kunci:

Pesantren; merdeka
belajar; pendidikan
Islam.

Merdeka belajar memberikan kebebasan dalam mengembangkan bakat dalam diri siswa tanpa adanya hambatan aturan formal yang membelenggu kreativitas peserta didik. Kajian merdeka belajar dalam konteks pesantren secara empiris sangat jarang dilakukan. Kendatipun pesantren dianggap telah lama merdeka

dalam belajar. Penelitian ini bertujuan untuk mendeskripsikan secara tegas bagaimana pesantren melakukan akomodasi spirit merdeka belajar dalam sistem pendidikannya. Penelitian ini menggunakan pendekatan kualitatif dengan jejaring data wawancara mendalam, observasi serta dokumentasi. Hasil penelitian ini menunjukkan adanya akomodasi spirit merdeka belajar di pesantren Nurulhuda pakandangan dengan tiga hal utama, pertama akomodasi visi pendidikan yang mengarah pada spirit merdeka belajar dengan mengintegrasikan ilmu agama dan sains. Memfasilitasi pengembangan potensi anak didik secara utuh dengan skill-skill, pemberdayaan ilmu pengetahuan, ketrampilan, pengalaman, sikap dan penilaian berdasarkan standar nasional dan global. Kedua bentuk pesantren mu'allimin pencetak jiwa guru, dimana santri secara bebas dapat menentukan kompetensinya dengan tetap berjiwa guru. Sesuai dengan jiwa kebebasan yang menjadi salah satu jiwa pesantren. Ketiga adalah akomodasi Inovasi pendidikan dalam program pengabdian sesuai dengan tujuan pendidikan pesantren yang mengharuskan untuk kembali kepada masyarakat, membangun konstruksi sumber daya manusia di tengah kultur masyarakat, dan mengabdikan sambil melatih kompetensi santri untuk bisa hidup di tengah masyarakat dengan baik. Keempat Pesantren responsif gender dengan mengakomodasi pendidikan kesetaraan yaitu menegakkan keadilan dalam setiap kegiatan pendidikan dengan tidak menjadikan santri putri sebagai second class.

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1. Introduction

The study of Islamic boarding school education as an Islamic religious education institution cannot be separated from the basis and values of national education which states that the basis of national education and the national education system. Referring to Pancasila and the 1945 Constitution of the Republic of Indonesia referring to and based on Indonesian national religious and cultural values and being responsive to demands for changes in civilization.¹ Pesantren education cannot be separated from the juridical basis to strengthen the existence of pesantren today. The government in this context is based on Law Number 18 of 2019 which explains the recognition of the function and also the role of pesantren and all forms of pesantren struggle in maintaining the unitary state of the Republic of Indonesia, caring for traditional traditions, maintaining values and norms, as well as other activities in pesantren education. make educators and education personnel professional and ensure the process and guarantee the quality of the pesantren in the learning process in it.²

Today, the buzz about the national education paradigm with the *tagline* independent learning also has an impact on the study of the world of Islamic boarding school education. Freedom to learn in many public discussions leaves many statements in a positive direction. For example, the study of independent

¹ "UU No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional [JDIH BPK RI]," diakses 30 Juni 2022, <https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun-2003>.

² "UU No. 18 Tahun 2019 tentang Pesantren [JDIH BPK RI]," diakses 30 Juni 2022, <https://peraturan.bpk.go.id/Home/Details/122743/uu-no-18-tahun-2019>.

learning from the aspect of philosophy or ontologies, independent learning is referred to as a form of implementation of the concept of John Dewey's philosophy, namely progressivism education.³ Educational independence to explore children's abilities according to their interests. Freedom to learn or Dewey's progressivism tends to the educational process with the spirit of freedom of learning. So, freedom to learn is very affirmative with the goals to be achieved by the flow of progressivism in education.⁴ Because the concept of Progressivism has the strength and tendency to say progress, that students are human beings who have the intelligence to do a job perfectly, including learning better according to their abilities both at school and in social life.⁵ That is, Merdeka Belajar from the study of philosophical aspects has a progressive value that has good efforts to advance national education by giving students the freedom to progressively explore their abilities with an independent education system.

