ISLAMIC BOARDING SCHOOL EDUCATION (INDIGENOUS AND DECOLONIZATION)

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ABSTRACT
Islamic boarding schools are educational institutions that have a strong indigenous influence among Muslims in Indonesia. Islamic boarding schools related to educational institutions have emerged in Indonesia, because they are considered the oldest education and are considered a product of Indonesian culture. Islamic boarding schools such as Islamic educational institutions emerged from the rise of Islamic society in the archipelago. In Islamic boarding schools, local wisdom is born from knowledge taught by kyai and ustadz which is slowly absorbed and practiced in everyday life. Where the culture of sharing, loving, cherishing, repenting, and feeling content with just living is the wisdom that is usually practiced in Islamic boarding schools. This article uses a qualitative approach to obtain a comprehensive explanation of education in Islamic boarding schools, with an emphasis on the santri's perspective and experiences.

Keywords: Islamic Boarding School Education, Indigenous, Decolonization.

INTRODUCTION

Islamic boarding schools in Indonesia that have play role important in Indonesian society during centuries. They emphasize the basic values of sincerity, simplicity, personal autonomy, solidarity and independence. Boarding school offered to Indonesian society with cost low and traditional model. The students working in the fields with rewards food, place residence, and education. Starting at the beak second 20th century, some boarding school start add eye lesson secular to in curriculum they as method For negotiate modernity (Islamic boarding school, 2023). Islamic Boarding School Program own four possibility components, Traditional religious education, approved curriculum government, training vocational and development character.

Islamic boarding school education proven become receptacle good education _ for poor and underprivileged communities lucky, give chance to

Students For develop and raise class social (Assa'idi, 2021). Boarding school involved in various aspect development students, incl enhancement class social. Objective main education boarding school is spread the religion of Islam, though with addition eye lesson secular and technical (Muslim Schools in Indonesia, 2015). Education provided in the Islamic boarding school model is very important in matter learning intensive, supportive environment and effective supervision _ _ as well as formation character.

Boarding school considered as institution stable and superior education in Indonesia. This thing refers to perception that students at the Islamic boarding school No follow modern development and less own skills and knowledge required _ For success in the world today this. However perception the No fully accurate, because Lots Islamic boarding school that has adapt with modern times and integrate eye lesson secular to in the curriculum For prepare his students face challenge modern world consciousness. In fact, several boarding school has give birth to entrepreneurs and professionals success that delivers contribution significant for Indonesian society.

However boarding school Still face a number challenge in follow modern developments, such as limitations source power, lack of access to technology, and rejection to change from group traditionalist. To overcome these challenges, several Islamic boarding schools have begun collaborating with universities and other organizations to improve their programs and facilities. Overall, although the perception of “outdated santri” may have some basis in reality, it is important to realize that many Islamic boarding schools are making efforts to adapt to modern times and equip their students with the skills and knowledge necessary for academic success today.

METHOD

This article uses a qualitative approach to obtain a comprehensive explanation of education in Islamic boarding schools, with an emphasis on the santri's perspective and experiences. It is considered appropriate because it examines the topic in depth and comprehensively and then interprets it from a contextual and holistic perspective. Data was obtained through intensive library research from both online and offline sources. Journal articles were also collected to support our understanding of the topic. All data collected was processed and analyzed qualitatively.

In line with the qualitative approach, we use a social constructivist perspective on Islamic boarding school education, focusing on the viewpoints and experiences of Islamic boarding school students, especially from the ideas of KH. Abdurrahman Wahid or Gus Dur proposed reforming teaching in Islamic boarding schools by prioritizing critical thinking, pluralism and social involvement (Alfaridzi, 2020). Combined with CC Berg's perspective, the term "santri" refers to people who seek religious knowledge in Islamic boarding schools, whereas according to Nurcholish Madjid it also contains connotations of literacy and intellectualism. Santri are trained to absorb Islamic values and apply them in everyday life, as well

as develop moral and cultural character (Pakar, 2018).

Challenges in teaching in Islamic boarding schools include limited resources, lack of access to technology, and resistance to change by traditionalist groups. Overall, experts say that teaching in Islamic boarding schools can be updated and improved by incorporating modern subjects and skills, encouraging critical thinking and pluralism, and providing opportunities for students to participate in social development and leadership. Santri must show respect and obedience to their kiai and seniors, and develop leadership and decision-making skills through daily activities and routines.

RESULTS AND DISCUSSION

The Nature of Islamic Boarding Schools from an Islamic Education Perspective.

