

Dynamics of Equality Education Policy Pondok Pesantren Salafiyah in Kota Palu

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ABSTRAK

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In the past few decades, there were traditional of pondok pesantren have not received legitimation from the government, so alumni who want to continue their education to a higher level choose to take the equality exam or equality exam recognized by the government in this case the Ministry of Education and Culture of the Republic of Indonesia. Along with the reputation of trust in the learning process and the dynamics of alumni quality, the government issued a product of legislation recognizing to the traditional of pondok pesantren. This research uses the theory of the process flow of policy setting agendas according to John W.Kingdon. Based on the theory that researchers use, the policy setting agenda process is influenced by three currents, namely problem flows, policy currents, and political currents. Based on the results of the agenda process analysis of the equality education policy setting of the Pondok Pesantren Salafiyah in Kota Palu, it shows the existence of constitutional legitimacy, so as to create integration of religious education with the national education system.

1. Introduction

The desire of the Muslim community to maintain Islamic-based education, encourages scholars to open learning services for books of tafsir, hadis, fikih, kalam, tasauf, balaghah, etc. (Zamakhsyari Dhofier, 2011 ; Azyumardi Azra, 2008 ; Azyumardi Azra, 2014). To study these books requires knowledge of linguistics and intellectual logic. Basic Islamic knowledge is increasingly cultivated among the people as the basis of Islamic traditionalism. The scholars accept students as students, which are ushered in by parents so as to create educational units in the community. The continuity of Islamic education over time became a pondok pesantren.

The Government of the Republic of Indonesia through the Ministry of Religious Affairs pursued a policy, establishing rules and recognition of the national education system on learning in traditional of pondok pesantren. Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren, at Pasal 1 number 1 said, Pondok Pesantren, Dayah, Surau, Meunasah, atau sebutan lain yang selanjutnya disebut Pesantren adalah lembaga yang berbasis masyarakat dan didirikan oleh perseorangan, yayasan, organisasi masyarakat Islam, dan/atau masyarakat yang menanamkan keimanan dan ketakwaan kepada Allah Swt, menyemaikan akhlak mulia serta memegang teguh ajaran Islam rahmatan lil'alamina yang tercermin dari sikap rendah hati, toleran, keseimbangan, moderat, dan nilai luhur bangsa Indonesia lainnya melalui pendidikan, dakwah Islam, keteladanan, dan pemberdayaan masyarakat dalam kerangka Negara Kesatuan Republik Indonesia. (Pondok

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Pesantren, Dayah, Surau, Meunasah, or another designation hereinafter referred to as Pesantren is a community-based institution and is founded by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety in Allah Swt, seeding noble morals and upholding the Islamic teachings of rahmatan lil'amin which is reflected in the humble, tolerant, balanced, moderate, and other noble values of the Indonesian nation through education, Islamic proselytizing, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia).

The peculiarities of pondok pesantren education that pursues Islamic literature, which is hereinafter commonly called the classic book or yellow book. The Yellow Book is an Arabic-language Islamic book or other language Islamic book that is a reference to Islamic scientific traditions in Pesantren (Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren, at Pasal 1 item number 2). The ability to be able to read and study the yellow books, requires technical and learning methods typical of each Islamic educational institution.

The classic books taught in pesantren can be classified into eight types of knowledge. 1. nahwu and sharf, 2. fiqh, 3. ushul fiqh, 4. hadis, 5. tafsir, 6. tauhid, 7. tasawuf and etics, 8. other branches such as tarikh dan balaghah. The books range from very short texts to texts consisting of volumes of thick volumes of hadith, tafsir, fiqh, ushul fiqh, and sufism. All of them can also be classified into three levels, namely basic books, middle-level books, and high-level books (Zamakhsyari Dhofier, 2011).

Mastery of classical books for students does not reduce the strength of ideology as an Indonesian nation. Keputusan Direktur Jenderal Pendidikan Islam Nomor 3543 Tahun 2018 Tentang Petunjuk Teknis Penyelenggaraan Pendidikan Kesetaraan Pada Pondok Pesantren Salafiyah, mandating the subjects of Pancasila and Citizenship Education, Mathematics, Indonesian, English, Natural Sciences, and Social Sciences. So even though students later became scholars, they did not deny matters related to the constitution, culture, and technology.

