Challenges and Opportunities of *Mu'ādalah* Islamic Boarding School in the Era of Globalization (Study of *Mu'ādalah*'s Islamic Boarding School Curriculum)

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ABSTRACT

This study aims to describe the problems of the mu'ādalah pesantren curriculum, its défis and opportunities in facing the global era. The method used is a literature study with a descriptive qualitative approach. Research data were obtained from book sources and national and international journal publications related to the educational curriculum in the mu'amalah boarding school in the era of globalization. Data analysis uses data display techniques, data summoning, and drawing conclusions. The results of this study show that the mu'ādalah pesantren is a pesantren that falls into the khalāfiyah (modern) or salāfiyah (traditional) pesantren typology. Although the curriculum used does not follow the curriculum standards of the Ministry of National Education and the curriculum of the Ministry of National Education. Education in mu'ādalah pesantren is equivalent to Madrasah Aliyah / Senior High School through the Decree of the Director General of Islamic Education Depag RI and by the Decree of the Director General of Primary and Secondary Education of the Ministry of National Education. This is a form of recognition from the government of the existence of Islamic boarding schools in general and as a form of effort in developing and improving the quality and governance of pesantren education. The curriculum used is developed based on the peculiarities of each organizer based on the yellow book or Dirāsah Islāmiyah. With the application of different curricula and educational systems, it certainly will not be separated from problems, especially in the era of globalization which is required to have high human resources.

KEYWORDS - Curriculum of Islamic Boarding School Education, Mu'ādalah, Globalization Era.

1. INTRODUCTION

Islamic boarding schools in Indonesia have become one of the non-formal education that has grown a lot and is in demand from various circles [1]. Islamic boarding schools are part of national education that has existed long before independence, even as educational institutions that have distinctiveness, authenticity (indigenous), and Indonesianness [2]. Therefore, Islamic boarding schools are the oldest Islamic educational institutions in Indonesia which function as one of the strongholds of Muslims, *da'wah* centers, and centers for the development of Muslim communities in Indonesia [3].

Islamic boarding schools which are media and Islamic educational institutions in Indonesia were established because of the demands and needs of the times [4]. The developed education system can be seen in two orientations, namely; First, oriented towards strengthening the religious base for Muslim communities, second, as a medium of consolidation and socialization of the archipelago community that has not fully embraced Islam [5]. Both can be used as reasons that *pesantren* are not only born on the awareness of the obligation of Islamic *da'wah* but also as a medium for disseminating and developing Islamic teachings. As Haris 2023 [6] said, *pesantren* as educational institutions are a benchmark for how Islam and its people have played their role in various social, political, and cultural aspects.

The existence of *pesantren* to date cannot be separated from experience and a long historical journey [7]. It is not uncommon for *pesantren* to experience adverse policy discrimination. So far, many *pesantren* are only recognized as non-formal educational institutions whose education process is considered by the government to have not met the standards that have been set, dominated by religious content, using a curriculum that is not yet standardized,

has a non-uniform structure, does not have quality assurance and uses management that cannot be controlled by the government [3]. The impact of the policy is the marginalization of *pesantren* educational institutions from the national education system. Especially when *pesantren* are dealing with modern educational institutions that are more organized [8].

From the existing facts, not a few *pesantren* (Islamic boarding school) do not organize formal education or madrasah and do not get attention and recognition from the government [9]. So that most *pesantren* alumni who cannot continue their education to a higher level due to the absence of recognition of diplomas or *mu'ādalah* in *pesantren* institutions [10]. This is when associated with the era of globalization and the emergence of the era of modernization in various fields, *pesantren* education can be affected.

Pesantren as one of the educational institutions inevitably have to take part, position themselves and prove themselves as institutions that are also able to accommodate the demands of the globalization era [11]. This can be done by creating humans who are not only pious but also knowledgeable, have high human resources and have charisma [12]. *Mu'ādalah* Islamic boarding school is one of the directions for the advancement of the education model in Islamic boarding schools.