Discussions about independent learning continue to grow until the discussion on freedom to learn in Islamic boarding schools studies. How to see independence in learning from the perspective of pesantren, which also various parties consider that pesantren is an Islamic educational institution that has the value of authenticity or Indonesian culture, which today is also considered the most independent institution. Independence in the context of freedom and independence.⁶ In the teaching and learning process at Islamic boarding schools, the students' interests and talents approach is used so that students can choose self-development programs according to their respective talents and interests.⁷ So that the pesantren approach in santri education is always multi-approach according to the peculiarities of each pesantren.

The accommodation of Islamic boarding schools in the education of students varies according to the characteristics of the pesantren itself. Pesantren that still maintain the traditional learning tradition (sorogan/wetonan) are called salaf pesantren, while pesantren that abandon this tradition and replace it with a classical system are called modern pesantren.⁸ The diversity of forms of pesantren and the education system in them is the initial argument for how this Islamic educational institution became an institution attached to its independence in the education system that the state granted to pesantren.⁹ Even though today the pesantren law is issued by the government.¹⁰ Which received positive and negative responses from many groups, adding to the understanding of the diversity of Islamic boarding schools which cannot be uniformed by the education system. Islamic boarding schools develop in rhythm with the culture of pesantren caregivers (kyai).¹¹ The pesantren model generally depends on the scholarly

³ Siti Mustaghfiroh, "Konsep 'Merdeka Belajar' Perspektif Aliran Progresivisme John Dewey," *Jurnal Studi Guru Dan Pembelajaran* 3, no. 1 (30 Maret 2020): 141–47, <https://doi.org/10.30605/jsgp.3.1.2020.248>.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ Abdul Alfian, "Merdeka Belajar (Pesantren dan Kemandirian santri Al-Amien Prenduan)," *Dirosat: Journal of Islamic Studies* 5, no. 1 (25 Desember 2021): 13–24, <https://doi.org/10.28944/dirosat.v5i1.513>.

⁷ Alfian.

⁸ Ali Maksum, "Model Pendidikan Toleransi Di Pesantren Modern Dan Salaf," *Jurnal Pendidikan Agama Islam UIN Sunan Ampel* 3, no. 1 (2015): 81–108.

⁹ Peraturan Menag No. 18 Tahun 2014 tentang Satuan Pendidikan Muadalah Pada Pondok Pesantren [JDIH BPK RI], diakses 30 Juni 2022, <https://peraturan.bpk.go.id/Home/Details/130856/peraturan-menag-no-18-tahun-2014>.

¹⁰ "UU No. 18 Tahun 2019 tentang Pesantren [JDIH BPK RI]."

¹¹ Muslichan Noor, "Gaya Kepemimpinan Kyai," *Jurnal Kependidikan* 7 (31 Mei 2019):

culture of the kyai.¹² As Hendry Thomas said, Kyai is a symbol of the pesantren and its main character.¹³

The study of Merdeka Belajar is always interesting when viewed from the perspective of Islamic boarding schools which, according to the author, have had long experience of educational autonomy. Pesantren is a symbol of independent learning in Indonesia because since its establishment, Islamic boarding schools have started a flexible and free education culture. Even freedom is the soul of the pesantren.¹⁴ The success of the Kyai in building the character of the soul of the santri through five souls, namely: first, the soul of sincerity, the second the spirit of simplicity, the third the spirit of independence, the fourth the spirit of brotherhood and the fifth the soul of freedom.¹⁵

In addition to philosophical aspects and empirical studies of the epistemology of Islamic boarding schools and independent learning, studies with this theme are widely studied, especially with a library approach, even research with the title *the independent learning curriculum concept of Imam Zarkasyi's perspective in Pesantren for facing the era of society 5.0* makes Kyai Imam Zarkasyi's concept as one of the independent curricula to study at Pesantren Gontor.¹⁶ Prastowo, et al, mention that the concept of Imam Zarkasyi's curriculum has relevance to the Merdeka Belajar popularized by the ministry of education and national culture. The relevance is in aspects of both educational goals, integration of religious and scientific knowledge, as well as skills.¹⁷ The concept of freedom is set by Zarkasyi as one of the souls of the Gontor pesantren, Zarkasyi wants education to be very humanistic so that in the final task of students it is community service, helping educational, social and economic institutions in the community.¹⁸

Other research on Merdeka Belajar and pesantren is also very interesting for the author to present it as the reason why this issue is hot for discussion, the research entitled Freedom of learning and independence of pesantren, Alfian concludes that Al-Amien Prenduan pesantren has succeeded in educating santri to be independent with the independent learning program. namely the *muwajjah* program, group program, SKIA completion program and remedial program.¹⁹

Some of the research studies above provide the color of the study of Islamic boarding schools and independent learning with several variants, both conceptually and empirically. Although the empirical studies conducted by Alfian still tend to be less firm. The author will examine the same study, but with a different approach, namely how empirically in the field of implementing the free spirit of learning in Islamic boarding schools that use the Imam Zarkasyi curriculum concept in more depth by looking at field facts through a field study

141–56, <https://doi.org/10.24090/jk.v7i1.2958>.

