

THE ISSUE OF ISLAMIC EDUCATION POLITICS IN REALIZING MUSLIM IDENTITY IN MODERN ISLAMIC BOARDING SCHOOL

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Abstract

This research focused on the political issues of Islamic education in contemporary Islamic boarding schools, particularly in the process of forming Muslim identity. Secularism, as a paradigm underlying the modernization of education in Indonesia, influenced national education policy, including policies regarding Islamic boarding schools. One of the main problems was the poor quality of teachers in Islamic educational institutions, which was exacerbated by the dominance of secular policies in the national education system. The aim of this research was to examine how secularism as an educational paradigm impacted modern Islamic boarding schools, as well as how the quality of teachers influenced the formation of Muslim identity in the Islamic boarding school environment. The method used was a literature review or library study, where the researcher examined relevant literature on secularism in education, teacher quality, and the political dynamics of Islamic education. The research results indicated that secularism in education tended to overlook fundamental Islamic values in the curriculum of Islamic boarding schools, making it difficult for these institutions to maintain their Islamic identity. The struggle to produce a competitive Muslim generation that adhered firmly to Islamic principles was also hindered by the low quality of teachers. The implication was that teachers and Islamic boarding schools should be given more freedom to create curricula that aligned with Islamic principles and met the demands of the times.

Keywords: *Modern Islamic Boarding Schools, Educational Politics, Modern Identity.*

Abstrak

Penelitian ini berkonsentrasi pada isu-isu politik pendidikan Islam di pondok pesantren kontemporer, terutama dalam proses pembentukan identitas Muslim. Sekularisme sebagai paradigma yang mendasari modernisasi pendidikan di Indonesia memengaruhi kebijakan pendidikan nasional, termasuk kebijakan pesantren. Salah satu masalah utama adalah kualitas guru yang buruk di institusi pendidikan Islam, yang diperparah oleh dominasi kebijakan sekular dalam sistem pendidikan nasional. Tujuan dari penelitian ini adalah untuk melihat bagaimana sekularisme sebagai paradigma pendidikan berdampak pada pesantren modern, serta bagaimana kualitas guru mempengaruhi pembentukan identitas Muslim di lingkungan pesantren. Metode yang digunakan adalah penelitian pustaka atau studi pustaka, di mana peneliti mengkaji literatur yang relevan mengenai sekularisme dalam pendidikan, kualitas guru, dan dinamika politik pendidikan Islam. Hasil penelitian menunjukkan bahwa Sekularisme dalam pendidikan cenderung mengabaikan nilai-nilai Islam yang mendasar dalam kurikulum pesantren, yang membuat sulit bagi pesantren untuk mempertabahkan identitas keislaman mereka. Perjuangan untuk menghasilkan generasi Muslim yang kompetitif dan berpegang teguh pada prinsip Islam juga dihambat oleh kualitas guru yang rendah. Implikasinya adalah kepada guru dan pesantren harus diberi lebih banyak kebebasan untuk membuat kurikulum yang sejalan dengan prinsip Islam dan sesuai dengan tuntutan zaman.

Kata Kunci: *Pesantren Modern, Politik Pendidikan, Identitas Muslim.*

Introduction

Islamic boarding school are integrated educational institutions specifically focused on Islamic religious education with very traditional standards. This becomes evident when Islamic boarding school are compared to general schools. Essentially, an Islamic boarding school is an Islamic educational institution with deep historical roots in Indonesia. The traditional concept of Islamic boarding school often focuses on religious teaching in a way that is heavily based on classical texts and in-depth learning methods. However, with the advancement of time so, for a more comprehensive education that is relevant to global developments has encouraged the emergence of modern Islamic boarding schools.¹

Modern Islamic boarding schools are designed to meet the challenges of the times by incorporating a more varied curriculum, including general knowledge, technology, and life skills, alongside in-depth religious education. This concept aims to create graduates who not only have a good understanding of Islamic teachings but are also able to compete in an increasingly complex global world.

