



The Shifting Dynamics of Madrasah Diniyah Education in Madura: Perspectives on Learning Models and Pesantren Quality

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Abstract

Keywords:

Diniyah
Madrasah;
Instructional
Models;
Islamic
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Schools
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This study aims to reveal Islamic boarding schools' learning models and quality in the Equality Education Program of Salaf Islamic Boarding Schools in Madura. This study used a qualitative approach with a descriptive research type. The research was conducted in several Islamic boarding schools of Madura island to represent Islamic boarding schools that have implemented the Salaf Islamic Boarding School Equality Education Program. The results of this study indicate that the equality program has been carried out in several Islamic boarding schools in Madura. The implementation of this program is carried out by applying a mixed learning model, namely the conventional learning model (sorogan and bandongan) and the online learning model, through the Equality Test, Computer-Based National Assessment (CBNA), and Computer-Based Education Unit Examination (CBEUE). Quality assurance is implemented by utilizing an internal and external evaluation system. While a particular team from the Ministry of Religion conducts external evaluations, pesantren administrators and managers are responsible for internal evaluations. The shift in madrasah diniyah education shows that pesantren have been able to apply online learning models while maintaining conventional learning models. The quality of pesantren is increasing with the number of students, equalizing students' education with general education, and obtaining formal recognition from the National Accreditation Board for schools/madrasahs.

Abstrak:

Kata Kunci:

Madrasah Diniyah;
Model
Pembelajaran;
Mutu Pesantren.

Penelitian ini bertujuan untuk mengungkap kebijakan dan mekanisme penjaminan mutu Program Pendidikan Kesetaraan Pondok Pesantren Salaf di Madura. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Penelitian dilakukan di beberapa pesantren di pulau Madura sebagai representasi dari pesantren yang

telah melakukan Program Pendidikan Kesetaraan Pondok Pesantren Salaf. Hasil penelitian ini menunjukkan bahwa program kesetaraan telah dilakukan di beberapa pesantren di Madura. Pelaksanaan program ini dilakukan dengan menerapkan model pembelajaran campuran yaitu model pembelajaran konvensional (sorogan dan bandongan) dan model pembelajaran online (Uji Kesetaraan, Asesmen Nasional Berbasis Komputer (ANBK) dan Ujian Satuan Pendidikan Berbasis Komputer (USPBK). Penjaminan mutu yang diberlakukan adalah dengan cara sistem evaluasi internal dan eksternal. Evaluasi internal dilakukan dengan melibatkan pengurus dan pengelola pesantren, sementara evaluasi eksternal dilakukan oleh tim khusus dari Kementerian Agama. Hasil dari dinamika pergeseran pendidikan madrasah diniyah menunjukkan pesantren sudah mampu menerapkan model pembelajaran online disamping tetap mempertahankan model pembelajaran konvensional. Mutu pesantren semakin meningkat dengan bertambahnya jumlah santri dan disetarakannya pendidikan santri dengan pendidikan umum serta memperoleh pengakuan formal dari Badan Akreditasi Nasional sekolah/madrasah.

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1. Introduction

Since the beginning, the learning system in pesantren has emphasized understanding classical books or yellow books (*Kitab kuning*) using the sorogan or *talaqqi* method. Uniquely, this system does not depend on fulfilling the needs or completeness of facilities and infrastructure, as has been passed by the previous imams and scholars, such as Sheikh Muhammad bin Idris As-Syaf'ie or what we are commonly known as "Imam As-Syafi'ie". This is based on the assumption that the transfer of knowledge (*replacement*) does not depend on the existence of complete facilities and infrastructure but depends on *himmah* or strong determination and cleanliness of the heart of a santri in studying.¹

The pesantren learning system from ancient times was characterized by a local system or what we often know today as sorogan. This system refers to the learning of yellow books using the *talaqqie* method. In its application, students are required to read books written by their teachers or by other scholars in front of their teachers and get *iqror* / recognition of the correctness of the reading and understanding of the books that have been read. Meanwhile, the mention of yellow books is just a term taken from several community perspectives to indicate books in Arabic. These yellow books are the characteristics of the study materials or curriculum used by each pesantren from the past until several pesantren, especially salaf pesantren, still apply today.² These yellow books are then a matter that must be given to santri, and must also be mastered to be their provision when they graduate and live in the midst of society.