Islamic boarding schools are Islamic educational institutions that provide religious education and training to Islamic boarding school students or santri who live in Islamic boarding schools. The term Pérouren comes from the word santri which means people who seek religious knowledge in Islamic boarding schools. Education at Islamic boarding schools emphasizes the study of Islamic religious books, such as the Koran and Hadith, as well as the development of morals and cultural character. Pesantren education is organized by kiai, a teacher and religious leader, and is based on traditional classical teaching methods (Kholilah, 2017). Education in Islamic boarding schools has evolved over time to include secular subjects, such as science, technology and business, in addition to religious education. Pesantren education provides a unique learning environment, emphasizing deep learning, effective supervision, and character education.

Islamic boarding school education role important in push mobility social and mobility to top among _ santri, especially those who come from from background behind not enough capable . Education in Islamic boarding schools faces challenges such as limited resources, lack of access to technology, and resistance to change by traditional groups. Overall, Islamic boarding schools are important institutions in Indonesian society that provide religious education and training to students in the Islamic boarding school environment. The program expanded over time to include secular subjects and played an important role in promoting the social mobility of disadvantaged students.

Following a number of principle base education boarding school based on findings study (Muharrom, 2022) :

1. Principle theology is Everything activity in education boarding school must addressed For reach religious values and the pleasure of Allah SWT.
2. Principle volunteerism and service are Everything activity education in Islamic boarding schools must held in a way voluntary and with intention For subserve to fellow.
3. Principle intellectual is Teaching in Islamic boarding schools should

emphasize the importance of inner wisdom all over aspect life , incl education , behavior and uptake decision . Education in Islamic boarding schools should prioritize simplicity in lifestyle, behavior and thinking, avoiding waste and materialism.

4. The principle of collectivism is that teaching in Islamic boarding schools must emphasize the importance of collective action, cooperation and solidarity between students and teachers.
5. The principle of independence is that education in Islamic boarding schools should encourage students to be independent, independent and responsible for their learning and development.
6. The principle of awareness is that education in Islamic boarding schools should emphasize the importance of acquiring and applying knowledge, especially in the field of Islamic studies.
7. The principle of discipline is that teaching in Islamic boarding schools should prioritize discipline, obedience and respect for authority, especially for kiai and santri.
8. The principle of justice is that education in Islamic boarding schools must prioritize fairness, equity and equality between students, regardless of origin or social status.

In general, education in Islamic boarding schools is based on Islamic values and principles, and emphasizes the importance of religious education, character development, and social responsibility. It provides a unique learning environment that encourages deep learning, effective supervision, and character education.

Thoughts About Boarding Boarding Education

Islamic boarding schools are one of the oldest and most unique educational institutions and have traditions rooted in Indonesian history. According to Martin van Bruinessen, Islamic boarding schools are an Islamic education system in Indonesia that has a long tradition of excellence in aspects of Islamic religious teachings, both scientific traditions and ideology, as well as maintaining moral values. Islamic boarding schools are thus placed in a space of social transformation and broad community empowerment.

Currently, santri are very familiar in Indonesian society, especially in Aceh and Java. If we look at their work, the role of santri has very deep historical roots. Starting from being actively involved in winning independence from the colonialists to occupying strategic positions. There are students who work as artists, cultural figures, politicians, there are also those who work in the academic field as well as technocrats (Tribunnews, 2022) .

Gus Dur, in his book Moving Traditions: Islamic Boarding School Essays, attempts to present the face of Islamic boarding schools in a more comprehensive and humane way, far from the scientific traditions of Islamic boarding schools that have been built over centuries. Therefore, it is not surprising that Islamic boarding schools were built as facilities that are closed and protected from developments over time, or to use Gus Dur's

language; Islamic boarding school as a subculture. This book summarizes sixteen chapters which are still only one breath, namely about phenomena that exist in the world of Islamic boarding schools. Gus Dur has been vocal about the idea of Islamic boarding school "reform".

At first, this place was considered a cramped place, viewed with suspicion and very foreign to Islamic discourse, especially for the boarding house residents who were Muslim. However, if you look at the current development of Islamic boarding schools, the reality is quite the opposite. Islamic boarding schools are no longer closed spaces or subcultures that are limited to the traditions that surround them (Bahri, 2021).

Islamic boarding school traditions such as students' respect for kiai, the concept of blessing, independence, a teaching system that focuses on sorogan and bandongan, as well as the culture embedded in it such as the family model, still make boarding school a necessity. symbol of rural culture. Apart from that, the Islamic boarding school's hospitality is quite close and well maintained, including almost 24 hour learning under the tutelage of a kiai, a figure who is highly respected and respected by the students.