Islamic boarding schools have existed before Indonesia's independence, to the point that they are referred to as the fathers of educational institutions in Indonesia.² Initially, all the Islamic boarding schools in Indonesia were classified as classical educational institutions³. Classical Islamic boarding schools that solely taught, studied, and practiced Islam have given way to Islamic boarding schools.⁴ towards a modern Islamic

boarding school that combines lessons in Islamic education, language, and general knowledge education. In other words, the program at the modern Islamic boarding school has integrated formal non formal education.⁵

The occurrence of the separation between general knowledge and religious knowledge has led the Muslim community to backwardness and a decline in civilization⁶, because general sciences are considered something that is outside of Islam and originates from non-Islamic sources. Religion is considered unrelated to science, just as science is thought to disregard religion, whereas in reality, all knowledge originates from the Qur'an. The picture of educational practices and scientific activities in the homeland today, along with the various negative impacts that have arisen and are felt by the community. The existing Islamic education system only teaches religious knowledge.⁷

The politics of Islamic education in Indonesia involves various dynamics and interests that interact with one another. The government, society, and various Islamic organizations play a significant role and have a considerable influence in determining the direction and form of Islamic education. As modern Islamic boarding schools evolve, the politics of Islamic education becomes increasingly complex. There is pressure to balance the preservation of traditional Islamic values with the need to adapt to the developments of the modern world.

On one hand, there is a push to ensure that Islamic education does not lose its essence and remains anchored in the fundamental principles of Islamic teachings. On the other hand, there is a need to incorporate elements of modern

¹ Moeflich Hasbullah And Taufiq Rahman, 'Elit Politik Islam Nasional Dan Pengembangan Pesantren Di Daerah Moeflich', 8 (2019).

² Adnan Mahdi, 'Sejarah Dan Peran Pesantren Dalam Pendidikan Di Indonesia?', *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 2.1 (2005), pp. 1–20.

³ Ahmad Muhakamurrohman, Pesantren: Santri, Kiai, Dan Tradisi?, *IBDA': Jurnal Kajian Islam Dan Budaya*, 12.2 (2019), pp. 109–18, doi:10.24090/ibda.v12i2.440.

⁴ Fitriyah Hidayati and others, 'Madrasah Dan Sejarah Sosial Pendidikan Islam', *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 6.1 (2019), pp. 1–14, doi:10.51311/nuris.v6i1.115.

⁵ Abdul Tolib, 'Pendidikan Di Pondok Pesantren Modern', *Risalah Jurnal Pendidikan Dan Studi Islam*, 1.1 (2015), pp. 60–66.

⁶ Wawan Wahyuddin, 'Kontribusi Pondok Pesantren Terhadap NKRI', *Kajian Keislaman*, 3 no.1 Jan.1 (2016), p. 42.

⁷ Syafuan Rozi, 'Nasionalisme, Demokratisasi, Dan Sentimen Primodialisme Di Indonesia', 2010, pp. 89–104.

education so that graduates of Islamic boarding schools can face the challenges and opportunities that exist outside the boarding school environment. The interaction between these interests creates a political dynamic that often influences the policies and implementation of the curriculum in modern Islamic boarding school. However, the Muslim generation studying outside the Islamic education system receives only a small portion of Islamic education or may not receive any Islamic knowledge at all.⁸

The issue of Muslim identity in the context of modern Islamic boarding school encompasses the challenges of maintaining a balance between religious identity and modern identity. For students in modern Islamic boarding schools, they often face the dilemma of maintaining strong Islamic values and traditions while adapting to the increasingly diverse norms and demands of the global society.⁹

The question of how to be a good Muslim in the midst of rapid societal changes is one of the main issues. Modern Islamic boarding schools facing challenges can effectively address them by adapting to the situation and conditions, ensuring that students not only understand Islamic teachings but also apply them in contexts relevant to their daily lives. This includes addressing the gap between traditional norms and changing social realities, as well as facilitating dialogue between religious values and the demands of contemporary society.

Muslim identity should be a concept that encompasses how individuals and Muslim communities understand, experience, and express their religious beliefs in various social, cultural, and historical contexts. This identity involves

interconnected spiritual, cultural, social, and personal aspects.¹⁰

This research focuses on how secularism, as a paradigm underlying national education policy, influences the education system in modern Islamic boarding school, particularly in terms of curriculum, the values taught, and the process of internalizing Islamic teachings. Additionally, this study examines how the quality of teachers in Islamic boarding school affects the formation of Muslim identity within the Islamic boarding school environment, as well as its relationship with the same national education policy.

This study aimed to comprehensively explore how secularism, as the dominant paradigm in national education policy, impacted the structure, curriculum, and teaching approaches in contemporary Islamic boarding schools. In addition, this research sought to understand how the quality of teachers influenced the process of Muslim identity formation among students; specifically, this related to maintaining Islamic values amidst the demands of modernity. It was hoped that this research would find a connection between the implementation of secular policies in education and the difficulties faced by contemporary Islamic boarding schools in maintaining their Islamic character. The research also analyzed the strategic role of teachers in shaping a spiritually strong and intellectually competitive Muslim generation.