¹² Noor.

¹³ Muhammad Syaiful, Ach Sayyi, dan Moh Zaiful Rosyid, "Arah Baru Pendidikan Islam Di Sekolah Pada Era Kenormalan Baru," *TADRIS: Jurnal Pendidikan Islam* 16, no. 1 (20 Juni 2021): 193–203, <https://doi.org/10.19105/tjpi.v16i1.4286>.

¹⁴ Lida Nurul Romdoni dan Elly Malihah, "Membangun Pendidikan Karakter Santri Melalui Panca Jiwa Pondok Pesantren," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (6 Desember 2020): 13–22, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).4808](https://doi.org/10.25299/al-thariqah.2020.vol5(2).4808).

¹⁵ Romdoni dan Malihah.

¹⁶ Agung Prastowo dan Tri Mulyanto, "The Implementation of Imam Zarkasyi's Education Concept in Pesantren," *AL-ISHLAH: Jurnal Pendidikan* 13 (18 Mei 2021): 336–45, <https://doi.org/10.35445/alishlah.v13i1.417>.

¹⁷ Prastowo dan Mulyanto.

¹⁸ Prastowo dan Mulyanto.

¹⁹ Alfian, "Merdeka Belajar (Pesantren dan Kemandirian santri Al-Amien Prenduan)."

approach. So this research is entitled accommodation of the Merdeka belajar at the Nurulhuda Pakandangan Islamic boarding school with a focus on the study of how the vision of the pesantren is the source of the learning process and programs that support the implementation of Merdeka Belajar that runs in the pesantren.

2. Methods

This study uses a qualitative approach with the type of *interpretive phenomenology* aimed at obtaining meaning and experience from the sociological, anthropological, philosophical and psychological aspects of the object and research subject.²⁰ by using a network of in-depth interviews, observation and documentation.²¹ about the programs and activities of the Nurulhuda Pakandangan Islamic boarding school located in Sumenep Regency. This boarding school was chosen because it is a pesantren that still runs the *mu'allimin* pesantren system. Data analysis using data reduction, data display and data verification.²² This study will discuss the previous findings and add to the strengthening of the relevance of the pesantren education system to freedom to learn.

3. Result and Discussion

a. Vision Accommodation of Merdeka Belajar

The meaning of the word accommodation is one form of the ability to adapt, or the ability to modify, or the ability to regulate behavior to respond. Accommodation is also done unconsciously. That there are internal cognitive scripts that tend to be used when communicating or doing activities.²³ The accommodation of the vision of independent learning is how educational units can adjust and modify learning objectives referring to the value of freedom and independence in learning such as increasing human resources with noble character mastering literacy and numeracy.²⁴

Accommodation is proposed by Howard Giles in communication interaction. Giles calls accommodation an adaptation.²⁵ In this context, how educational institutions can adjust the learning objectives and targets of students according to and relevant to the needs of the masses and society. This concept refers to the premise that when interacting, there is an adjustment of speech, whether related to vocal patterns, behavior, to accommodate other people or a group of people.

²⁰ Ach Sayyi Ach Sayyi dkk., "Management Model of Kitab Kuning Reading Acceleration Program at Mambaul Ulum Islamic Boarding School, Bira Timur Sampang," *FIKROTUNA* 13, no. 01 (8 Oktober 2021), <http://ejournal.kopertais4.or.id/madura/index.php/fikrotuna/article/view/4788>.

²¹ Ach Sayyi dan Moh Laili, "Implementasi Hasil Belajar PAI Dalam Lingkungan Keluarga Di Desa Kertagena Tengah Kecamatan Kadur Pamekasan," *FIKROTUNA* 10, no. 02 (30 Desember 2019): 1232–42, <https://doi.org/10.32806/jf.v10i02.3761>.