Mu'ādalah literally means equalization which is a form of recognition from the government of the existence of Islamic boarding schools in general [13]. The form of government recognition is to provide encouragement from various aspects of the implementation of equalization of the Islamic boarding school with formal education in general, such as providing content standards, management and even recognition of the existence of diplomas issued by the Islamic boarding school [14]. *Pesantren mu'ādalah* the latest model of *pesantren* education which is basically a solution to improve the weaknesses of the education system that existed in the previous *pesantren*.

However, the demands of globalization bring new problems to your *pesantren*, including the curriculum and education of *pesantren* which are not the same as general education, with their distinctive characteristics that are not owned by education in general in Indonesia [15]. Moreover, with the issuance of Regulation of the Minister of Religious Affairs number 13 and 18 of 2014 concerning *mu'ādalah* education units in Islamic boarding schools, it is a problem for muyang *pesantren* [16]. Islamic boarding schools that have been maintaining the purity of Islamic education (*tafaquh fī al-dīn*) inevitably have to include general education in their curriculum content [17]. Thus, *pesantren* should be able to balance the new curriculum with the traditional curriculum, that is. by taking a new curriculum without neglecting the traditional curriculum so that *pesantren* do not lose their identity [18].

In the Regulation of the Minister of Religious Affairs number 13 and 18 of 2014 concerning *mu'ādalah* education units in Islamic boarding schools, it seems that Islamic boarding schools still have pros and cons [9]. Those who are pro assume that the issuance of the ministerial regulation provides fresh air for *pesantren* because it is a form of adaptation of *pesantren* to the development of the globalization era, which is absolutely done so that *pesantren* continue to exist and can improve their education system [19]. As for those who contradict this idea, there are many negatives, including that modernity will change the old way of looking at the world and humans [20]. The existence of this controversy may be more due to their differences in opinion about how the attitude of *pesantren* in facing the era of globalization [21].

In this era of globalization, the development of science is very rapid, technology, information and communication are increasingly sophisticated, and the influence of global culture in life is very dominant [22]. Such conditions demand adequate quality human resources. Therefore, *pesantren* education should have an interest in forming human resources who are ready to wrestle and fight to face the rapid flow of globalization [21]. Then what about the current curriculum of the *mu'ādalah pesantren*? Will *pesantren* persist and turn a blind eye not to make changes to its curriculum? From the description above, the author is interested in discussing more deeply about the *mu'ādalah* Islamic boarding school, its opportunities, and challenges in the global era, namely its relation to the problems of the *mu'ādalah pesantren* curriculum in facing the global era.

2. METHOD

This research will use a qualitative approach to gain a deep understanding of the challenges and opportunities of the *mu'ādalah*. The qualitative approach allows exploration of the context, views, and experiences of *pesantren* stakeholders. This research will adopt a literature review study design. This study allows a detailed investigation of a single case (*Pondok Pesantren Mu'ādalah*) to gain deep insight into the context and dynamics related to the challenges and opportunities of *pesantren* education. Research data were obtained from various sources from national and international books and journals related to the theme of this research discussion. Analysis of

documents related to the *pesantren* curriculum, policies, and other documents that can provide insight into the structure and content of the curriculum. Qualitative data will be analyzed using thematic analysis techniques to identify thematic patterns that emerge from journal and book publications. The research track record will be recorded in detail to ensure reliability. Data analysis using data display techniques, then summarized any discussions that are in accordance with the theme of discussion and finally conclusions are drawn.

3. RESULT AND DISCUSSION

4. Understanding *Pesantren Mu'ādalah*

Etymologically, the word *mu'ādalah* derived from the word *ādala – yu'ādilu* which means equality or equality [23]. In terms of *pesantren*, *mu'ādalah* is an Islamic religious education unit organized by and within the *pesantren* environment by developing a curriculum in accordance with the peculiarities of *pesantren* on the basis of the yellow book or *Islāmiyah dirāsah* [24]. The pattern of education adheres to *the mu'allimīn* system in a tiered and structured manner that can be equated with primary and secondary education levels within the ministry of religion [25].

