

Role of Sekola Islam and Pesantrens in Nation Building of Indonesia: An Analysis of the Perceptions of Alumni

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Republic of Indonesia is the largest archipelagic and Muslim majority country in the world comprising of various small and big islands. Almost 300 languages are spoken in the country, but Indonesians believe in '*Benika Tunggal Ika*' mean diversity is strength. Indonesian Islamic education system covets overall development of students' personality including the religious, cognitive, physical, emotional, physical and scientific aspects. This paper aims to explore the perceptions of alumni about contribution of Sekola Islam, Pesantren and *Pandok* in nation building of Indonesia. Paper is based on qualitative analysis of data collected through semi structured interviews with alumni of Sekola Islam, Pesantrens and *Pandok*. The results showed that *Pesantrens*, *Sekola Islam* and *Pandok* network of Islamic Education Institutions is root of education system and has played a significant role in nation building of Indonesia. Islamic Education Institutions have contributed for the religious, societal, economic and technological development of Indonesia and produced renowned leaders in the field of politics, religion and education .

Keywords: Islamic system of education, national development, nation building, madrasah, sekola Islam, pesantrens and pandok

Republic of Indonesia is largest archipelagic country consisting of 17508 islands and fourth most populous country of the word, sharing its borders with Singapore, New Guinea, Malaysia, Papua, Philippines, East Timor, and Australia. Population of Indonesia consists of various ethnic, linguistic and religious diversities (Portal Nasional Indonesia Republik, 2016). Since 7th century Indonesia is continuing business relationships with Subcontinent, China and many more countries. Before the spread of Islam, followers of Buddhist and Hindus were in majority in Indonesia (Government of Indonesia, 2016). Dutch ruled over Indonesia almost for 350 years. Indonesia got independence after Second World War during 1945.

During 1971, total literacy in Indonesia was 58%, urban 77% and rural 52%, during 2004 the adult literacy rate was about 88%, (male 93% female 83%) whereas, 9 years of basic education for 7 to 15 year age group is free and compulsory in the country. Indonesian Islamic education system Pesantrens, *Pandok* and Sekolah Islam covets spiritual, intellectual, emotional and physical

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development of learners' personality. Act 20 about National Education System of Republic of Indonesia articulates to produce honourable citizens having faith in taqwa, possess good character, behave as independent, creative, democratic and responsible citizens who are having potential to contribute for national development (Anon, 2003). Similarly, Act 20 (2003) emphasized that education is planned and conscious endeavor to create a learning environment, where students should be actively involved in developing self potential to grow them spiritually and morally to enable them to serve the community and country. Education system ought to produce students who can respect followers of other religions and can develop a melodious relationship with the members of a diversified community (Anon, 2003).

Researcher was invited as guest speaker on the eve of national celebrations of Daruslam Gohntor. Researchers met with the alumni of Pesantrens, Sekola Islam and Daruslam Gohntor and observed that all students were very humble, submissive, cooperative, well mannered, well organized and extremely polite. Unique characteristics of Indonesian students motivated researchers to study the contribution made by Islamic religious schools in building of national character among Indonesians. Researcher visited Republic of Indonesia and studied the system of Pesantrens, *Pandok and Sekola Islam*. Researcher met with students and Alumni and closely observed the system and decided to study the views of alumni about the contribution made by Pesantrens, Pandok and Sekola Islam in Nation building of Indonesia.

Literature Review

A renowned Indonesian scholar Derajat (1992) writes that Islamic education is incessant effort to guide and care students to enable them have a clear understanding of basic principles of Islam and apply these principles in practical life. Indonesian students are taught how to make Islam their way of life to make their life happy in this world and the hereafter. Roslan et al., (2014), Islamic education system in Indonesia includes The Langgar system and Pesantrens system. The Langgar system is mosque centered while Pesantrens system is Islamic boarding schools. In Islamic society Mosque is not merely a place to worship, but a place to learn and practice Islam. Religious leaders are appointed as teachers in Langgar system are called Kiyai or Lebai. Students are taught writing and reading Arabic at the Langgar system, while, Arabic literature, Islamic jurisprudence, theology, history are taught at Pesantrens. Graduates of Pesantrens are considered as point of reference in Islamic matters and usually continue their tertiary education at Higher Education Institutes. Pesantrens inculcate characteristics of good preacher among students. Indonesian Madrasah system of education has become one of role model for all Muslim countries (Ma'zumi & Jakaria, 2012).