2. Literature Review

1.1. Define of Salafiyah

Salafiyah means traditional, intended as a form of education managed by islamic boarding schools, with an emphasis on the learning of the yellow books. The presence of the Salafiyah Islamic boarding school is a desire of the community to maintain the tradition of religion. The opposite of salafiyah is khalafiyah. The meaning of khalafiyah modern. The modern of pondok pesantren provide formal education in accordance with the curriculum set by the government and apply nationally.

The first islamic educational institution was when the Prophet Muhammad SAW, established the house of Arqam bin Abi al-Arqam as a place of learning Islam. As it is known that after the Prophet Muhammad SAW received the revelation of the Quran, it was then conveyed to people who had converted to Islam. The place to deliver the revelation was in Arqam ibn Abi al-Arqam who was on the hill of Shafa around Makkah al-Mukarramah. For three years, prophet Muhammad SAW made the house of Arqam a center of Islamic education, so that friends who had converted to Islam, gained Islamic knowledge that could confirm the faith in the midst of the onslaught of people who hindered the expansion of the influence of Islam (al-Asqalani, 2011).

The tradition of learning the Arqam pattern continues to take place among Muslims. In a Muslim community, there is always one of the residents' houses or a building that is the center of islamic learning. The development of the population from a community to a village, the increasing management of Islamic education. The merge of several villages into a unified state, an educational regulation is needed that houses the types of education organized by the community.

2.2. Policy Theory

The thought of policy theory was pioneered initially by Harorld D. Laswell (1971) by publishing of *A Pre View of Political Sciences*. There are six stages in the formation of public policy, namely a. Identifying problems and setting an agenda, b. Preparation of a priority scale, c. Formulation of draft policies, d. Policy assignment and ratification, e, Policy implementation, and f. Evaluation of public policy. Laswell underlies this idea regarding the phenomenon in the United States, namely in World War II. Laswell's research aims to examine propaganda techniques carried out by the United States in winning world

war II that ultimately assisted the government in finding ways how to allocate war resources so that it could strengthen the United States military.

The application of policy theory in this study reveals that the education movement is an effort to fight against ignorance and alleviate poverty, so that education policies are taken to provide space and time for students in developing their respective potentials. The policy of recognizing equality education at salafiyah islamic boarding schools, displays the face of the policies of the government of the Republic of Indonesia with hospitality and courtesy. The educated generation who will develop the social life of the state has adequate knowledge, so that education for all citizens can be achieved.

3. Methodology

This article discusses the equality education policy at three of Pondok Pesantren Salafiyah in Kota Palu. This type of research is qualitatively applied policy theory in the management of salafiyah islamic boarding schools. As is common for qualitative research, this research is oriented towards development and new knowledge gained through data collection in this article is to conduct interviews with leaders and managers of pondok pesantren. The data used in this study are primary data sourced from humans and secondary or non-human data. The data collection technique used in this study was an in-depth interview, which is a meaningful conversation conducted between two or more people directed by the interviewer to the interviewee, with the aim of knowing opinions, perceptions, feelings of knowledge, experience, and sensing. These interviews are used by researchers to obtain data in general and broadly on matters that stand out, are important and interesting to be researched in more depth related to the focus of the study.

4. Result and Discussion

The enthusiasm of the Muslim community to organize salafiyah islamic boarding schools in Palu City is increasing, which until now there are 10 pondok pesantren (Kementerian Agama, 2022). In this study, there were three Pondok Pesantren Salafiyah that carried out equality education, namely as Pondok Pesantren Anwarul Quran, Pondok Pesantren Putera Alkhairaat Pusat Palu, and Pondok Pesantren Raudhatul Mustafa Likhairaat.

Pondok Pesantren Anwarul Quran organizing salafiyah education with the recognition of equality for several levels of education. Ula's education level is equivalent to Madrasah Ibtidaiyah (MI) or Elementary School (SD). Wustha's education level is equivalent to Tsanawiyah Madrasah (MTs) or Junior High School (SMP). Ulya's education level is equivalent to Madrasah Aliyah (MA) or Senior High School (SMA).