The naming of *mu'ādalah* educational units according to article 5 paragraph 1 can use the names *of Madrasah Salāfiyah*, *Madrasah Mu'allimīn*, *Kulliyat al-Mu'allimīn al-Islāmiyah (KMI)*, *Tarbiyat al-Muallimīn al-Islāmiyah (TMI)*, *Madrasah al-Mu'allimīn al-Islamiyah* (MMI), *Madrasah al-Tarbiyah al-Islāmiyah* (MTI) or other names proposed by the proposing agency and determined by the minister [26]. In the *mu'ādalah pesantren* manual published by the Ministry of Religious Affairs in 2009 it was revealed that:

Mu'ādalah Islamic boarding schools in Indonesia are divided into two parts; *First*, Islamic boarding schools whose educational institutions are *mu'ālah* with educational institutions abroad such as al-Azhar University Cairo Egypt, *um al-Qurra University* Saudi Arabia as well as with other non-formal religious institutions in the Middle East, India, Yemen, Pakistan or in Iran. The Islamic boarding schools that are *mu'ādalah* with foreign countries until now have not been well recorded because in general they are directly related to foreign educational institutions without any coordination with the Ministry of National Education or the Ministry of National Education. *Second*, it is the *mu'āda* Islamic boarding school that is equated with *Madrasah Aliyah* in the management of the Depag RI and which is equated with the High School in the management of the National Education. Both received a decree from the relevant Director General [27].

From the description above, we can know that the *mu'ādalah* Islamic boarding school in Indonesia is divided into two parts, namely Islamic boarding schools *that are mu'ādalah-kan* by abroad, namely educational institutions in the Middle East and *pesantren* that are *mu'ādalah* owned by the country whose diplomas are equivalent to *Madrasah Aliyah* or equivalent to high school level [20].

The purpose of *mu'ādalah pesantren* education according to Ara Hidayat is 1) Provide recognition of the education system in Islamic boarding schools as demanded by applicable legislation. 2) Obtain an overview of the performance of the Islamic boarding school that will be in *mu'ādalah*-kan or equalized and then used in coaching, developing, and improving the quality and governance of *pesantren* education. 3) Determine the provision of facilitation to an Islamic boarding school in providing educational services that are equivalent or *mu'ādalah* with Madrasah Aliyah or SMA [25], [27].

5. *Mu'ādalah* Boarding School Maintenance Procedure

Islamic boarding schools that propose equalization or *mu'ādalah* will be evaluated and verified which includes five things, namely curriculum or PBM, education staff, students, management, management and infrastructure facilities [19]. Each component has several sub-components that are asked in the form of questions or statements. The number of questions or statements as many as 128 items consists of:

Table 1. The Components of Education in *Mu'ādalah* Islamic Boarding School

No	Component of *Mu'ādalah*	Number of items	Value Weighting Per Item	Value Score	Max Number of Components
1.	Curriculum	30	5	5	750
2.	Education Personnel	24	4	5	480
3.	Students	35	3	5	525
4.	Management	18	2	5	180
5.	Facilities	21	1	5	105
	Total	128			2040

Source: [20]

The requirements that need to be met by *pesantren* in education providers include according to Maulida et al. (2019) [28] among others: *first*, having a *pesantren* registration mark from the district or city religious affairs ministry office, *second*, an organization that is a legal entity, *third*, having an organizational structure managing *pesantren*, and *fourth*, have at least 300 mukim students who have not attended formal education services or package A, package B, and package C programs.

The requirements that must be met to get *mu'ādalah* status are indeed so strict, that it is natural that from more than twenty thousand *pesantren* spread across Indonesia not all of them get this status. It is not easy to make a *pesantren* institution have the status of *mu'ādalah*. Therefore, it is a proof that the performance built by all elements involved in the educational process at *pesantren mu'ādalah* has really been tested for quality so that *pesantren mu'adallah* still exists today [29].

6. *Pesantren Mu'ādalah* **Curriculum After the Issuance of Minister of Religious Affairs Regulations Number 13 and 18 of 2014**
The word curriculum comes from Greek which was originally used in the field of sports, namely *currere* which means running distance, which is what must be taken in running activities from start to finish [19]. This understanding is then applied in the world of education [30]. In Arabic, the term curriculum is used by the word *manhaj*, which is the bright path, or the bright path to be walked by humans in the field of their lives [20]. In the context of education, curriculum means the bright path traveled by educators or teachers with learners to develop knowledge, skills, and attitudes and values [8].

The curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well as ways used as guidelines for implementing learning activities to achieve certain educational goals [31]. The *mu'ādalah pesantren curriculum* consists of Islamic religious curriculum and general education [24]. Meanwhile, the Islamic religious curriculum based on article 10 paragraph 1 was developed based on the peculiarities of each organizer based on the yellow book or *Islāmiyah dirāsah* [32].

In the guidelines of the *Mu'ādalah* Islamic Boarding School published by the Ministry of Religious Affairs in 2009 it was also revealed that:

One of the characteristics in the implementation of teaching and learning activities in Islamic boarding schools is the use of Arabic books (yellow books) as the main textbooks of subjects, which include the Qur'an, Hadith, Arabic, *Tafsir*, Sharia consisting of *Fiqh* and *Ushul Fiqh*. The study of the yellow book in Islamic boarding schools is generally carried out in the form of *sorogan*, *wetonan* and *bandongan* [33].

From the quote above, we can know that one of the characteristics of *pesantren* education is to use Arabic books in the form of yellow books as the main textbooks. The teaching of the yellow book is generally in the form of sorogan, wetonan and bandongan.

The existence of globalization and modernization has made some *pesantren* not only teach religious knowledge but also teach general science [11]. Therefore, to facilitate its development, the Ministry of Religious Affairs divides madrasas into two types, namely: *First*, madrasahs, in addition to religious subjects as basic subjects, also include general subjects in their curriculum. *Second*, madrasahs whose subjects are all religious subjects, otherwise known as *dīniyah madrassas* [34]. Some *dīniyah madrassas* have a learning system that follows old patterns known as *salāfiyah madrassahs*. Meanwhile, *dīniyah madrassas* that have undergone several reforms are still called *dīniyah* madrassas [35].
There are views on these two groups, each group has a view on the existence of *dīniyah madrasas*. The first group views that madrassas need to be maintained as *tafaquh fī al-dīn* institutions, while the second group views that in addition to madrassas as *tafaquh fī al-dīn* institutions, graduates of *dīniyah* madrassas also need a recognition of equality *(mu'ādalah)*. The curriculum of *the mu'ādalah* education unit consists of an Islamic religious curriculum and a general education curriculum. The Islamic religious curriculum is developed based on the peculiarities of each organizer based on the yellow book or *Islāmiyah dirāsah* with a *mu'allimīn* education pattern [24]. The yellow books that are usually taught at *mu'ādalah* Islamic boarding schools are Qur'an tafsir, hadith, tafsir, hadith, tawhid, akhlak/tasawuf, Arabic or *nahwu* and *sharf* tools, *fiqh*, and *ushul fiqh* [20].

Mu'ādalah Islamic boarding schools are also given criteria regarding representative learning spaces used in the daily teaching and learning process. Study rooms are required to have a partition (separate) according to the class or level in the *pesantren* [20]. Thus, students from certain classes are not disturbed by students from other classes. In addition, the existence of a representative class can also provide full concentration in providing learning materials to students (*santri*).

As for the general curriculum as described in article 10 paragraph 1 contains at least consists of: Civic education (*al-tarbiyah al-wathāniyah*); Indonesian (*al-lughah al-Indūnisiyah*); Mathematics (*al-riyādhiyat*); and Natural sciences (*al-ulūm al-tabī'iyah*) [9], [19]. The preparation of the general education curriculum is prepared by the organizers of the *mu'ādalah* education unit based on the educational standards set by the Director General.

7. *Pesantren Mu'ādalah*: Opportunities and Challenges in the Global Era

Globalization is a term that has a relationship with increasing interconnectedness and dependence between nations and between people around the world. It can be through trade, investment, travel, popular culture, and other forms of interaction that the boundaries of a country become biased [21]. Thus it can be said that the era of globalization is a time where globalization occurs in all aspects of life both in the political, economic, social, cultural fields so that interaction between parts of the world becomes easier [36].