The teachings in *Pesentrens and Sekola Islam* have a long-lasting impact on students lives. (Tan, 2014). After 9/11 numerous reports have declared that Madrasahs are breeding terrorism, promoting violence and extremism by providing training and ground to youngsters for terrorist activities (Pohl, 2009). Abu Bakar Baasyir, one of renounced Muslim leader focused this issue and struggling to impose intense media scrutiny to escape the public perceptions (Mills, 2012). Pesantrens and Sekola Islam, have played a significant role in socio-economic development of Indonesia (Pohl, 2009). Almost 30% of Indonesian students attended Langgar system, *Pesantrens and Sekola Islam*. Almost 50,000 Pesantrens and Sekola Islam are functioning under the umbrella of Ministry of Religious Affairs (MORA) are not only dealing with the teaching of religious subjects but, also teaching conventional and general subjects to the students (Hays, 2008). Pesantrens and Sekola Islam system of education is parallel to main stream system of education. Raudhotul Atfaal and Bustanul Atfaal are working at kindergarten level, while Madrasah Ibtidaiya is working at primary

level. Likewise, Madrasah Tsanawiyah is working at junior high school level and system of Madrasah Aliyah are working at senior high school level (Umer & Qunli, 2006).

Unity in Diversity (Bhinneka Tunggal Ika)

The total area of Indonesia is 1910931 km² with 237 641 326 habitants, male 119 630 913 and female 118 010 413, the difference between male and female was about 1620500. Indonesian is the major language but 300 other languages are spoken in different islands of Indonesia. Instead of huge diversity Indonesians truly believe in unity in diversity (Bhinneka Tunggal Ika) (BBC, 2016). Interestingly the national motto of Indonesia is "Bhinneka Tunggal Ika", means diversity builds the country (Bakar, 2009). It is unique discernment; all developed countries conceived cultural diversity as strength and formulated policies to get benefits from multicultural groups. Detail about different chains of Islamic Religious Institutions functioning in Republic of Indonesia is as under.

Pandoks (Bamboo Hut religious schools)

Seeking knowledge is an integral part of Islamic culture and Mosques remained central learning centre in all Muslim communities. Similarly, Islamic teachings started in Indonesia in form of Quranic studies centered established in village mosques and prayer houses. Over time, different types of Islamic schools came into existence such as *Pesantrens* or *Pandoks* (bamboo hut) (Tan, 2014). Most of *Pandoks* are located in the countryside whereas, more *Sekolah Islam* exists in urban areas of Indonesia (Tan, 2014).

Pesantrens and Sekola Islam

Word 'Pesantren' is derived from the Sanskrit word (Sastri), means literate, or a student who is tagged with his teacher. *Sekolah Islam* system particularly exists in modern cities where middle-class families send their children to get education. At Pesantrens students are called santri, boarding facilities for students are available in all Pesantrens. The teachers appointed in 'Pesantrens' are called 'kiyais'. *Kiyais* are more than teachers. They are regarded as scholars & community leaders in Indonesia. Pesantrens aim to produce good Muslims; they do not share a single stance toward Islam or a position on secularism. About three million students are enrolled in Pesantrens and Sekola Islam (Jeffery, 2015). Dauer (2013) have a stance that word Pesantren is derived from hindi word Pesantren mean 'place for wise men'. *Pesantrens* are regarded as the oldest providers of Islamic education in Indonesia. Out of 50000, Madrasahs 16015 are *Pesantrens* whereas, 37,000 of them are day Madrasahs (*Sekola Islam*) (Tan, 2014). The enrolments trend in Pesantrens and Sekola Islam has been increasing since the late 1980s. Currently, about 5.7 million (13%) are enrolled in *Pesantrens*, *Pandok* & *Sekola Islam*, while, 44 million students are enrolled in the formal educational system (Afrianty, 2007, Azra, 2014).