Research Method

The research method in this paper had used library research with a descriptive approach. The writer had read several references from various sources and then analyzed and narrated them in their own way.

This research by Michel Foucault's discourse analysis theory. Foucault viewed discourse as a system of knowledge that regulated how people understood the world and shaped their identities

⁸ Dyah Aji Jaya Hidayat, 'Perbedaan Penyesuaian Diri Santri Di Pondok Pesantren Tradisional Dan Modern', *Working Paper of Islamic Education* (Universitas Muhammadiyah Surakarta, 2009).

⁹ Iyam Marhamah, Yaya Yaya, and Asep Sodikin, 'Sistem Dakwah Pondok Pesantren At-Tawazun Dalam Mengatasi Problematika Santri', *Tadbir: Jurnal Manajemen Dakwah*, 2.4 (2017), pp. 329–46, doi:10.15575/tadbir.v2i4.571.

¹⁰ Pramudyasari Nur Bintari and Cecep Darmawan, 'Peran Pemuda Sebagai Penerus Tradisi Sambatan Dalam Rangka Pembentukan Karakter Gotong Royong', *Jurnal Pendidikan Ilmu Sosial*, 25.1 (2016), p. 57, doi:10.17509/jpis.v25i1.3670.

within social and political contexts. Through discourse analysis, researchers ¹¹can explore how knowledge and power play a role in the formation and preservation of identity. In addition, the theory of collective memory is also known as collective memory initiated by Maurice Halbwachs. According to Halbwachs, collective memory is a social construct that allows a group of society, including religious communities, to maintain its identity through shared memories passed down from generation to generation. In discussing how history and collective experiences shape and maintain their identity, this theory is very important.¹²

Reading sources can take the form of textbooks, dictionaries, encyclopedias, scientific journals, and research findings. If researcher do not have their own reading sources, they can look in libraries, whether in formal institution libraries or private libraries. A good reading source must meet three criteria: relevance, completeness, and timeliness (except for historical research, which actually uses older reading sources). Relevance pertains to the suitability between the variables being studied and the theories proposed, completeness relates to the number of sources read, and timeliness concerns the dimension of time. The newer the sources used, the more up-to-date the theory will be.

The research technique of literature review in this study is an approach that focuses on gathering information from existing sources, such as books, articles, journals, and other documents. Here are the general steps for conducting literature review research: The steps in this research are: 1). Determining Research Questions: that is by explaining the research questions or research objectives. This will guide the search for relevant information. 2).

¹¹ Rico Rico, Didi Susanto, and Siti Fatimah, 'Komunikasi Sebagai Alat Kontrol Sosial: Analisis Kritis Berdasarkan Pemikiran Friedrich Pollock', *Jurnal Terapung: Ilmu - Ilmu Sosial*, 6.1 (2024), p. 137, doi:10.31602/jt.v6i1.14293.

¹² Rico Rico, Didi Susanto, and Siti Fatimah, 'Komunikasi Sebagai Alat Kontrol Sosial: Analisis Kritis Berdasarkan Pemikiran Friedrich Pollock', *Jurnal Terapung: Ilmu - Ilmu Sosial*, 6.1 (2024), p. 137, doi:10.31602/jt.v6i1.14293.

3). Conducting Preliminary Research: that is, starting with a broad search to identify key concepts and keywords related to the research topic. 3). Taking note of relevant terms, phrases, and alternative spellings. 4). Choosing Appropriate Sources: Identify the types of sources that are most suitable for answering the research question and 5). Using the Library Catalog: exploring the library catalog to find books and other materials relevant to the research topic.

Findings and Discussion

Findings

Politics has spread to various corners, including within Islamic education. This has caused Islamic education itself to undergo various dynamics. There are several factors that influence the development and lag of Islamic education, which I will elaborate on as follows:

1. Secularism as an Educational Paradigm

Secularism is a belief that separates the world from the hereafter, worldly life from religion, and religious experience is a personal matter.¹³

Rarely do people want to honestly acknowledge that our education system is a secular-materialistic one. Typically, the argumentation refers to the National Education Law No. 20 of 2003, Chapter II, Article 3, which states, "National education aims to develop the potential of students to become individuals who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens."¹⁴

But it is important to remember that secularism is not automatically always anti-religion. It is not always against "faith" and "piety." Secularism simply rejects the role of religion in regulating public life, including aspects of education. So, as long as religion remains a personal matter and is not used as a basis for

¹³ M Endy Saputro and Iain Surakarta, 'Jurnal Pemikiran Islam Dan Filsafat', *South African Theatre Journal*, 16.2 (2019), doi:10.1080/10137548.2000.9687696.