A long time ago, Gus Dur proposed updating the curriculum, improving facilities and infrastructure, leadership management and many other things that made Islamic boarding schools trapped in the founding cycle for a long time. Here, Gus Dur destroys institution the in context system knowledge knowledge special boarding school progressive. This thing No surprising, because Gus Dur grew up in Pondok Boarding school Tebuireng, the mecca Islamic boarding schools in Indonesia (Bahri, 2021) . Education is means for generation young For learn proficiency life with hope that participants educate can integrate in life social. Education holds very important role No only in development and growth individual but also deep development something nation . Capable education support development is quality education , that is capable education _ face and solve problem life . ("Implementation of Curriculum Management and Local Content Learning for Islamic Boarding School Programs in Schools," 2003).

Indegenous (Local Wisdom) Islamic Boarding School

Local wisdom is all forms of knowledge, beliefs, understanding and customs or ethics that guide human behavior in life. All forms of local wisdom are internalized, practiced, taught, and passed down from generation to generation while forming patterns of human behavior towards fellow natural and supernatural humans. Observing the values of local wisdom in Islamic boarding schools is a sure thing in developing students' personalities independently and responsibly, especially in the education and learning process which is completely taken over by the kyai or ustadz. Being exemplary figures in everyday life, the charismatic values of the kyai become a benchmark and reference, both for the students and among the community. Character is the foundation that supports the nation in realizing an independent society.

In Islamic boarding schools, local wisdom is born from the knowledge taught by kyai and ustadz which is slowly absorbed and practiced in

everyday life, where the culture of empathy, sharing, loving, cherishing, appreciating, feeling content with just living, penance, is the wisdom that usually done in Islamic boarding schools. Besides that this culture is always carried out, it cannot be separated from the objectives of the Islamic boarding school itself, where this reference becomes a reference for measuring the achievements of Islamic boarding school education.

Efforts to find and implement the values of local Islamic boarding school wisdom such as peace and harmony, life in Islamic boarding schools is neater and more perfect. The activities in it such as obligatory worship, reciting the Koran and books, behaving with good manners and discipline in worship have become a necessity, all of this is simply hoping for the blessing of Allah SWT. Because what is instilled during life in Islamic boarding schools prioritizes education on aqidah, shari'ah and morals. If their aqeedah and faith are strong then they will carry out Allah's commands with full sincerity and very deep confidence, without feeling forced to carry out these activities, they will do them spontaneously with all their heart and feel monitored, watched, seen, stared at by Allah SWT.

Boarding school known and moving, even become part from anti-colonial pioneer before Indonesian independence. In journey, after Indonesia reached independence, Islamic boarding school Still get place in the heart Indonesian society. Even Ki Hajar Dewantara, who is known as National Education figure at the same time as the first Minister of Education, Teaching and Culture of the Republic of Indonesia stated, that cottage boarding school is base education national Because appropriate and harmonious with soul and personality Indonesian nation (Sauri & Budimansyah, 2014).

Internalization of local culture in Islamic boarding schools is a form of interaction between Islamic boarding schools and the community. This cultural internalization is addressed by Islamic boarding schools by combining elements of modernization in the sense of trying to live in accordance with the times and constellations of today's world. The internalization of local Indonesian wisdom in Islamic boarding schools is carried out with the aim of practicing the slogan Hubb al-Wathan min al-Iman, preserving regional customs and culture, strengthening national identity (national identity), strengthening national culture, and strengthening national resilience (Marwiyah, 2022).

Basically, Islamic boarding schools are traditional Islamic educational institutions, which have their own characteristics in providing religious understanding for their students. Long before Indonesia became independent, Islamic boarding schools were more advanced and developed in the learning system, as evidenced by the large number of ulama who were universally able to understand and apply their understanding in social life. From time to time, Islamic boarding schools undergo changes, one of which is to balance the progress of the times, there are Islamic boarding schools whose traditional style is still maintained, there are also those that are based on modern-based Islamic boarding schools, and there are also those that combine the two. Everything is still called Islamic boarding school with

the caveat that it never abandons the essence of Islamic boarding school itself, namely to seek religious knowledge and practice it for a happy life in this world and the hereafter. Mosques, dormitories, kiai, santri and books are the most important elements for Islamic boarding school institutions (Murtado, 2021).

Islamic boarding schools are institutions that always maintain cultural traditions and the nation's noble values which are a locomotive for social change that is more conducive in today's modern and global era. For this reason, Islamic boarding schools must remain strong in the midst of the crush of modern cultural developments by improvising and innovating to adapt to more progressive changes. The distinctive characteristic of Islamic boarding schools is that they carry the five souls of Islamic boarding schools, which in fact increasingly shows their existence on the global stage, with the acceptance of students continuing to increase every year and being able to preserve the values of Islamic boarding schools very well and being accepted by the local community because they are believed to produce competent and characterful output (Kirana, 2021).