In the dynamics of educational development in Indonesia, since 2000, many pesantrens have been equalized with general education. While the *Salaf* pesantrens form has been issued an equalization policy through the Joint

¹ Amiruddin, "Model Manajemen Pondok Pesantren Dalam Peningkatan Mutu Santri Bertaraf Internasional" *Al-Idarah: Jurnal Kependidikan Islam*, 223.

² Ammi Nur Baits, "apa itu kitab kuning", dalam <https://konsultasisyariah.com/14312-apa-itu-kitab-kuning.html> (diakses tanggal 20 Mei 2021 Pukul 09.00 WIB)

Decree of two ministers (Minister of Religion and Minister of National Education) No.1/U/KB/2000 and No. MA/86/2000, dated March 30, 2000. The decree gave an opportunity to salaf pesantren to realize primary education in their institutions as an effort to implement the compulsory education program, namely by adding Indonesian language, mathematics and science subjects to the curriculum.³

Nowadays, the learning system taught by many pesantrens in Indonesia has received a sharp spotlight because it is considered less effective and efficient. This is without no reasons, the learning system still uses verbalistic methods and tends to be conservative, so learning the yellow book only becomes a "santri graduation requirement" and tends to lose the essence of the learning objectives. Therefore, a new method is needed so that the essence of learning and the goals of pesantren education can be achieved properly.

According to Amin Haedari in Zainal Arifin, Pesantren, a traditional Islamic educational institution, has four prominent characteristics. *First*: Pesantren that teaches classical Islamic books in Arabic. *Second*: Pesantren with a unique and interesting learning model known as sorogan, bandongan or *wetonan*. *Third*: Pesantren that have a tendency towards memorization programs, *Fourth*: Pesantren with a *halaqah* system.⁴ Until now, this learning model still exists and survives with various management, especially in traditional pesantren, as a characteristic of pesantren that still maintains traditions.

However, currently, pesantrens have experienced extraordinary development with a variety of characteristics. Some pesantren have emerged like a "*Lighthouse campus*" that has various complete facilities to build the potential of santri, not only the aspects of morals, values, intellect and spirituality but also physical and material attributes even though they still maintain the characteristics and authenticity of the content in the existing *curriculum*, for example, sorogan and bandongan, most pesantren adopt a formal classical school system.

Toward the idea of "*Modernization*", the response of the pesantren world became divided. Some pesantren rejected government intervention in pesantren education because it threatened the existence of typical pesantren education. Some pesantren apply a "*cautious policy*", but others provide an adaptive response by adopting the school system in the form of both madrasas and public schools, although as a logical consequence releasing an essential part of their traditional function as an educational institution that transfers religious sciences and Islamic values.

The big question is the need for pesantren to apply conventional and online learning models. How does applying the online learning model impact equivalency education in pesantren? How do the community and students respond to the existence of equivalency education in pesantren? Does the quality of pesantren increase? Is santri education recognized as general education? These fundamental questions are essential to be studied together because besides still applying the traditional learning model, pesantren are also autonomous and independent institutions, so the intense role and influence of the government may eliminate the "sacredness" of the pesantren itself.

To improve the quality of educational institutions, the government, through Ministry of Education Regulation No. 29/2005, has established and established a particular institution tasked with ensuring quality in each academic unit, namely the National Accreditation Board for School/Madrasah BAN (BSN-

³ Amiruddin, "Model Manajemen Pondok Pesantren Dalam Peningkatan Mutu Santri Bertaraf Internasional" *Al-Idarah: Jurnal Kependidikan Islam*, 224.

⁴ Zainal Arifin, "Perkembangan Pesantren Di Indonesia," *Jurnal Pendidikan Agama Islam*, Vol. IX, No. 1 (Juni, 2012), 14.

S/M). However, the National Accreditation Board for Early Childhood Education and Non-Formal Education (BAN PAUD/PNF) also exists. This institution ensures that every institution under the government has good quality. Using the SPM (Quality Assurance System) framework, this institution has at least the following tasks and functions:⁵

- a. Formulate policies and establish PAUD/PNF school/madrasah accreditation.
- b. Formulate accreditation criteria and tools for PAUD/PNF schools/madrasahs to be proposed to the Minister.
- c. Conduct socialization of PAUD/PNF school/madrasah accreditation policies, criteria, and tools.
- d. Carry out accreditation of PAUD/PNF schools/madrasah.
- e. Evaluate the implementation and results of PAUD/PNF school/madrasah accreditation.
- f. Provide recommendations on follow-up of accreditation.
- g. Announcing the results of school/madrasah and PAUD/PNF accreditation nationally.
- h. Report the results of school/madrasah and PAUD/PNF accreditation to the Minister.
- i. Carry out the administration of BAN-S/M or PAUD/PNF.