¹⁴ M H Fazlurrahman and others, *Politik Pendidikan Islam*, 2017.

organizing public life, such as in an education system, then that education system will remain secular, even if the individuals implementing it are faithful and devout.¹⁵

Indeed, whether acknowledged or not, our education system is a secular-materialistic education system. This can be evidenced, among other things, in the National Education System Law No. 20 of 2003 Chapter VI regarding pathways, levels, and types of education, section one (general) article 15, which states: "Types of education include general education, vocational education, academic education, professional education, advocacy, religious education, and special education."¹⁶

From this article, it is clear that there is a dichotomy in education, namely religious education and general education. This kind of dichotomous education system has proven to fail in producing individuals with an Islamic personality who are also capable of addressing the challenges of development through mastery of science and technology.¹⁷

Institutionally, the secularization of education is evident in religious education through madrasas, religious institutes, and Islamic boarding school managed by the Ministry of Religious Affairs¹⁸, Meanwhile, general education through elementary schools, secondary schools, vocational schools, and public universities is managed by the Ministry of National Education¹⁹. There is a very strong impression that the development of life sciences is carried out by the Ministry of National Education and is seen as having very little connection with religion. The

formation of students' character, which is the most important part of the educational process, is actually not being taken seriously enough. Religion is placed merely as one aspect whose role is very minimal, not as the foundation of all aspects of life²⁰.

2. The Low Quality of Teachers

The situation of teachers in Indonesia is also very concerning. Most teachers do not yet possess the adequate professionalism to carry out their duties as stated in Article 39 of Law No. 20/2003 concerning the National Education System, which includes planning and implementing the learning process, assessing learning outcomes, providing guidance and training, as well as conducting research and community service.

From that article, the requirements to become a teacher can be summarized as follows:

- a. Must have a degree
- b. Physically and mentally healthy
- c. Devout to God Almighty and of good character
- d. Responsible
- e. Nationalistic

Although teachers are not the sole determining factor in the success of education, they are the central point of education, and their qualifications, as a reflection of quality, significantly contribute to the quality of education.²¹ which is his responsibility.

Education in Indonesia has made significant progress from before independence to the present day²², however, it is not proportional to Islamic education. Education in general seems to be able to keep up with technological

¹⁵ Wahyuddin.

¹⁶ Wiwin Fitriyah, Abd Hamid Wahid, and Chusnul Muali, 'Eksistensi Pesantren Dalam Pembentukan Kepribadian Santri', *Palapa*, 6.2 (2018), pp. 155–73, doi:10.36088/palapa.v6i2.73.

¹⁷ Sarno Hanipudin, 'Pendidikan Islam Di Indonesia Dari Masa Ke Masa', *Matan: Journal of Islam and Muslim Society*, 1.1 (2019), p. 39, doi:10.20884/1.matan.2019.1.1.2037.

¹⁸ Ismail Baharuddin, 'Pesantren Di Indonesia', *Forum Pedagogik*, Edisi Khusus.Juli-Desember (2014), pp. 111–24.

¹⁹ Jaya Hidayat.

²⁰ Sofwan and Habibi Akhmad, 'Problematikadunia Pendidikan Islam Abad 21 Dan Tantangan Pondok Islamic boarding school Di Jambi Muhammad', *Pendidikan Agama Islam*, 2 (2016), pp. 271–80.

²¹ Eko Setiawan, 'Modernisasi Pola Sistem Pendidikan Pesantren (Studi Kasus Pondok Pesantren Modern Daarul Fikri Mulyoagung Dau Malang)', *ULUL ALBAB Jurnal Studi Islam*, 14.2 (2013), p. 176, doi:10.18860/ua.v14i2.2656.

²² SS Rahayu, 'Sejarah Pendidikan Indonesia Dari Masa Ke Masa Membentuk Karakter Pribadi Pribumi Bangsa', *Universitas Negeri Malang*, 2020.

advancements, while Islamic education feels like it is being forced to follow that development. This can be seen in the implementation of several activities that use technology; Islamic educational institutions, or let's just call them Islamic boarding school, are clearly lagging behind. For example, activities such as the CBT (Computer Based Test) Olympics, online exams, selections that utilize the Internet, and any activities that use IT networks.