The peculiarities of learning the Pondo Pesantren Anwarul Quran in the activities of mastering the yellow books and memorizing the Quran. The salafiyah program at the Ula education level, provides a series of learning for students by mastering the reading and writing of the Quran. Tightening the makharijul of letters as well as improving the skills of quranic tilawtil at the level of children. The students knew and knew the Arabic vocabulary on the properties and objects that were seen and used every day.

The head of the Pondok Pesantren Anwarul Quran, Aliasyadi (2022) stated that it is necessary to provide the power of knowledge of Arabic to the students, because next they will learn the Quran. Understanding Arabic is the basic capital to be able to interpret the Quran according to the conditions of time and place. The Quran does have an essential truth, but human abilities vary in understanding and interpreting the Quran.

In addition to cognitive knowledge, the Pondok Pesantren Anwarul Quran also equips students with life skills training in the form of waste management into compost, soap making from natural ingredients, and creating digital content. The knowledge of students in the millennial era, the provision of technical skills is very helpful when becoming alumni of pondok pesantren,

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because they are able to take advantage of the potential that exists when carrying out proselytizing, education, and recitation activities.

Pondok Pesantren Raudhatul Mustafa Likhairaat organizes an equality education program with the recognition of salafiyah from the Ministry of Religious Affairs of the Republic of Indonesia. Tsanawi's education level is equivalent to Tsanawiyah Madrasah or Junior High School. Aly's education level is equivalent to Madrasah Aliyah or High School.

At the Tsanawi level, students learned Introduction to Nahwu Science during the 7th grade. At the 8th grade level, the students continue their mastery of Nahwu Science with the guidance of the Kitab Al-Jurumiyah. At the age of 9th grade, Nahwu lessons were given with the Book of Tuhfatus Sanawiyah. At the Aly level, during the 10th grade on the understanding of Nahwu with the Book of Kawakib al-Durriyyah Volume 1. At the 11th grade level, Nahwu's reasoning with the Book of Kawakib al-Durriyyah Volume 2. At the 12th grade level, Nahwu's mastery with the Book of Matan Alfiyah Ibn Malik.

Pondok Pesantren Putera Alkhairaat Pusat Palu, whose majority of students take formal education in MTs, junior high schools, ma, high schools, and vocational schools within the Alkhairaat Foundation, also organizes salafiyah education levels. The opportunity for students to pursue more Islamic science inherited by the Main Founder of Alkhairaat, Sayyid Idrus bin Salim Aljufri is the popularity as Guru Tua. The verses of the scholar from Hadramaut, became a favorite learning among the students of the Pondok Pesantren Alkhairaat.

The policy of carrying out salafiyah equality education, at the Pondok Pesantren Putera Alkhairaat Pusat Palu, began with socialization from the Ministry of Religious Affairs, to deliver educational products at islamic boarding schools. The government's attention by issuing constitutional products on the recognition of the existence of pondok pesantren, is a blessing for managers to be more intent on teaching Islamic knowledge.



This picture shows the presence of a program Equality Education Pondok Pesantren Salafiyah (PKPPS) Ulya Alkhairaat Palu

The policy of constitutional recognition of the implementation of pure Islamic education, is the government's response to the desire of the Muslim community to maintain the teachings of Islam based on sunnatullah and sunnaturrasul. The students as learners on three Pondok Pesantren Salafiyah in Kota Palu, pursuing traditional Islamic studies (salafiyah) as a scientific heritage of the scholars. Arabic lessons and guidance on memorization of the Quran and Hadith, became the scientific basis for maintaining islamic teachings.

5. Conclusion

The order of the national education system, which recognizes the level of education of traditional islamic boarding schools, is an encouragement from the strength of the Muslim community to provide ulama scientific provisions for the learning generation. The pondok pesantren salafiyah in Kota Palu inherited the charisma of Islamic education which had been maintained by the strength or ghirah of the scholars.

The continuity of education that focuses on deepening Islamic science, the management of Islamic boarding schools receives assistance from the community and the government. The issuance of government regulations opens up opportunities for local governments to help islamic boarding schools. The calmness of the managers and students is the key to the success of salafiyah education.

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