



# Integration of Three Education Pathways in the Environment of Pondok Pesantren Hidayatul Mubtadi'in Magetan

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## Abstract

Education has three complementary paths, namely formal, non-formal and informal education. These three educational paths go hand in hand, with the same urgency, there is no difference in the level of primacy. Education will achieve its goals if these three pathways are equally run in a balanced manner. One of the institutions that implement the integration of these three educational pathways is Pondok Pesantrens. The initial concept of education applied in boarding schools is informal education, but with the development of community needs, the concept of education applied in boarding schools includes non-formal education and also includes formal education. The purpose of this research is to find out the integration of the implementation of three educational pathways in the boarding school environment, especially in Pondok Pesantren Hidayatul Mubtadi'in Magetan. This research method uses qualitative research methods, with the stages of data reduction analysis, data display, and conclusion drawing. Data collection is done by interview and observation. The results of this study indicate that formal, non-formal, and informal education in Pondok Pesantren Hidayatul Mubtadi'in runs in balance. Formal education is held in the school building by cooperating with formal educators who master general knowledge. Non-formal education is organized with the madrasah diniyah model by cooperating with teachers who are experts in their fields. As well as informal education which is organized with a wider scope, namely life in Islamic boarding schools. These three education channels are organized with a very good relationship, so there is no difference in priority between the three. All are run in a balanced manner with portions according to the needs of the students.

**Keywords:** three education pathways, formal education, non-formal education, informal education, Pondok Pesantren

## 1. Introduction

Education in Undang-undang Sistem Pendidikan Nasional No.20 Tahun 2003 has three pathways, namely formal education, non-formal education, and informal education. Formal education is the most recognized education pathway by the community, because its implementation is clearly visible, has a clear level, and also held in a school building whose identity is clearly displayed. Non-formal education has almost the same organizing characteristics as formal education, but has a more flexible nature. Often this non-formal education is considered a complement to formal education. While informal education is education that actually has the broadest scope among the other two educational pathways, it's just that its implementation is often not realized by the community. This informal education occurs in the family and also the surrounding environment, even in formal and non-formal institutions, informal education interactions often occur.

The three educational pathways are not actually a gradation, and none of them can be said to be the most important or the most important. These three pathways must be implemented in a balanced manner. Character education, competency improvement, expertise, cognitive, and other education can be honed, trained, and familiarized through these three educational

pathways. One of the educational institutions that integrate these three educational pathways is Pondok Pesantrens.

Pondok Pesantrens are educational institutions that have existed for decades. It can also be said that Pesantren is the oldest educational institution. Pondok Pesantrens are known as educational institutions that focus on religious knowledge. However, following the growing needs of society and education, the orientation of Pondok Pesantrens expanded, not only focusing on tafaquhu fiddin, but also on improving the quality of santri resources to be able and accustomed to facing life by the challenges of the times (Krisdiyanto et al., 2019). The learning process and methods used also have specificities that are different from other educational institutions. Initially, boarding schools had the concept of informal and non-formal education, but in its journey, currently there are many boarding schools that integrate the three educational paths, namely formal, non-formal, and informal education. The typical activities of Pondok Pesantrens such as reading the yellow book, memorizing the Qur'an, majelis taklim activities, and other spiritual activities are the attraction of Pondok Pesantrens for the community. (Fauzi, 2020; Tahir, 2017).

In addition to the learning process, boarding schools are also known as parenting. Just like what families do to their children, pesantren also apply parenting patterns. This care is carried out by Pak Kyai and Bu Nyai as the caregivers of the boarding school, ustadz and ustadzah as teachers/educators of the students, administrators who usually consist of senior students who also participate in educating their younger siblings or junior students in the dormitory.

## 2. Method

This research was conducted using a qualitative research method with a case study type. The selection of this method is based on the researcher's objective, which is to obtain data related to the integration of the implementation of three educational pathways in boarding school institutions. This research was conducted at Pondok Pesantren Hidayatul Muftadi'in Magetan, because the institution implemented three educational pathways in accordance with the researcher's objectives. Data collection was carried out by interview and observation, then analyzed with the stages of data reduction, data display, and conclusion drawing.