Yellow Book Study, In Islamic boarding school education, there is usually an interaction between the kyai or ustadz as the teacher and the students as students by taking a place in the mosque or the courtyard of the boarding school to recite the Koran and discuss classical Islamic religious books. The Islamic learning system through the culture of classical books is one of the most important elements of the existence of an Islamic boarding school and what differentiates it from other educational institutions. Islamic boarding schools as traditional Islamic educational institutions can no doubt play a role as centers for the transmission and dissemination of Islamic knowledge, especially classical studies (Adib, 2021).

Yellow Book, that's it normal heard moment discuss about Islamic boarding school. Understanding to the Yellow Books boarding school in a way general become something sacred and normative. _ Reality That leads to fanaticism to something developing madhhab _ boarding school that. That book more known as the yellow book Because in Century then the books in general written or printed on paper colored. these books written by ancient scholars who contained about knowledge Islam like fiqh, tafsir, hadith, etc about morals, and education Islamic boarding school. Teaching the yellow book steady given as formal instruction provided in environment Islamic boarding school, yellow books that become reference mainly grouped based on consideration level ease and difficulty in study it There is three level namely basic books, level books intermediate, and level books high.

Decolonization Of Education

Decolonization is about freedom cultural , psychological , and economic . Decolonization is achieved independence (Wikipedia, 2023) . What does decolonization mean for education? Education has long been idealized as a transformative system that can overcome social inequality and

promote democracy. However, in practice, education is also a place of social reproduction that upholds one “canon” of knowledge and excludes others.

Therefore, decolonizing education requires an interrogation of historical legacies and dominant forms of knowledge, and how these legacies contribute to favoring certain groups, countries, or cultures over others. Educational philosopher Paulo Freire, for example, promoted the teaching of critical literacy that would enable people to question and interrogate their society – to read the world as well as the world – thereby enabling the transformation of education, society and society. Learning like That will embedded in reality local , no idea about “ standard , universal” (read Western). Therefore _ that is , decolonizing education will give experience learn more _ relevant for student us , and makes it possible education fulfil potency the transformation (V, 2021) .

Thus, decolonization of education is an effort to reject colonialism/colonizers in the realm of education. Even though our country is independent, is education already independent? Has anyone been jailed for giving criticism? And are there still children who are neglected/don't go to school because of the economic crisis? If so, then where does decolonization lie? To address the gaps that remain as a legacy of the colonial experience, education today requires decolonization in five distinct areas: teaching, research, institutions, plantations, and reparations. Only by decolonizing each of these areas will education be able to achieve its potential as a transformative space for individuals and society.

Calls for decolonization stem from real experiences of inequality that reflect historically unequal power relations and the legacy of colonialism. Therefore, decolonizing education like any other sector demands recognition of the historically specific set of colonial power relations, and how these relations continue to play a role in structures, institutions, relationships and processes today (V, 2021) .

Decolonization of education has an important relationship with Islamic boarding school education in Indonesia. Decolonization of education is an effort to eliminate colonial influences in the education system and restore cultural values and national identity. The relationship with Islamic boarding school education can be explained as follows:

strong Islamic traditions and values in Islamic boarding school education.

1. Educational Independence: The process of educational decolonization also recognizes the right of communities to control their own education. This approach often supports a community-based educational approach, which is in keeping with the character of Islamic boarding schools which are usually managed by local communities.
2. Strengthening Identity: The decolonization approach to education encourages Islamic boarding schools to maintain their identity and independence in education. This allows Islamic boarding schools to continue to be educational institutions that uphold Islamic teachings and local culture without being influenced by colonial aspects.

Thus, educational decolonization supports Islamic boarding school education in maintaining the authenticity of Islamic culture and teachings in Indonesia, as well as promoting independence and strengthening identity in the education system (Futaqi, 2018).

CONCLUSION

Islamic boarding schools are Islamic educational institutions that provide religious education and training to santri . Islamic boarding schools have very strong local wisdom, you could even say that they are not influenced by western culture. The characteristics of Islamic boarding schools as traditional educational institutions have been proven since the ulama era, with many ulama being universally able to understand and apply their understanding in social life. There can be no doubt that Islamic boarding schools as traditional Islamic educational institutions are even known to have been part of the anti-colonial pioneers before Indonesian independence.

Islamic boarding schools are a manifestation of achieving the decolonization of education. Decolonization is an effort to reject colonialism in order to achieve cultural, psychological and economic freedom. Over time, the system of Islamic boarding schools has also developed so that it is not only traditional Islamic boarding schools but also modern Islamic boarding schools so that they maintain their presence on the global stage while maintaining their traditional style.

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