²² Mufiqur Rahman dkk., "Eksplorasi Nilai-Nilai Kesetaraan Dalam Pendidikan Pesantren Mu'ādalāh," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 1 (31 Juli 2020): 39–58, <https://doi.org/10.15642/jpai.2020.8.1.39-58>.

²³ Zaenuddin Prasajo dan Mustaqim Pabbajah, "AKOMODASI KULTURAL DALAM RESOLUSI KONFLIK BERNUANSA AGAMA DI INDONESIA," *Aqlam: Journal of Islam and Plurality* 5 (13 Juni 2020), <https://doi.org/10.30984/ajip.v5i1.1131>.

²⁴ Alfian, "Merdeka Belajar (Pesantren dan Kemandirian santri Al-Amien Prenduan)."

²⁵ Prasajo dan Pabbajah, "AKOMODASI KULTURAL DALAM RESOLUSI KONFLIK BERNUANSA AGAMA DI INDONESIA."

The accommodation of the vision of Merdeka Belajar in Islamic boarding schools can be described as a convergence of sectoral choices.²⁶ The convergence of pesantren in putting its vision in line with national and community desires. The Nurulhuda Islamic Boarding School has a vision variant that is relatively adaptive to the needs of the community as an Islamic educational institution that focuses on noble character education and good morals.²⁷

Vision is very important to know in advance in an educational institution because vision is a commitment that will be carried out by education providers.²⁸ One of the goals of the vision is to convey educational goals that will be the target of a particular institution.²⁹ know the vision of the Nurulhuda Islamic boarding school is to implement the obligation of worship, create efforts to form a generation of people who are obedient and submissive to Allah SWT or piety to Him, who have high creativity in living life, are productive and beneficial to religion and the nation. While its mission is to create superior and quality human beings towards the best society in the presence of Allah SWT, His Messenger and His ummah.³⁰ The vision of the Nurul Huda Islamic Boarding School is not only a religious dimension but also a human dimension and a national spirit. This vision is also called the vision of Islamic religious education.³¹

In reality, the Vision is then translated into a mission description. The mission of the Nurulhuda Islamic Boarding School is to prepare generations and cadres of Ulama and National Leaders who are experts/scientists as well as practitioners and are able to do *da'wah* for goodness. With a foundation in carrying out its Vision and Mission, the Nurulhuda Pakandangan Islamic Boarding School is based on basic Islamic values such as aqidah, shari'ah, morality and wisdom. Basic Indonesian values include Pancasila, the 1945 Constitution, applicable laws and regulations, the basic values of struggle, *ijtihad*, *mujahadah*, best service, hard work, sacrifice. While the basic values of Islamic boarding school are the five souls of the Nurulhuda Islamic boarding school, namely sincerity, simplicity, independence, *ukhuwah Islamiyah* and freedom. the noble tradition of the pesantren, the tradition of studying and working for the worship of *lillahi ta'ala*.³²

This Islamic boarding school organizes education by integrating aspects of teaching, observing and applying Islamic religious norms in daily behavior. Then help and facilitate the development of the potential of students as a whole with programs, curricula and other skills. Improving the professionalism and accountability of educational institutions as empowering knowledge, skills, experience, attitudes and assessments based on national and global standards. Empowering the community in implementing education in several areas. Making educational facilities and infrastructure responsive to the times.³³

²⁶ Mubarak Mubarak, "KONSTRUKSI TEORI KOMUNIKASI DALAM TAFSIR AL QUR'AN SURAT AL FATIHAH," *Jurnal Ilmiah Komunikasi Makna* 4, no. 2 (14 Agustus 2013): 110–27, <https://doi.org/10.30659/jikm.4.2.110-127>.

²⁷ Mustar Yanto, Wawancara, Merdeka Belajar di Pesantren, 15 Desember 2021.

²⁸ Citra Anisa dan Rahmatullah Rahmatullah, "Visi Dan Misi Menurut Fred R. David Dalam Perspektif Pendidikan Islam," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (7 Maret 2020): 70–87, <https://doi.org/10.32478/evaluasi.v4i1.356>.

²⁹ Anisa dan Rahmatullah.

³⁰ Tim Penyusun, "Profil Pesantren Nurulhuda Pakandangan Bluto Sumenep," t.t.

³¹ Anisa dan Rahmatullah, "Visi Dan Misi Menurut Fred R. David Dalam Perspektif Pendidikan Islam."

³² Anisa dan Rahmatullah.

³³ Anisa dan Rahmatullah.