A hot discussion is the accreditation of non-formal institutions, namely pesantren. Although this accreditation has been going on quite well, there will be a lot of polemics and controversy among the pesantren world when this accreditation system is mandatory for all pesantren in this country. Therefore, accreditation of pesantren is more optional for those who want good quality, considering specific standards that apply in BAN PAUD/PNF.

Concerning the criteria of educational institutions that can be said to be of high quality, Arief Furchan explains the existence of several characteristics as follows:⁶

- a. Educational institutions can produce graduates who are beneficial to society according to their knowledge.
- b. Graduates can practice knowledge and have attitudes and skills that are useful for the benefit of the environment and social community at large.

Regarding the above criteria, quality education can be seen from the humans who are the institution's products. This means that flashy buildings cannot be used as an indicator that can describe the quality of graduates because, indirectly, large buildings cannot reflect the quality of education. The measure is that after graduating, they can implement their knowledge and expertise to benefit the people.

Based on the data, the number of Islamic boarding schools in Indonesia has experienced rapid growth. Loka Data claims that the number of pesantren in Indonesia in 2020 was 26,967.⁷ That means that boarding schools have a significant role and play an active role in determining the direction of national growth in the future.

⁵ Badan Akreditasi Nasional Sekolah/Madrasah dalam https://bansm.kemdikbut.go.id/page/detail/tugas-dan-fungsi-ban-s-m_ (Diakses Sabtu 02 Oktober 2021 Pukul 11.00 WIB).

⁶ Arief Furchan, *Transformasi Pendidikan Islam di Indonesia* (Yogyakarta: Gama Media, 2004), 179.

⁷ Loka Data Pangkalan Data Pondok Pesantren. Diakses 06 Oktober 2021 Pukul 15.00 WIB di <https://lokadata.beritagar.id/chart/preview/jumlah-pesantren-menurut-provinsi-2020-1592279374>

Meanwhile, in Madura, the number of Islamic boarding schools is 4,450 as of 2020. This number is in third position after Banten Province and West Java Province, which have the most number of pesantren, namely 8,343.⁸

Madura is where pesantren are reputable in the national pesantren world. Several boarding schools are famous enough to hypnotize people outside Java and receive pesantren education. Pesantren education in Madura is inseparable from the pattern of education and culture of the people in Madura. Therefore, the existence of pesantren in Madura is strengthened by the community's trust that the pesantren education pattern can produce strong humans based on a strong soul and character.

Research conducted by Miftachul Ulum shows that, the existence of pesantren in educational development still needs to be better maintained without relying much on helping hands in improving educational consistency up to now. This is based on the fact that so far, pesantren are still considered to have much success in achieving the success of learning and teaching.⁹

Thus, the pesantren ecosystem in developing education has been tested and is still consistent in educating the Indonesian people. Under any conditions, pesantren remain consistent in the running in managing education. The pesantren remains consistent in realising a virtuous society and has good morals in community activities. In addition to classical education, pesantren are also inseparable in following the continuously developing technology.

Apart from the description above, it does not mean that pesantren no longer need to improve. System improvements on several sides need to be made to obtain better education quality. These efforts can be made by implementing an accreditation system in this institution. Accreditation is not carried out to intervene in this institution but only as a means and media to improve and develop under the government's desired standards. Therefore, accreditation in pesantren institutions is essential to be carried out in order to achieve quality control of educational services for the wider community.

This research describes several things related to the learning model used in Islamic boarding schools. In addition, it also describes the quality of boarding schools and appropriate educational services in the context of boarding school education.

2. Methods

This research uses a qualitative approach. Researchers use a qualitative approach because it is more suitable for existing phenomena. Qualitative research methods are systematic research methods (ways) used to investigate or examine an object in a natural setting without any manipulation in it and without hypothesis testing, using natural methods when the research results needed are not generalizations according to quantity measures, but meaning (quality aspects) of the observed reality.¹⁰ The qualitative approach is used because it fits the concept of the research to be carried out, which is directly related to the source with accurate data.