So, Islamic education politics in Indonesia is an arena that involves various interests, policies, and social dynamics that influence how Islamic education is organized, implemented, and developed. This policy encompasses the interactions between the government, Islamic educational institutions, society, and Islamic organizations in determining the direction and form of Islamic education.

So, a Muslim will face problems due to the characteristics of the Muslim community. The issues facing the Muslim community today range from educational backwardness, technology, and social culture that are gradually eroding and moving further away from a comprehensive understanding of Islam.²³

On the other hand, the Muslim community wants to keep up with the times, leading many parents, in general, to prioritize general education or only study Islamic education to a minimal extent. The advancement of technology also plays a role in influencing Muslim children or the Islamic generation, gradually causing them to drift away from their identity as Muslims²⁴. Between parents and children who have been influenced by their respective circumstances, cultures or identities other than being Muslim can be easily accepted. For example, a parent who wants their child to succeed and a child who wants to go viral or become famous may support each other in using social media like TikTok (dancing while

exposing their bodies), which does not reflect the identity of a Muslim.²⁵

Furthermore, if we look at educational institutions that are general in nature, even though many of the students are Muslim, the learning is very far from the identity of a Muslim. This is due to the very limited hours dedicated to Islamic education and the insufficient religious activities²⁶. Similarly, in Islamic boarding school education, there is too much burden from the national curriculum, which causes the time allocated for the Islamic boarding school curriculum, especially for classical texts, to be displaced or replaced. Not to mention the readiness of educators, which is not optimal due to the lack of allowances or honorariums.

From the perspective of the subject itself, the learning of soft skills has started to decline; for instance, moral education has been replaced with the study of faith and morals, which is essentially a combination of the subjects of monotheism and ethics into one subject called faith and morals. The merger resulted in suboptimal learning, but since it has become a duty of the Ministry of Religious Affairs, educational institutions must participate²⁷.

So, the issue of Muslim identity is a complex and multifaceted one, involving various personal, social, and cultural dimensions. This identity is closely related to how individuals and Muslim communities understand, experience, and express their religious beliefs in an increasingly global and diverse context.

Discussion

Secularism in modern education has become one of the biggest challenges faced by Islamic boarding schools in maintaining their Islamic identity. Secular education, with a strong focus on knowledge and technical skills, often minimizes

²⁵ Rahayu.

²⁶ Ihsan Harun, 'Pondok Pesantren: Politik Pendidikan Islam Dan Problematika Identitas Muslim', *Pondok Pesantren: Politik Pendidikan Islam Dan Problematika Identitas Muslim*, 2.April (2018), pp. 28–35.

²⁷ Warni Tune Sumar Arwildayanto, Dr. Arifin Sukung, *Analisis Kebijakan Pendidikan*, 2018.

²³ Manshuruddin, 'Pondok Pesantren Modern: Politik Pendidikan Islam Dan Tantangan Identitas Muslim', *Politik Pendidikan Islam*, 5.5 (2019), p. 55.

²⁴ Hanipudin.

or even neglects the importance of religious values in the educational process. This is reflected in the national curriculum implemented in public schools, which places greater emphasis on cognitive aspects, science, and technology, but offers less space for in-depth religious education. For the Islamic boarding school, which has been a bastion of Islamic education for centuries, secularism poses a significant challenge. Their efforts to maintain the distinctive characteristics of Islam in education are often hindered by policies that urge them to follow a standard curriculum that does not fully align with Islamic values.

Secularism in education not only changes the curriculum content but also brings about a shift in perspective regarding the very goals of education. In secular education, the main goal is often focused on achieving academically measurable outcomes, such as exam scores and practical technical skills ready for the workforce. On the contrary, in the Islamic perspective, education is not only about intellectual achievement but also about the formation of character, morals, and spirituality based on the teachings of the Quran and Sunnah. When the Islamic boarding school curriculum must be adjusted to align with national education standards that focus more on worldly aspects, modern Islamic boarding school risk losing the essence of Islamic education, which should shape a holistic individual capable of being a faithful person, possessing noble character, and competent in knowledge.

In this context, secularism not only hinders Islamic boarding school in terms of policy but also creates a broader cultural shift. The young Muslim generation studying in modern Islamic boarding schools faces a duality between religious-based education and the demands of a more secular modern world. If not managed properly, this can lead to an identity crisis for the students, where they feel trapped between two seemingly conflicting worlds: the spiritual world that teaches adherence to religious values and the pragmatic world that demands they compete in a

global job market that often does not value those principles.