In Indonesia, the number of Islamic boarding schools with *mu'allimin* patterns is relatively large, usually modern Islamic boarding schools incorporate their education system into KMI (Kulliyatul Mu'allimin al-Islamiyah) or TMI (Tarbiyah Mu'allimin al-Islamiyah).³⁴ The Nurulhuda Pakandangan Islamic Boarding School chose to become a tarbiyah *mu'allimin* boarding school, which is to become an institution that produces national cadres in the field of teacher training.³⁵ What is interesting in this context is the statement by the caretaker (Kyai) that all alumni of the Nurulhuda Islamic boarding school have at least the spirit of a teacher, although after returning to society they become farmers, officials, or art workers, culturalists, but they are all teachers. The teacher does not only mean professional and structural but more functional.³⁶ This means that pesantren with a *mu'allimin* system³⁷ such as Nurulhuda makes the word teacher a soul, not merely as a position.³⁸ The form of *mu'allimin* education is a form of Islamic boarding school education that has integration in the form of combining comprehensive Islamic religious knowledge and general science by concocting intra, extra and co-curricular activities.³⁹ In other words, the *mu'allimin* vision emphasizes the spirit of the teacher, where students can freely determine their competence. In accordance with the spirit of freedom described and became one of the souls of the Nurulhuda Pakandangan pesantren.

As a *mu'allimin* boarding school, Nurulhuda has a *mu'allimin* curriculum that can be freely chosen according to the competence of students. Students who have the ability in their respective fields. For example, students whose competence is in the field of tool science or humanities will be given humanities science material, as a subject and teaching material. Santri who have competence in the field of religious knowledge (tawhid, fiqh and morals) will also teach classes with these materials. So, their independence has a subject of study according to their competence,⁴⁰ namely pedagogical, social, personality and professional competencies.⁴¹

The strategy of the Nurulhuda Islamic Boarding School to realize the competencies of students as mentioned by Mulyasa with the four competencies mentioned above is the *amaliyah tadrīs* program (teaching practice) as a mandatory program that must be followed by class VI TMI students.⁴² In the author's view, the implementation of the *tadrīs amaliyah* program which lasts for a relatively long period of up to three months becomes a comprehensive assessment of the four competencies proposed by Mulyasa. students who practice teaching directly in class with students who have been determined, witnessed and assessed also directly by kyai, teachers and colleagues. Meanwhile, those assessed are pedagogy (*thoriqoh tadrīs*), personality, social and professionalism in teaching. In the evening they usually gather by presenting teaching students, and do *naqḍ tadrīs* (teaching evaluation) led by Kyai. This is a

³⁴ Maksum, "Model Pendidikan Toleransi Di Pesantren Modern Dan Salaf."

³⁵ Tim Penyusun, "Profil Pesantren Nurulhuda Pakandangan Bluto Sumenep."

³⁶ Suhaimi, Wawancara, Merdeka Belajar di Pesantren, 11 Desember 2021.

³⁷ "Peraturan Menag No. 18 Tahun 2014 tentang Satuan Pendidikan Muadalah Pada Pondok Pesantren [JDIH BPK RI]."

³⁸ Mufiqur Rahman, Wawancara, Merdeka Belajar di Pesantren, 12 Desember 2021.

³⁹ "Peraturan Menag No. 18 Tahun 2014 tentang Satuan Pendidikan Muadalah Pada Pondok Pesantren [JDIH BPK RI]."

⁴⁰ Mustar Yanto, Wawancara, Merdeka Belajar di Pesantren.

⁴¹ Tusriyanto Tusriyanto, "Sertifikasi Guru Sebagai Upaya Menciptakan Mutu Pendidikan," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 11, no. 01 (20 Februari 2017): 145–62.

⁴² Suhaimi, Wawancara, Merdeka Belajar di Pesantren, 14 Desember 2021.

forum where teaching students can be criticized and at the same time defend if the teaching students feel they have done nothing wrong.⁴³ In the author's reflection, it can be concluded that this process is also part of the innovation of the *mu'allimin* pesantren in producing a cadre of national teachers.

b. Serving the Community

One of the spirits of Merdeka Belajar is the innovation of educational units in adapting learning according to needs.⁴⁴ One of the innovations of the education unit in the context of the Pesantren of Nurulhuda Pakandangan is the implementation of the santri program serving the community, all students serving after completing their studies. Serving in the community is called by the pesantren caregivers as santri to become the glue of the ummah.⁴⁵ Rahman called it an effort by pesantren in implementing equality in pesantren education because this program must be followed by all students.⁴⁶ which is the term chosen by the pesantren, there is a basic concept of thought, this term is adapted and translated from the culture and spirit of the Pesantren of Nurulhuda which makes the basis of the pesantren in acting and implementing its activities both internally and externally in the pesantren education process.