## 3. Results and Discussion

### 3.1 Result

The integration of the implementation of formal, non-formal, and informal education pathways at Pondok Pesantren Hidayatul Muftadi'in is carried out to form intelligent santri in the fields of religion, general knowledge, and life skills. Santri it self is an important element in a pesantren institution. Santri are students in the world of pesantren.

In most pesantren, the learning system between female and male students is separated, but along with modernity, learning occurs in one place (but separated) so that female and male students get the same knowledge from the same ustadz and at the same time. The same applies to what happens at Pondok Pesantren Hidayatul Muftadi'in. In this pesantren, there is an integration among the three educational pathways, namely formal education in the school, non-formal education in the diniyah (religious school), and informal education in the dormitory. The following chart shows the integration of the three education pathways.

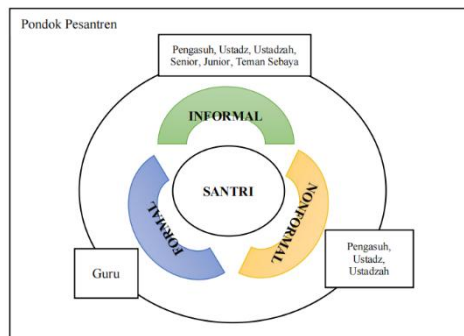


Figure 1 Integration of Three Education Pathways

The diagram shows the interaction of the three educational pathways at Pondok Pesantren Hidayatul Muftadi'in. Formal education at this institution is organized in the school building which is also within the cottage environment. The implementation of formal education in this boarding school includes Madrasah Aliyah level (or equivalent to high school), junior high school level, and Early Childhood Education level (TKIT). For the implementation of this formal education, the boarding school brings in teachers who are in accordance with their fields. This formal education institution has also been registered in the 'Dapodik Kemdikbud' and has many students. Most of the students are students in the boarding school, and some others come from the surrounding community. As a formal education institution, the rules of its implementation have also been determined and must be followed by the students. In this formal institution, students consisting of santri and children from the surrounding community study general subject matter that has been determined in the national curriculum.

Non-formal education at this institution is organized in cottage and school buildings. The concept of implementation is very flexible, by preserving the old learning concepts such as sorogan, collective learning to study the 'kitab kuning', and so on. Sorogan is a typical learning model in Pondok Pesantrens. The concept is that the santri deposit the results of memorization or the results of their independent learning to the ustadz/ustadzah.

The scope of informal education organized includes the learning process that occurs in the boarding school. The scope is the process of interaction, socialization, and habituation carried out by caregivers, ustadz/ustadzah, as well as from the students themselves (seniors, juniors, and peers). This informal learning process usually occurs without realizing it. The habituation carried out by the caregiver to the santri occurs repeatedly, thus forming a better santri personality. This habit comes from socialization, interaction, as well as advice received by students. The proportion of the implementation of informal education in this boarding school has a wider scope than the other two educational channels. This is due to the time spent by informal activities more. In addition, because many of the processes are unconscious, the students do not feel they are learning. But they get learning results from this informal education.

### 3.2 Discussion

Pondok Pesantren Hidayatul Muftadi'in as a religious education institution in addition to teaching religious knowledge, students are also invited to be active in entrepreneurship. The learning provided in educating and fostering these entrepreneurs is by providing life skills to the students. Life skills here means an effort made to improve the life skills of every santri who need skills, independence, knowledge, and self-development to continue independent businesses or continue higher education (Lestari & Suminar, 2016). Several businesses involving students include cooperatives, agriculture, cattle raising, and tofu factories. This shows that the special characteristic of the pesantren curriculum is to combine the mastery of the divine source of teachings into individual demonstrations to be disseminated into social life.

For a long time, pesantren in their teaching have based themselves on three main domains: faqahah (adequacy or depth of understanding), thabi'ah (temperament, disposition, or character), and kafa'ah (operational skills) (Nafi', 2007). The habit of entrepreneurship applied in this boarding school aims to equip the students, not only religious knowledge, but also life skills to continue their struggle after graduating from the boarding school. In addition, the education organized at this boarding school not only has general knowledge or insight or skills, but the character of the students can also be well formed through the learning methods they do can be applied in their social life (Listyaningrum, 2021).