In addition to the challenges posed by secularism, another issue faced by modern Islamic boarding school is the uneven quality of teachers. The guru or ustadz in the Islamic boarding school plays a very important role, not only as a teacher of knowledge but also as a role model in everyday life. However, many Islamic boarding schools still face limitations in terms of the quality of their teachers. The low quality of teachers, both in terms of academic competence and spiritual understanding, certainly poses a significant obstacle in the efforts of Islamic boarding schools to produce a superior generation of Muslims, both in religious knowledge and general knowledge.

This issue is closely related to the lack of professional training support for teachers in Islamic boarding schools. Often, teachers in Islamic boarding schools have not received adequate training in modern pedagogy or effective teaching approaches. In some cases, teachers in Islamic boarding schools only focus on the traditional transmission of religious knowledge, without considering the development of pedagogy that is more adaptive to the needs of the times. This creates a gap between the demands of the modern world and the competencies possessed by students when they graduate from Islamic boarding schools. In other words, low-quality teachers not only affect the lack of deep religious understanding among students but also make them less competitive when facing an increasingly competitive and rapidly changing outside world.

The low quality of teachers is also related to the lack of financial support and appreciation for the teaching profession in Islamic boarding schools. Many Islamic boarding school still rely on community donations or self-funding, which means that teachers' salaries are often far below the national standard. The low salaries and inadequate working conditions certainly affect the motivation and dedication of teachers. On the other hand, this also makes it difficult for Islamic

boarding schools to attract high-quality teachers, especially those with better educational backgrounds.

Therefore, the solution to this problem cannot be solely focused on curriculum policies or the internal management of the Islamic boarding school. There is a need for greater support from the government in providing access to quality training for Islamic boarding school teachers, as well as an increase in budget allocation to ensure that teachers' salaries in Islamic boarding school are on par with national standards. In addition, there needs to be an effort from the leaders of the Islamic boarding school to be open to innovations in teaching methods, while still preserving the uniqueness of the Islamic boarding school as an institution that prioritizes moral and spiritual education.

Modern boarding schools must also be able to create programs that integrate Islamic values with modern world skills. For example, religious education can be synergized with technical skills that are relevant to the needs of the times, such as information technology or entrepreneurship. Thus, the Islamic boarding school not only produces spiritually devout students but also equips them with the skills and readiness to compete in the job market.

In the end, the issues of political education in modern Islamic boarding schools, both from the influence of secularism in the curriculum and the challenges of teacher quality, require a comprehensive approach. There is a need for synergy between Islamic boarding schools, the government, and society in creating an educational ecosystem that supports the formation of a competitive, ethical Muslim generation that can face global challenges without losing their Islamic identity.

The political issues of Islamic education in contemporary Islamic boarding school are very complex and encompass various aspects, such as government policies, modernization, globalization, and changes in plurality and resources. Modern Islamic boarding schools must be able to create educational policies rooted in

Islamic values while remaining relevant to the needs of the times if they wish to realize a strong Muslim identity amid these various challenges. Modern Islamic boarding school must play a leading role in shaping students who not only understand religion but are also able to compete in the global world while maintaining their Islamic identity.

The issues of Islamic education politics in contemporary Islamic boarding school are very diverse and cover various topics, such as national policies, modernization, globalization, and problems of pluralism and inequality in facilities. A comprehensive education policy that is deeply rooted in Islamic principles is necessary to build a strong Muslim identity amidst these various challenges. Contemporary Islamic boarding school must be able to adapt to progress without sacrificing the values of Islamic education, so that the students produced not only possess cognitive intelligence but also have strong faith and the ability to live together in diversity.

Based on the findings above, the author believes that modern Islamic boarding school education in Indonesia does provide positive contributions, but it should not shift or deviate from the vision and mission of educational institutions during the time of the Prophet Muhammad ﷺ. The social environment should be colored by the Muslim community, rather than being influenced or carried away by the developments of the times. Parents or guardians of the Muslim generation must be able to convey or set an example for their children that Islamic education should be prioritized over general education.

To address the political issues of Islamic education in realizing Muslim identity in modern Islamic boarding school, several strategic steps can be taken. These steps can be divided into two main categories: Participatory Approach and Practical Actions.²⁸

²⁸ Abdurrahman Abdurrahman, 'Sejarah I Pesantren Di Indonesia', *Jurnal Penelitian Ilmiah INTAJ*, 4.1 (2020), pp. 84–105, doi:10.35897/intaj.v4i1.388; Mursal Aziz, 'Politik Pendidikan Pada Masa Nabi Muhammad Saw.', *Waraqat* :

To strengthen social and political networks, it is essential to involve Islamic boarding schools in broader social and political networks to enhance their influence and role in society. This can be achieved through collaboration with Islamic organizations, other educational institutions, and political figures who share a similar vision.