The Nurulhuda Islamic Boarding School uses the word "people glue" as an effort to match its educational goals in Islamic terminology, namely Islam so that the glue of the people is a word with the meaning contained in the Koran and becomes a Koranic terminology.⁴⁷ This terminology connotes the efforts of the Nurulhuda pesantren in an effort to integrate, seek similarities and the spirit of unifying, then spread peace among Muslims in different multicultural realities in all backgrounds, reconcile those who are in conflict (*tanazu'*), and maybe even in conditions of war or war. physical confrontation.⁴⁸

The educational innovations carried out by the Nurulhuda Islamic boarding school cannot be separated because the educational goals of the pesantren require returning to the community, building human resource construction in the midst of community culture, and serving while training students' competencies to be able to live well in society.⁴⁹ However, students who will carry out this activity are given a choice of place/area of service. They choose according to their wishes. They are free to choose the location on the grounds of democratization and equality in education. Their choice will be approved with the consideration and direction of the board of caretakers so that their choice is truly in accordance with the considerations put forward.⁵⁰

In this aspect, this service program becomes an educational innovation that contains many values, *first*, the value of equality because all students follow, both male and female students, with different social statuses, *second*, the value of freedom because students can choose the location of the service and have the

⁴³ Observasi, 20 Desember 2021, "Merdeka Belajar di Pesantren Nurul Huda," t.t.

⁴⁴ Dina Mardiana dan Umiarso Umiarso, "Merdeka Belajar di Tengah Pandemi COVID-19: Studi di Sekolah Menengah Pertama di Indonesia," *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 13, no. 2 (25 Desember 2020): 78–91, <https://doi.org/10.31332/atdbwv13i2.1896>.

⁴⁵ Rahman dkk., "Eksplorasi Nilai-Nilai Kesetaraan Dalam Pendidikan Pesantren Mu'adalah."

⁴⁶ Rahman dkk.

⁴⁷ Rahman dkk.

⁴⁸ Sayyi dkk., "Management Model of Kitab Kuning Reading Acceleration Program at Mambaul Ulum Islamic Boarding School, Bira Timur Sampang."

⁴⁹ Suhaimi, Wawancara, Merdeka Belajar di Pesantren, 11 Desember 2021.

⁵⁰ Mustar Yanto, Wawancara, Merdeka Belajar di Pesantren.

right extend the service period if it is according to the wishes of the students, *third*, there is the value of community-based education because students directly live with the community, live socially with the community. Then this service is also *entrepreneurial* because students will live independently and live their own economic needs with their respective competencies. So Geertz's statement about pesantren only focuses on the study of rewards and graves,⁵¹ This can be refuted by the fact that today's Islamic boarding schools also integrate their education comprehensively.

Another dimension regarding the spirit of independent learning accommodation in the study of the Nurulhuda Pakandangan Islamic boarding school in the santri service program is the strengthening of character education which has long been proclaimed by the government. Pesantren-based character education is also called a pesantren consistency as the spearhead of indigenous education.⁵² Hasan said that pesantren had a great service in public education for literacy and cultural literacy.⁵³ The santri-serving program is one of the efforts to maintain the pesantren tradition to continue to assist the government in developing community education in villages and remote areas. The Nurulhuda Islamic Boarding School is one of the pesantren that is still consistent with this principle, which is that it still requires its students to serve in many Islamic boarding schools that have abolished the service program for different reasons.

c. Gender Responsive Islamic Boarding School

There have been many studies on pesantren and gender today. One of them is Ambarwati and Husna who have conducted research on Gender Responsive Islamic Boarding Schools. Ambarwati and Husna conducted an analysis study in Islamic boarding schools on the leadership of Nyai Pesantren in Pati Regency. This study finds that gender inequality is still found in Islamic educational institutions.⁵⁴ According to him, this gender inequality is due to the influence of gender in the study of the yellow book. That there is still a second class stigma on women. Ambarwati said that a central role for Nyai/Kyai as leaders of Islamic boarding schools is needed in developing gender-responsive learning patterns.⁵⁵