Islamic boarding schools as one of the Islamic educational institutions in Indonesia actually have the opportunity to create quality human resources, provided that Islamic boarding schools are able to adapt to globalization that is happening without leaving the character of their *pesantren* [37]. *Pesantren* as one of the educational institutions inevitably must also take part, position themselves and prove themselves as institutions that are also able to accommodate the demands in the era of globalization [38]. Namely by creating humans who are not only pious but also knowledgeable, have high human resources and have charity.

This is in accordance with the two potentials that exist in *pesantren* according to Said Aqil Siradj (1999) [39] namely: *first*, the potential for community development. *Pesantren* was born to respond to the situation and social conditions of a society that is faced with the collapse of moral joints, through the transformation of the values it offers (*amar ma'rūf nahi munkar*). Its presence can thus be called an agent of social change who always carries out liberation work on its people from all moral evil, political oppression, scientific impoverishment, and even from economic impoverishment. *Second*, educational potential. One of the initial missions of establishing *pesantren* was to disseminate information on the universality of Islam to all corners of the archipelago with a pluralist character, both in the dimensions of belief, culture, and social conditions of society.

Pesantren is time not to close themselves to change, because the reluctance of *pesantren* to adjust to change has positioned *pesantren* as an environment that is isolated from association and will eventually be abandoned by most people, because it is no longer appropriate or cannot accommodate the circumstances of the times. Thus, indirectly *pesantren* have also created problems in the era of globalization, namely the feeling of being denied, excluded or left behind from other people and certain circles in society, due to not being able to follow and not being able to adjust to changes [40].

The changes referred to her do not mean that *pesantren* completely overhaul or throw away the system that has been its trademark. Acceptance of *pesantren* to various changes is also accompanied by maintaining and continuing to give place to old values, because change does not mean having to eliminate or displace old values. The changes will further enrich and support efforts to transmit the treasures of traditional Islamic knowledge and expand the range of *pesantren* services to the demands and needs of the community. What *pesantren* do in changing itself is one form of modernization of *pesantren*, both as an educational institution and as a social institution [41].

The changes made by *pesantren* so far cannot be separated from the obstacles and problems that exist. Among these problems is related to the curriculum [42]. The curriculum used in the *mu'ādalah pesantren* is not the same as in other general education. The *mu'ādalah pesantren* curriculum accommodates the distinctiveness of the *pesantren* curriculum in both *salāfiyah* and modern *pesantren* [24]. The curriculum applied focuses more on the content of religious lessons where the yellow book is the subject matter [43]. From several sources that the author gets, we can observe examples of curricula applied to your *pesantren* are the following:

Table 2. Examples of Clusters of *Mu'ādalah* Islamic Boarding School Subject Matter

No	Field of Study	Material
1.	Arabic	al-*Imlā'*, al-*Insyā*, *Tamrīn al-Lughah*, al-*Muthāla'ah*, al-*Nahwu*, al-*Sharf*, al-*Balāghah*, *Tarīkh al-Adāb, dan al-Khat al-`Arabi.*
2.	*Dirāsah Islāmiyah*	al- *Qur'ān*, al-*tajwīd*, al-*Tauhīd*, al-*Tafsīr*, al-*Hadīs*, *Mustalah al-hadīs*, al-*Fihq*, *Usūl al-Fiqh*, al-*Farāid*, al-*Dīn al-Islāmi*, *Muqāranāt al-Adyān*, *Tarīh al-Islām*, al-*Mantiq, dan al-Tarjamah*
3.	Teacher Training	*al-tarbiyah wa ta'līm*, Educational Psychology
4.	English	Reading and Comprehension, Grammar, Composition, and Dictation.
5.	Exact Sciences	Mathematics, Natural Sciences, Physics, and Biology.
6.	Social Sciences	National and International History, Geography, Sociology, and General Psychology
7.	Indonesia/Citizenship	Indonesian and Governance

If we observe from the table above, it seems that the curriculum applied to some *mu'ādalah* Islamic boarding schools has tried to balance between general education material and religious education, but the religious material given occupies the top priority in learning, it can be seen by the allocation of learning hours in class that general education is less than religious education. The difference between the curriculum of *pesantren mu'ādalah* and other educational institutions is that it is given flexibility in formulating its own curriculum, especially the religious education curriculum (*dirāsah islāmiyah*), while the general education material as described in article 10 paragraph 1 contains at least four subject matters, including civic education, Indonesian, mathematics, and natural sciences. The other materials are submitted to each *pesantren* which is tailored to their respective peculiarities.