To develop Inclusive Dialogue, it is necessary to hold discussions among scholars, intellectuals, and political leaders about the direction and goals of Islamic education in Islamic boarding school. This dialogue must be inclusive and take into account diverse perspectives to reach a consensus that supports Muslim identity.²⁹

The curriculum of modern Islamic boarding schools must be continuously updated to align with the times without losing the essence of Islamic teachings. This can involve the integration of modern science with religious knowledge to shape students who are competent both academically and spiritually. In enhancing the capacity of educators in Islamic boarding schools through continuous training that emphasizes modern teaching methods in line with Islamic values. Trained teachers will be able to educate students with a more relevant and effective approach. Focus on strengthening Islamic values through character education and daily habits in Islamic boarding schools. It is important to shape a strong Muslim identity in every student, which they will carry with them into adulthood.³⁰

The use of technology to expand access to education and information, as well as to connect Islamic boarding schools with the outside world. Digital platforms can be used to spread Islamic teachings, strengthen Muslim identity, and enhance the quality of education in Islamic boarding schools. By combining this participatory approach and practical actions, the political issues of Islamic education in modern Islamic boarding school can be addressed more effectively, which in turn will help realize a strong and relevant Muslim identity in the context of the modern world.³¹

The strategy to improve the decline of the Muslim community today must begin with self-reflection among Muslims themselves. External attacks will be completely addressed if the internal unity of the Muslim community is strong.³²

At the national level, Islamic education policy is regulated by the Ministry of Religious Affairs (Kemenag), which has the primary task of managing Islamic education in Indonesia. Kemenag plays a role in formulating policies, standards, and curricula for Islamic education. In addition, Islamic educational institutions such as Islamic boarding school, madrasahs, and Islamic schools also play an important role in the implementation of these policies.

While Muslim identity has deep roots in the history and traditions of Islam, which encompass religious teachings, rituals, and social values.

Jurnal Ilmu-Ilmu Keislaman, 2.1 (2020), p. 18, doi:10.51590/waraqat.v2i1.52.

²⁹ Mursal Aziz; Malik, Sudrjat, and Hanum; Priatmoko; Aslan; Aslamiyah; Rijal; Awanis; Mukhlis; Mustofa; Yusuf; Fatmawati and others; Zainuddin; M.shodiq; Supriadin; Syamsu; Abdurrahman; Tolcham, I; Harun; Wahyuddin; Andriasanti; Rozi; Sofwan and Akhmad; Hidajati and others; Setiawan; Hanipudin; Abdul Tolib; Baharuddin; Jaya Hidayat; Mahdi; Muhakamurrohman.

³⁰ Mursal Aziz; Malik, Sudrjat, and Hanum; Priatmoko; Aslan; Aslamiyah; Rijal; Awanis; Mukhlis; Mustofa; Yusuf; Fatmawati and others; Zainuddin; M.shodiq; Supriadin; Syamsu; Abdurrahman; Tolcham, I; Harun; Wahyuddin; Andriasanti; Rozi; Sofwan and Akhmad; Hidajati and others; Setiawan; Hanipudin; Abdul

Tolib; Baharuddin; Jaya Hidayat; Mahdi; Muhakamurrohman.

³¹ Mursal Aziz; Malik, Sudrjat, and Hanum; Priatmoko; Aslan; Aslamiyah; Rijal; Awanis; Mukhlis; Mustofa; Yusuf; Fatmawati and others; Zainuddin; M.shodiq; Supriadin; Syamsu; Abdurrahman; Tolcham, I; Harun; Wahyuddin; Andriasanti; Rozi; Sofwan and Akhmad; Hidajati and others; Setiawan; Hanipudin; Abdul Tolib; Baharuddin; Jaya Hidayat; Mahdi; Muhakamurrohman.

³² Mursal Aziz; Malik, Sudrjat, and Hanum; Priatmoko; Aslan; Aslamiyah; Rijal; Awanis; Mukhlis; Mustofa; Yusuf; Fatmawati and others; Zainuddin; M.shodiq; Supriadin; Syamsu; Abdurrahman; Tolcham, I; Harun; Wahyuddin; Andriasanti; Rozi; Sofwan and Akhmad; Hidajati and others; Setiawan; Hanipudin; Abdul Tolib; Baharuddin; Jaya Hidayat; Mahdi; Muhakamurrohman.