Ambarwati's research focuses on the word *second class* for female students in learning, especially the yellow book by doing a comparison with the Nurulhuda Pakandangan Islamic boarding school which in principle places the yellow book learning classically. In general, the author makes a comparison on the openness of Islamic boarding schools to the education of women (santriwati) who are placed on an equal basis with men (santri men) by looking at the equal life culture in the Nurulhuda Islamic boarding school. This culture of equal and

⁵¹ Mohammad Hasan, "PERKEMBANGAN PENDIDIKAN PESANTREN DI INDONESIA," *TADRIS: Jurnal Pendidikan Islam* 10, no. 1 (5 November 2015): 55–73, <https://doi.org/10.19105/tjpi.v10i1.638>.

⁵² Hasan.

⁵³ Heru Ryanto Budiana dan Nuryah Asri Sjafirah, "KONSTRUKSI KOMUNIKASI ORANG TUA DALAM PENDIDIKAN MEDIA PADA ANAK USIA DINI DI KEC. KATAPANG KABUPATEN BANDUNG," *Jurnal Visi Komunikasi* 12, no. 2 (21 Agustus 2017): 259–74, <https://doi.org/10.22441/visikom.v12i2.408>.

⁵⁴ Ambawati Ambarwati dan Aida Husna, "MANAJEMEN PESANTREN RESPONSIF GENDER : STUDI ANALISIS DI KEPEMIMPINAN NYAI PESANTREN DI KABUPATEN PATI," *PALASTREN Jurnal Studi Gender* 7, no. 2 (31 Maret 2016): 445–56, <https://doi.org/10.21043/palastren.v7i2.1032>.

⁵⁵ Sayyi dkk., "Management Model of Kitab Kuning Reading Acceleration Program at Mambaul Ulum Islamic Boarding School, Bira Timur Sampang."

just life is also included in the context of gender. Gender in the socio-cultural context and education in the classroom.

Apart from Ambarwati, other studies such as Vikri Zahara found that there was a dichotomy of women's education in which women in the locations he studied were still the *second class* in the organization of the pesantren, where female students could not fill public spaces such as participating in outside activities and could not take part in other achievement events. carried out outside the boarding school. Meanwhile, male students are free to participate in public activities. This means Ratnawati's findings⁵⁶ leaving a conclusion that women in Islamic boarding schools only have a limited role that touches on domestic issues and not on public matters. As a result, the learning experience of male students is greater than that of female students. This fact has indeed become a concern for gender studies at a time when gender-responsive education is the absence of gender discrimination itself. Men and women must have equal access and equal opportunities to participate so that in human development men and women get the same benefits.⁵⁷

At the Nurulhuda Pakandangan Islamic Boarding School, male and female students are required to follow discipline equally. Then students (male and female). Equality in the level of participation of male and female students of the Nurulhuda Islamic boarding school in national and regional competitions, although in science and humanities the achievements of sons and daughters look equal (*equality*). The value of equality in education (*equality in education*) related to resources (*resources*); and the second is equality of power (*equality of power*) as evidenced by achievement, then equality in getting a sense of affection (equality of love), namely a sense of mutual care and solidarity. The three equities mentioned above can provide access to equality in the learning process (*equality of learning*).⁵⁸

Regarding the value of equality in education in the classroom, UNESCO explained that every child has the same issues as other children. *Every learner matters and matters equally* how according to UNESCO this message is actually implemented and will change thinking (*mindset*) and also practice in an education. This UNESCO call should be understood as a moral responsibility for all parties, both educational units, and even the government as a policy maker.⁵⁹ Equality education is also to ensure (*ensuring*) equality and justice (*fairness*) in the learning process with mutual affirmation and commitment to base the UNESCO spirit in education in Indonesia.⁶⁰

Gender responsive Islamic boarding school is to accommodate equality education which in Rahman's study equality has two dimensions, the first is fairness, the second is fairness inclusion.⁶¹ That education and learning can be provided equitably for gender, social and economic status, ethnic and ethnic differences and so on. while inclusion aims to ensure minimum standards in

⁵⁶ Dewi Ratnawati, Sulistyorini Sulistyorini, dan Ahmad Zainal Abidin, "KESETARAAN GENDER TENTANG PENDIDIKAN LAKI-LAKI DAN PEREMPUAN," *Jurnal Harkat: Media Komunikasi Gender* 15, no. 1 (26 November 2019): 10–23.