⁸ Loka Data Pangkalan Data Pondok Pesantren. Diakses 06 Oktober 2021 Pukul 15.00 WIB di <https://lokadata.beritagar.id/chart/preview/jumlah-pesantren-menurut-provinsi-2020-1592279374>

⁹ Miftachul Ulum, "Eksistensi Pendidikan Pesantren: Kritik Terhadap Kapitalisasi Pendidikan", *Ta'lim: Jurnal Studi Pendidikan Islam*, Vol. 1, No. 2 (Juli, 2018), 35.

¹⁰ Andi Prastowo, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar Ruzz Media, 2012), 24.

While this type of research is descriptive, a form of research that tries to describe phenomena in the field. Phenomena that occur need to be described as phenomena that can be researched and taken advantage.¹¹ This is necessary because the portrait of the quality of pesantren in Madura is different from pesantren in other regions regarding the Equivalency Education Program at Salafiyah Islamic Boarding Schools (PKPPS). For this reason, it needs to be known by the wider community.

The location of this research is in Madura. In this study, researchers chose three educational institutions under the auspices of pesantren because the central theme of this research is the Equivalency Education program at Salafiyah Islamic Boarding Schools (PKPPS), namely Darul Jihad Cendana Kadur Pamekasan Islamic boarding school, Asasul Muttaqin Sumenep Islamic boarding school, and Raudatus Sabab Pajung Sergang Islamic boarding school, Batu Putih Sumenep. These three boarding schools were chosen because they are all accredited. When viewed from an educational aspect, educational institutions under the auspices of pesantren have their way of implementing the curriculum compared to public schools. Therefore, researchers are interested in researching at that location.

A scientifically recognized process requires data collection efforts. The techniques used in this research are interviews, observation and documentation. After the data is collected, it is then analyzed using the "interactive analysis" method of the Miles and Huberman model,¹² namely analysis that must go through three stages or procedures, namely data reduction, data presentation, and data verification or concluding the research results.

Checking the data obtained by researchers using the technique of "observation persistence and triangulation. This observation persistence is intended to find characteristics and elements in situations that are very relevant to the problem or issue being sought and then focus on these things in detail.¹³ While the triangulation used is source triangulation, namely checking the data sources obtained.

3. Result and Discussion

The Equivalency Education Program in Islamic Boarding Schools (PKPPS) implemented in several Islamic boarding schools in Madura is clear evidence that Islamic boarding schools, which were once known as conservative and classical institutions, have now rotated as institutions that are open to every change and development of the times. It is a unique phenomenon because, during this time, the pesantren curriculum only taught yellow classical books. Now the general curriculum has been added as a provision for students to prepare themselves as agents of strengthening the nation's character and solving all the problems around them.

Apart from that, currently, pesantrens have developed in many ways. The flow of modernization has encouraged pesantren to be able to make radical changes so that many pesantren have adopted contemporary values. It is undoubtedly inseparable from an awareness that the struggle of pesantren is not only in the religious aspect but rather how to create a strong ummah civilization in every aspect of life, such as social, cultural, economic, and political aspects. This

¹¹ Sudarwan Danim, *Media Komunikasi Pendidikan: Pelayanan Profesional Pembelajaran Dan Mutu Hasil Belajar* (Jakarta: Bumi Aksara, 1995), 121.

¹² Michael Huberman and Matthew B. Miles, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia, 1992), 15–20.

¹³ Moleong, *Metode Penelitian Kualitatif*, 175–78.

awareness encourages pesantren to continuously develop the existing system, one of which is the inclusion of a general system and curriculum into the pesantren. This encourages some pesantrens to implement the Equivalency Education Program in Salafiyah Islamic Boarding Schools (PKPPS).

The Equivalency Education Program at Salafiyah Islamic Boarding Schools (PKPPS) is basically an alternative education program equivalent to formal education in vocational education.¹⁴ This program is intended for students from disadvantaged communities, not in school, dropping out of school and dropping out, and productive age who want to improve their knowledge and life skills. The program also serves other community members who require special services to meet their learning needs due to changes in living standards, science and technology.