Along with the progression of time, social, political, and economic dynamics have influenced how this identity is perceived and practiced. In Indonesia, for example, Muslim identity is influenced not only by religious teachings but also by local culture, colonial history, and modern context.³³

The aim is to realize that the issues surrounding Muslim identity become layered, encompassing challenges related to modernity, globalization, pluralism, and generational differences. Facing this challenge requires a wise, inclusive, and adaptive approach that can harmonize religious values with the realities of modern life. Dialogue, education, and innovation are key to helping the Muslim community navigate their identity issues and contribute positively to an increasingly diverse society.

The identity of a Muslim should be rooted in the teachings of Islam, which consist of fundamental principles such as faith in God (Allah), the prophets, His scriptures, the Day of Judgment, and destiny. The practice of this religion includes main rituals such as prayer (daily worship), fasting during the month of Ramadan, almsgiving (charity), and pilgrimage. (ziarah ke Mekah). These practices are not only a religious obligation but also an integral part of a Muslim's identity. They shape daily life and build spiritual and social relationships with the community.

The Muslim identity is not only individual but also collective. The Muslim community, both on a local and global scale, plays a crucial role in shaping identity. Interactions within communities such as mosques, Islamic boarding schools, and social organizations provide a sense of togetherness and support. Muslim identity is often linked to participation in social activities, charity, and community solidarity.

However, the Muslim community also faces challenges in maintaining solidarity and harmony

amidst the diversity of views and practices within Islam. There are variations in the interpretation of Islamic teachings that can lead to differences of opinion and even conflicts within the community.

Conclusion

Maintaining a balance between Islamic identity and the demands of modernity is one of the challenges for education in contemporary Islamic boarding schools. National education policies sometimes do not align with traditional Islamic principles, leading to political pressure to conform to them.

This raises issues related to the curriculum, management, and teaching techniques in Islamic boarding schools. To realize a Muslim identity in contemporary Islamic boarding school education, a strong Islamic approach combined with adaptation to the times is necessary, without sacrificing the fundamental principles of Islam. This involves the contextual application of Islamic values while maintaining the character of Islamic boarding school as an educational institution focused on the formation of noble morals and competitive intellect in the modern world.

Therefore, politically, Islamic education policies must support the autonomy of Islamic boarding school in determining their curriculum while meeting modern demands to produce a moral, intelligent Muslim generation capable of participating in the global community.

The implications of this study indicate that the identity of Muslim students is greatly influenced by the quality of teachers in modern Islamic boarding schools. It is important to make efforts to improve the quality of education through training and professional development for teachers, so they can teach Islamic values more effectively and adapt the curriculum to the challenges of the present time.

The secularism paradigm in national education influences the curriculum of Islamic boarding schools. To maintain the relevance of the education provided, the Islamic boarding school curriculum must be adjusted to uphold

³³ Atsmarina Awanis, 'Atsmarina Awanis', *Cakrawala LAINU Kebumen*, 2, 2018, pp. 57-74; Abdul Mukhlis, 'Sejarah Lembaga-Lembaga Pendidikan Islam Nusantara', *Al Iman: Jurnal Keislaman Dan Kemasyarakatan*, 1.01 (2017), pp. 124-44.

fundamental Islamic values while adapting to the changing times.

This study emphasizes the importance of supporting educational policies that allow Islamic boarding schools to have control over their own curriculum and teaching strategies. Due to this, stakeholders in the Islamic boarding school and policymakers are engaged in discussions to achieve a balance between the needs of modernity and the principles of Islam.

Suggestions for future research could focus on specific case studies of Islamic boarding school facing similar issues. A deep analysis of the specific ways in which Islamic boarding schools address the impact of secularism and enhance the quality of teachers can provide more practical and relevant insights.

Further research can evaluate how effective the professional development programs for teachers in Islamic boarding schools are by examining various training and certification models for teachers. This can assist in creating better programs to enhance the quality of teaching.

Further research can also be conducted on how secularism and the quality of education in Islamic boarding schools affect the social and economic aspects of students after they graduate. This research can provide a broader picture of how education in these institutions influences the lives of the students and the communities in which they live. In addition, making comparisons between Islamic boarding school in Indonesia and Islamic educational institutions in other countries facing similar issues can provide international perspectives and strategies that can be applied in the local context.

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