⁵⁷ Rahman dkk., "Eksplorasi Nilai-Nilai Kesetaraan Dalam Pendidikan Pesantren Mu'adalah."

⁵⁸ "A Guide for Ensuring Inclusion and Equity in Education - World | ReliefWeb," diakses 30 Juni 2022, <https://reliefweb.int/report/world/guide-ensuring-inclusion-and-equity-education>.

⁵⁹ Ibid.

⁶⁰ "A Guide for Ensuring Inclusion and Equity in Education - World | ReliefWeb."

⁶¹ Rahman dkk., "Eksplorasi Nilai-Nilai Kesetaraan Dalam Pendidikan Pesantren Mu'adalah."

education for all. For example, children are able to read and write, and can solve basic math problems. These two dimensions are according to the OECD (*Organization for Economic Co-operation and Development*) recommendation that developing equality education can be done through three key policy domains, education system design, in-class and out-of-class practice, and human resources (HR).⁶²

While the value of equality in the Nurulhuda Pakandangan Islamic boarding school class, all students have the same rights (equality) to become teachers after graduating from students. That the equal right to become a teacher is indeed the main goal, that this institution produces teacher candidates. We provide all students here with the knowledge of educating (al-Tarbiyah science) both their sons and daughters equally (equality) following the *tadris amaliyah* program (teaching practice) as the main requirement for graduation.

The form of gender responsive education at the Nurulhuda Pakandangan Islamic boarding school is to open equal opportunities for men and women to have the same opportunities to participate in achievement events. Santriwati at the Nurulhuda Islamic boarding school also participates in competitions outside as male students. Then the santriwati also fill the management of the pesantren, they also become the head of the student organization and also fill the management structure of the pesantren. The involvement of women (santriwati) in the Nurulhuda Islamic boarding school cannot be separated from the modern pesantren system, which is not rigid when it comes to women's studies in education. This means that when the activity still has an educational element, men and women in this pesantren have the same opportunity to participate.⁶³

Thus, the Nurulhuda Pakandangan Islamic boarding school in the context of gender responsive education as part of the freedom to learn to make gender equality a specialty of the Nurulhuda Islamic boarding school as a modern Islamic boarding school. At least this empirical reality can confirm the concept of first equality education that students (male and female) have equal opportunities both in the public context (external educational activities) and also in activities within (internal) students also have the same rights in access to education in school. Then the second is that students have the same access to school (*access to school*) because they depart from the same dormitory in the pesantren. Third, they also get the same services in pesantren, there is no differentiation in education as they also have the same rights in the opportunity to succeed.⁶⁴

4. Conclusion

Free accommodation for learning at the Nurulhuda Pakandangan Islamic boarding school is carried out with three main things, *first*, accommodation of an educational vision that leads to the spirit of independent learning by integrating aspects of teaching, observation and application of Islamic religious norms in daily behavior. Then help and facilitate the improvement and development of the potential of students as a whole with programs, curricula and skills. Developing educational human resources as an effort to empower knowledge, skills, experience, attitudes and assessments based on national and international standards.

⁶² "A Guide for Ensuring Inclusion and Equity in Education - World | ReliefWeb."

⁶³ Suhaimi, Wawancara, Merdeka Belajar di Pesantren, 11 Desember 2021.

⁶⁴ Luciana Castelli, Ragazzi Serena, dan Alberto Crescentini, "Equity in Education: A General Overview," *Procedia - Social and Behavioral Sciences* 69 (1 Desember 2012): 2243–50, <https://doi.org/10.1016/j.sbspro.2012.12.194>.

Second, the Nurulhuda Pakandangan Islamic Boarding School is a *mu'allimin* boarding school that creates the soul of a teacher, where students can freely determine their competencies while remaining teacher-minded. In accordance with the spirit of freedom which is one of the souls of the pesantren. The third is accommodation of educational innovation in service programs in accordance with the educational goals of the pesantren which requires to return to the community, build human resource construction in the middle of the community culture, and serve while training the competence of students to be able to live well in society. Third, the Nurulhuda Islamic Boarding School is gender responsive by accommodating equal education, namely upholding justice in every educational activity by not making female students a second class. Nationally, these findings can contribute to the strengthening of gender responsive education with a spirit of independent learning that pesantren can also make efforts towards independent learning.

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