In the construction of the national education system, equivalency education is stipulated in the National Education System Law No. 20 of 2003, article 26 in the explanation of paragraph (3) states that equivalency education is a non-formal education program that organizes general education equivalent to SD / MI, SMP / MTs, and SMA / MA which includes Package A programs equivalent to SD / MI, Package B equivalent to SMP / MTs and Package C equivalent to SMA / MA.¹⁵

The implementation of the Salafiyah Islamic Boarding School Equivalency Education Program (PKPPS) in Madura is divided into two activities:¹⁶ *Firstly, yellow Islamic classic book learning activities under the pesantren curriculum to maintain the quality of the pesantren. Second, additional activities include national lessons such as Indonesian Language, Citizenship, Mathematics, English, Science and Social Studies. Local pesantren lessons are thoroughly tested for standardization by the pesantren committee. At the same time, national lessons are tested online by the national exam team, with the imtihan wathoniy or national exam program.*

Because national lessons require santri to take national exams conducted online, pesantren must prepare adequate computer equipment and internet networks.

The national exams that santri must take include the Equivalency Test and Computer-Based National Assessment (ANBK) from the Ministry of Education and Culture. In addition, santri must also take the national exam through the Computer-Based Education Unit Exam (USPBK) from the Ministry of Religion. With the participation of these exams, the diploma obtained by the santri is recognized by the government and is equal to general education. If the santri takes part in the PKPPS program at the 'Ula level, it is equal to SD / MI, Wustha is equal to SMP / MTs, and 'Ulya is equal to SMA / MA. With the recognition and equalization of education attended by santri, santri has the same opportunities as the general public regarding continuing higher education and finding work. In this perspective, it is one of the attractions of santri participating in PKPPS activities because, in addition to obtaining religious knowledge and pesantren certificates, santri also obtain general knowledge and certificates

¹⁴ UNESCO, *Achieving EFA Through Equivalency Programmes in Asia-Pacific* (Bangkok: Mom Luang Pin Malakul Centenary Building, 2010), 2.

¹⁵ Depdiknas, *Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional* (Jakarta: Gramedia Pustaka Umum, 2003), 61.

¹⁶ Interview with Ustad Mas'ud, the person in charge of PKPPS PP Darul Jihad Cendana Kadur Pamekasan, dated September 14, 2022 at PKPPS office.

*recognized and equalized by the government, which can provide equal opportunities as Indonesian citizens in terms of education and employment.*¹⁷

Implementing the Equivalency Education Program in Salafiyah Islamic Boarding Schools (PKPPS) is an effort to improve the quality of pesantren education. Sudarman Danik explained that quality improvement could be made in many ways, namely: *First*, the good condition or not of human resource inputs such as principals, teachers, administrative staff and students. *Second*, whether or not the material input criteria are met in the form of teaching aids, curriculum books, school facilities and infrastructure. *Third*, whether or not the input criteria in the form of software are met, such as organizational structure regulations, job descriptions, and organizational structures. *Fourth*, the quality of input like expectations and needs, such as vision, motivation, perseverance and ideals.¹⁸

In the context of Islamic boarding schools, this program is a new and essential thing to implement. Integrating religious and general subjects is expected to be a set of knowledge that can make students have strong character and integrity, faith, devotion, and competitive power. As stated in the National Education Goals in Law No. 20, 2003, this is a common goal.

For more practical level, implementing the Equivalency Education Program at Salafiyah Islamic Boarding Schools in Madura still maintains the nuances and traditions of Salaf pesantren. Learning is carried out by separating santriwan and santriwati. Nevertheless, gender separation between men and women does not reduce the enthusiasm of santri in learning lessons. The nuances of yellow Islamic classic book studies characteristic of pesantren are also felt. However, an institutional organisation's neatness, completeness and mechanism are neatly arranged by reflecting good and professional governance.

In implementing adequate education, it is necessary to have a system that regulates it. Pesantren is also expected to provide good educational services as a non-formal institution. The service system must reflect high professionalism to achieve good results and maximum educational goals.