The formulation of educational objectives in Pondok Pesantren Hidayatul Muftadi'in can be classified into three main points: moral formation, strengthening the competence of students, and disseminating knowledge. Regarding teaching methods in pesantren, Nafi' (2007) states that the teaching methods in pesantren are bandhongan or wetonan, and sorogan. Bandhongan is a teaching method in which the ustaz reads the book being studied, then translates it into the local language, and then explains its meaning. This method aims to expand the cognition of the santri, indeed in this method it tends not to make a discussion between the santri and the ustaz, but this method does not stand alone, but is balanced with sorogan or other methods that make santri more active.

In summary, sorogan means submitting, depositing, or presenting the book to the teacher (Kamal, 2020). Collective learning in studying the '*kitab kuning*' books is organized together, focusing on the ustadz-ustadzah in explaining the main content of the '*kitab kuning*'. In addition to being taught the main content of the book, santri are also accustomed to translating the '*kitab kuning*' one by one, commonly known as '*maknani kitab*'. This learning in this pesantren is included in the diniyah class, non-formal education.

An efficient and effective curriculum is a way to achieve education and training goals. An educational institution such as a boarding school, has actually drawn expectations about the level and type of changes in the behavior of the target of education or students, including changes in knowledge, attitudes, and at the same time their abilities (Soleh, 2005). Teaching learning methods and educational aids are also important besides the curriculum. Sholeh (2005) explains that broadly speaking there are two types of teaching-learning methods, namely didactic methods that emphasize the activeness of educators, and socratic methods that ensure two-way communication between educators and educational targets.

Educational aids or more commonly called teaching aids are used in order to assist and demonstrate something in the teaching process. Any form of learning, in the end, is the hope of individual or group improvement. How far the improvement occurs, a mechanism is needed that uses a measurement or evaluation system. The measurement is done through all means to obtain information, while evaluation is the use of information obtained by measurement to make educational decisions. And it is important for pesantren to understand all of this (Sholeh, 2005).

Pesantren education is a non-formal education that specializes in studying religious knowledge. Pesantren education emphasizes the importance of religious experience in daily life with the defense of values that must be maintained, for example sincerity, simplicity, togetherness. Pesantren as non-formal education coupled with formal education complement each other's shortcomings where pesantren as a type of non-formal education that applies more to the field of values and formal education that applies more to the field of science. Pesantren education is based on religion and general education is based on a national foundation. In addition to formal and non-formal education which is the result of adjustments from the times, the activities of Pondok Pesantrens are also inseparable from the implementation of informal education.

The combination of general education with pesantren education, which means the integration of non-formal, formal and informal education, is a picture of ideal education. Science that is sourced from God, will create scientific development without forgetting God. The truth taught in general education is relative truth, while the truth taught in pesantren is absolute truth. The orientation of pesantren education is '*ukhrawi*' while general education is worldly. Even in terms of leadership, the two are different, where pesantren education with its charismatic leadership style while general education with a rational leadership style (Choiro, 2015).

The integration of three educational pathways in this boarding school institution is an effort to achieve the best educational goals. All three must have a strong relationship, patterns of communicative relationships interactively, coordinatively, and consultatively need to be applied, so that the educational programs held can be integrated and realize the totality of Islamic education (kaffah) and intact (Darlis, 2017). The process of integrating these three educational pathways is not easy to start, but with continuous efforts and good cooperative relationships from all parties in the boarding school, these three educational pathways can be integrated well.

#### **4. Conclusion**

Pondok Pesantrens are a clear example of institutions that implement three educational pathways in a balanced manner. In boarding schools, these three educational paths are not held separately, but are integrated to achieve one goal, namely to produce a complete generation of the nation. This is one of the reasons parents send their children to boarding school, not only to get religious knowledge, but also to apply it in their daily lives which then shapes their character.

It also equips its students with insights into general knowledge, the ability to socialize with their environment, and life skills.

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