The curriculum component applied to the *mu'ādalah pesantren* is to support each other and form an inseparable unity [20]. This is because the system is *integrated* so it is quite difficult for *pesantren* to separate between intra curriculum and extra curriculum because both are interrelated and become the nature of the same activity. The flexibility in formulating the curriculum is certainly a great opportunity and advantage for the *mu'ādalah pesantren*. *Pesantren* can formulate a curriculum that is in accordance with their educational goals. In addition, while maintaining the old curriculum, *pesantren* also continue to strive to maintain the purity of Islamic education (*tafaquh fī al-dīn,*) [23]. However, that does not mean that *pesantren* are closing and unwilling to accept change.

In the midst of the rapid development of education, the needs and demands of science and technology are increasing, including the position of *pesantren* in accordance with their functions is also in a dilemmatic position. On the one hand, *pesantren* remain in their orthodox position, which is to close themselves from outside influences that are considered to pollute the *agents of moral force* for their society. On the other hand, *pesantren* are required to always keep up with the times and be open from outside influences which have an impact on shifting the values of *pesantren* orthodoxy that have been used as the basis of their lives. This is when associated with the era of globalization with the increasing demands of science, information development*, and technology, then the mu'ādalah pesantren is also affected, and this is a challenge for* the *mu'ādalah* boarding school.

8. Integration of Solutions to Challenges and Opportunities of *Pesantren Mu'ādalah* in the Era of Globalization

This analysis highlights the complexity of the challenges and opportunities faced by Pondok *Pesantren Mu'ādalah* in the global era. The integration of holistic solutions and adaptation to environmental changes will be the key to the success of *pesantren* in preparing future generations [44]. The integration that is a solution to the challenges and opportunities of your *pesantren* is in the era of globalization, among others: Development of technology-based curriculum. The integration of technology in the curriculum can overcome the limitations of technology access and increase the attractiveness of learning. The development of digital content that is in accordance with Islamic values can be a holistic solution [45].

In addition, it can collaborate with Industry in curriculum formation, active collaboration with industry opens opportunities to design curricula that are relevant to the needs of the job market. Internship programs, industry visits, and project collaborations can enrich the learning experience [46]. Then, fundraising and a planned financial plan. Fundraising through cooperation with financial institutions, foundations, and local communities can help overcome financing difficulties. A well-planned financial plan ensures efficient management of funds [47]. Lastly, strengthening the education of Islamic values in a global context, through

an inclusive approach, *pesantren* can integrate Islamic values in the curriculum while understanding and teaching students to interact with the global world [48].

4. CONCLUSION

The curriculum of your *pesantren* seems to have survived until now, it can be seen by the continued implementation of the curriculum until now without any changes. The curriculum is still maintained because the *pesantren* still adheres to the principle of *al muhāfaẓah 'alā al qadim al-ṣālih wa al akhdzu bī al jadīd al-aṣlah*. The implementation of the curriculum until now is certainly also inseparable from various kinds of existing problems, especially in this era of globalization which is required by the rapid development of science, increasingly sophisticated information and communication technology, and the influence of global culture in life which is very dominant. This condition ensures that there are adequate quality human resources for anyone so that he is able to cooperate and be able to compete in this global era.

If traced the *pesantren* still maintains the curriculum due to the success of the performance of the *mu'ādalah pesantren* so far, consistent performance quality management in managing education in the *pesantren* environment makes the *pesantren* concerned to survive and even experience rapid progress as evidenced by the development of assets, quality of education, and public interest to send their children to the *mu'ādalah pesantren*. In addition, the quality of alumni of *mu'ādalah pesantren* is also seen from the work of alumni in the community as evidenced by the many community leaders, public figures who are alumni of *mu'ādalah pesantren*. For the *mu'ādalah pesantren* to survive and be able to compete in the global era, the *mu'ādalah pesantren* should not close itself from change. *Pesantren* packages its curriculum more maturely so that its output is not left behind with the progress of the times.

5. ACKNOWLEDGEMENTS

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