The quality assurance pattern in implementing PKPPS in Islamic boarding schools is similar to other formal institutions. Similarly, accreditation standards as quality benchmarks also refer to the eight national education standards, namely content standards; process standards; graduate competency standards; educator and education personnel standards. Facilities and infrastructure standards; management standards; financing standards; and educational assessment standards. Meanwhile, the PKPPS accreditation instrument refers more to the Diniyah Formal Education (PDF) instrument under the coordination of BAN-PAUD-PDF.¹⁹

Andespa et al. explained that for the quality of PKPPS implementation in boarding schools, several things need to be done, including;²⁰ 1) The context dimension, that boarding schools should have clear objectives, establishment according to aspects of feasibility and community needs, targets are open to students from various backgrounds, and the level of education are the same as formal education; 2) The input dimension, the boarding school should have

¹⁷ Wawancara dengan Ustad Mas'ud, penanggung jawab PKPPS PP Darul Jihad Cendana Kadur Pamekasan, tanggal 15 September 2022

¹⁸ Sudarwan Danim, *Visi Baru Manajemen Sekolah Dari Unit Birokrasi Ke Lembaga Akademik* (Jakarta: PT. Bumi Aksara, 2006), 52.

¹⁹ Wawancara dengan Ustad Mas'ud, penanggung jawab PKPPS PP Darul Jihad Cendana Kadur Pamekasan, tanggal 14 September 2022 di kantor PKPPS

²⁰ Robin Andespa, dkk, "Program Pendidikan Kesetaraan Pondok Pesantren Salafiyah (PKPPS) di Ma'had Zaadul Ma'ad Palembang", 130.

enough *santri*, *ustad*, and education personnel according to the criteria, a complete organizational structure, adequate infrastructure, financing comes from legal sources and is appropriately managed, and the curriculum has integrated diniyah and general subjects; 3) The process dimension includes a flexible learning process, has used a variety of learning methods, utilizes facilities/media, and assesses learning outcomes according to procedures; 4) The product dimension has the quality of graduates who can compete with formal education graduates and diploma qualifications that can be accepted at the next level of education.

This description shows that for implementing the Equivalency Education Program in Islamic Boarding Schools (PKPPS), it is necessary to follow various quality assurance procedures based on existing standards. These standards become a reference and become the minimum criteria that must be achieved by boarding schools in order to obtain good quality.

Meanwhile, the assessment and implementation of accreditation are also needed to be evaluation material for the quality obtained. The accreditation instrument used in the Equivalency Education Program in Islamic Boarding Schools (PKPPS) in Madura refers more to the Diniyah Formal Education (PDF) instrument, which is under the coordination of BAN-PAUD-PDF.²¹

The implementation of the accreditation system at the non-formal education level is carried out by BAN-PAUD-PDF where this is, of course, based on the Decree of the National Accreditation Board for Early Childhood Education and Non-formal Education (BAN PAUD and PNF) No. 182/BAN PAUD AND PNF/AKR/2019 concerning Determination of Accreditation Status of PAUD and PNF Education Units in East Java Province, where it is explained that the implementation of PAUD and non-formal education accreditation is carried out and organized by BAN PAUD and PNF.²²

From this decree, it is clear that the government, in this case, the Ministry of Education and Culture, commits to guaranteeing the rights of pesantren to develop and obtain recognition and give to other formal institutions. It is undoubtedly a very positive thing for pesantren because so far, pesantren are only known for classical education and are not concerned with diplomas, so the state cannot formally recognize alums and pesantren education. It certainly makes it difficult for pesantren graduates to get the same opportunity to continue their studies to a higher level. With the implementation of the Equivalency Education Program in Salafiyah Islamic Boarding Schools (PKPPS), it can enable pesantren graduates to be able to obtain the same rights as equivalent formal institutions so that formally, pesantren graduates also receive recognition and can be accepted at a higher level of education.

When viewed from the aspect of learning, in the observation of researchers, learning in Islamic boarding schools is carried out with an attractive fashion appearance. The appearance of neat clothes, pants, uniforms, and ties evidences this. This fashion is mandatory for all managers, including Kiai, educators, and education personnel. It is undoubtedly an attraction, given their existence amid rural communities far from the city crowd and surrounded by teak and cashew forests. However, they confidently appear like a professional

²¹ Wawancara dengan *Ustad* Mas'ud, penanggung jawab PKPPS PP Darul Jihad Cendana Kadur Pamekasan, tanggal 14 September 2022 di kantor PKPPS.

²² Keputusan Badan Akreditasi Nasional Pendidikan Anak Usia Dini Dan Pendidikan Nonformal (BAN PAUD DAN PNF, NOMOR: 182/BAN PAUD DAN PNF/AKR/2019, Penetapan Status Akreditasi Satuan Pendidikan Paud Dan Pnf Provinsi Jawa Timur Tahap VII Tahun 2019.

workforce. Confidence is also evident in welcoming guests, serving interviews, and preparing the data we need. Likewise, the appearance of neatly uniformed students distinguishes them from pesantren in general who wear sarongs.

In addition, they also uphold politeness to others, which shows that they are accustomed to a climate of quality. In education, the importance of familiarizing educators and students with neat clothes and uniforms is nothing to familiarize them so they can form themselves as characters and personalities. Samani explained that this is very important because educational institutions are a place for planting and forming good student characters, so they must be familiarized with positive things. The steps that can be taken starting from small things, such as getting used to saying greetings, a culture of greeting each other, throwing garbage in its place, smiling and greeting, as well as paying attention and keeping students' clothes/uniforms neat.²³ That is undoubtedly fundamental in education, so educators as *role models* must have a solid commitment to providing examples worthy of emulation by every student. That is what is shown by educators in Islamic boarding schools, where all elements of educators set an excellent example in many ways, starting from wearing neat and appropriate clothing, politeness, and so on. This culture and tradition is always a value that is always held firmly by all pesantren communities because pesantren is a mouthpiece for the formation and development of national values and character.

In addition, the quality of learning provided to students in boarding schools must reflect good quality. Learning becomes fundamental because students will gain more knowledge from here. The quality of learning is a reflection of the professional ability of teachers in carrying out their teaching duties. The quality of learning is one aspect of the assessment of a school. The quality of learning can be interpreted as the quality or excellence of the learning process carried out by teachers, characterized by the quality of graduates or the output of educational institutions or schools. The effect of learning on teaching is often beneficial and usually easy to observe.²⁴

The quality of learning can be seen from the togetherness between ustad and PKPPS students, which is continuous in the student's daily life. They live in dormitories accompanied by mentors ready to become mentors for deepening the material at all times, morning, noon and night. With this pattern, students not only dialogue with knowledge in the classroom but in every place and every moment. In the mosque, in the pesantren's shared kitchen, and the foyers of the dormitory, they can always discuss and ask directly to the mentor teacher. In formal education, this education pattern is often referred to as *full-day school*.²⁵

From the learning patterns provided by pesantren as described above, it was evident that educational activities in pesantren do not only occur in the classroom. The interaction between teachers/mentors and santri, giving examples in daily life, is the educational curriculum provided. Sukiman explained that, in essence, the educational curriculum is not only in the form of *written subjects (written curriculum)*, but all aspects, interactions, activities, rules, and programs carried out in schools are part of the *hidden curriculum*.²⁶ Therefore, in

²³ Muchlas Samani & Hariyanto, *Pendidikan Karakter* (Bandung: PT. Remaja Rosdakarya, 2012), 45.

²⁴ Mukhtar, *Desain Pembelajaran, Pendidikan Agama Islam* (Jakarta: CV Misakan Galiza, 2003), 13.

²⁵ Wawancara dengan Mohammad Idris, Admin PKPPS Asasul Muttaqin Sumenep tanggal 22 September 2022.

²⁶ Sukiman, *Pengembangan. Pengembangan Kurikulum Perguruan Tinggi* (Bandung: PT

education that is carried out at all times (*full-day school*), *students can gain* knowledge and a more complex learning experience. Learners are not only taught about theories but are taught about the realm of application and implementation so that, of course, this will be more meaningful to them.

In addition, a unique thing is the pesantren's commitment to providing a welfare service system for ustad. The pesantren prepares "official houses" for ustad who are married. The existence of these ustad houses is integrated with the pesantren and madrasah buildings. The shape is like the population's houses, but the size is smaller and uniform.²⁷ This indicates that the pesantren are well aware of the importance of the welfare of the ustad, so welfare services must be considered as a form of respect and reward for the services and dedication provided by them. Although the number and form are few, this commitment indicates that pesantren understand the importance of building the quality of educators. Research conducted by Firman Mansir with the title *Welfare and Teacher Quality as the Spearhead of National Education in the Digital Era* concluded that in creating quality education, it is necessary to pay attention to the welfare of educators.²⁸ This welfare is a form of commitment and attention to the services and performance of teachers to educate the nation's life. According to him, the welfare and quality of teachers are the first and primary dimensions in realizing national education, so the welfare of teachers becomes the initial consideration because performance and results will always go hand in hand. Quality and quality will not be obtained if there is no particular attention to the welfare of educators.

The response of the community, teachers, and students to the implementation of the Equivalency Education Program at Salafiyah Islamic Boarding Schools (PKPPS) is positive. The community strongly supports the existence of this program to be continuously carried out and developed. That has an impact on the number of students who tend to increase every year. Since 2018, the pesantren has obtained a decree to open PKPPS at the *Wustho* level, which is believed to be the cause of the increase in the number of students. It proves that the pesantren *continuously* follow the community's needs by providing computer knowledge *skills* and English and Mathematics lessons. The satisfaction of the community and santri increased after PKPPS successfully issued an equalization certificate in 2019. Therefore, the response of students and the community continues to increase. At least it can be seen from the enthusiasts of this program continue to grow as the wider community increasingly recognizes the program.²⁹

In the context of community support and response to educational institutions, Syaiful Sagala explains that it is essential to build. Participation and concern need to cover aspects of the quality of learning services. For this reason, community participation is needed to accommodate the interests of schools and communities at a broader level.³⁰ This shows that educational institutions and

Remaja Rosdakarya, 2015), 4.

²⁷ Observasi langsung di PP Asasul Muttaqin Sumenep tanggal 22 September 2022.

²⁸ Firman Mansir, "Kesejahteraan Dan Kualitas Guru Sebagai Ujung Tombak Pendidikan Nasional Era Digital", *Jurnal IKA PGSD (Ikatan Alumni PGSD) UNARS*, Vol. 8, No. 2, (Desember, 2020), 293.

²⁹ Wawancara dengan KH Abd Hakam Masduqi, Pengasuh PP Darul Jihad Cendana Kadur Pamekasan, tanggal 14 September 2022 di kediamannya

³⁰ Syaiful Sagala, "Dukungan Dan Partisipasi Masyarakat Dalam Penyelenggaraan Pendidikan Khususnya Di Sekolah", *Jurnal GENERASI KAMPUS*, Vol. 1, No. 2, (September, 2008), 49.

communities have a very close relationship to complement and support each other. The relationship is a symbiotic mutualism that emphasizes the aspect of mutual benefit. Pesantren needs the community not only as a supplier of prospective students but also as agents and partners in work. In contrast, the community needs pesantren as agents of character building and national values for their children. This relationship and relationship should always be maintained to be able to create quality and quality education. Based on BAN PAUD-PDF document data in 2022, pesantren that have received recognition through accreditation are as follows:

No	NPSN	Institution	Unit	Program	District	District	Rating	Year of Accreditation
1	69951696	PPS Assasul Muttaqin	PKBM	PKPPS	Sumenep	Kec. Rubaru	A	2019
2	69951714	PPS Raudlatus Syabab	PKBM	PKPPS	Sumenep	Kec. Batuputih	B	2021
3	69931384	PPS. DARUL JIHAD	PKBM	PKPPS	Pamekasan	Kec. Kadur	C	2018

4. Conclusion

The Equivalency Education Program at Salafiyah Islamic Boarding Schools (PKPPS) in Madura is divided into two activities: *First, follow the yellow Islamic classic book (Kitab Kuning) learning activities following the pesantren curriculum to maintain the quality of the pesantren. Second, additional activities include national lessons such as Indonesian language, citizenship, mathematics, English, science, and social studies. The pesantren committee fully standardizes local pesantren lessons. At the same time, national lessons are tested online by the national exam team with the imtihan wathoniy, or national exam program. Third, implementing the Equivalency Education Program in Islamic Boarding Schools in Madura still maintains the nuances and traditions of salaf pesantren. Separating Santriwan and Santriwati is a method of learning. Fourth, the quality assurance pattern is similar to that of other formal institutions. Similarly, accreditation standards as a quality benchmark also refer to 8 national education standards, namely; content standards; process standards; graduate competency standards; educator and education personnel standards; facilities and infrastructure standards; management standards; financing standards; and educational assessment standards.*

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