Pesantrens, *Pandok* and *Sekola Islam* focused on teaching of Quran, Hadith, Islamic jurisprudence, Arabic grammar, Mysticism and social subjects. Pesantrens have produced many leaders in the field of education, religion, statesman even heroes such as Wahid Hashim, Hamka, Hasyim Muzadi, Mahfud MD (Ma'zumi & Jakaria, 2012). Almost 40,000 Pesantrens are functioning in Indonesia, 4,000 run by the state (AUSAID, 2007). 25,875 Pesantrens functioning in Indonesia (Agama, 2011). USAID and AUSAID invested 157 million dollars during 2004-05 to improve the quality of instructions in Pesantrens located in poor communities to bring them at par with public schools. AUSAID funded the professional development of English and Mathematics teachers of Pesantrens

(Sharp, 2005; Clarke & Feeny, 2007). *Pesantrens* usually begins at 6:45 am in the morning. Boys sit in front rows and girls in the back rows behind the boys. First fifteen minutes are devoted for prayer sessions; late comers have to spend extra time for prayer sessions usually held after lunch break (Jeffery, 2015)

Pesantrens are expanding network beyond secondary school level to enable students to participate in higher education. *Pesantrens* take initiatives for the betterment of community by providing health services or adoption of technology programmes. Similarly, these religious schools contribute in promoting religious tolerance among students and contributes for the economic development of Indonesia (Pohl 2009; Raihani, 2011, Dauer 2013). Since 1880, *Pesantrens* traditionally focused on junior and senior high schools for expansion of educational contents and pedagogic approaches. *Pesantrens* contribute to stop the extremism and to stabilize force in the Indonesian society (Dauer, 2013). Almost 20000 *Pesantrens* follow officially mandated government curricula or receive direct funding from the state. A distinctive feature of *Pesantrens* is the learning of classical Islamic commentaries known as “*Kitab Kuning*”. *Pesantrens* is supplement to general elementary education and offered vocational courses such as agricultural skills, vehicle repair and business enterprising. *Sekola Islam* imparted education on general subjects eg science, history, social studies, and foreign languages. This system surpasses public schools by allocating more hours to religious instructions. *Sekolah Islam* combines a quality general education with Islamic ethos and morals (Tan, 2014).

Curriculum at *Pesantrens* & *Sekola Islam*

Pesantrens and *Sekola Islam* are integrated with the mainstream education and follows standards based curriculum set by the state and contributes more in character building of students. Curriculum being taught at *Pesantrens and Sekola Islam* has been refined many times to relate it with students’ personality. *Pesantrens & Sekola Islam* focused on spiritual, intellectual and emotional development of students. Teaching and learning in both systems is based on local needs of the community to improve students’ knowledge and skills. Effectiveness of teaching is determined through higher academic achievements (Ma’zumi & Jakaria, 2012). Interestingly six full time Madrasahs established by Indonesia are functioning in Singapore, and almost 4,000 students are pursuing their studies there (National Library Board, 2010). Until 1910 *Pesantrens* and *Sekola Islam* were only for male folk, but after 1910, several *Pesantrens* extended separate education facilities for girls folk. Similarly, all Madrasah opened their doors for female to enable them to participate in national development (Hefner & Zaman, 2007). In recent period number of adult female has increased in *Pesantrens* and *Sekola Islam*. In many *Pesantrens & Sekola Islam* number of female students is more than boys. In some cases percentage of girls is 55% while percentage of boys is 45%. Perhaps due to the reason that many parents believe that learning environment at *Pesantrens & Sekola Islam* is safer for their daughters.

National Development through Curriculum of Islamic Schools

During the regime of Hindia Belanda Indonesia strengthens Madrasahs system when Dutch rulers implemented political morality in governing native people as the colonized citizen. Wachid Hasyim, renowned struggler was deeply involved in this proclamation. He asked first President of Indonesia to establish Ministry of Religious Affairs (MORA) to control all kinds of religious matters of the people. During 1950, the government admitted Madrasah as part of national education system, and was promoted on the analogy of mainstream system. Madrasah system is a part of mainstream system, consisting of pre-schools, elementary schools, secondary, and high schools. Madrasahs are

named in Arabic e.g, Raudhatul Athfal (preschool), Ibtidaiyah (elementary) Tsanawiyah (secondary) and Aliyah (higher).

Pesantrens & Sekola Islam are following national standards related to educational process, curriculum, learning outcome, qualification of teacher, learning process, learning assessment, school management, school facility and school finance. Standards are regulated by Ministry of Education and Culture. Madrasahs are also accredited by National Board of School Accreditation similar to formal public schools (Rosyada, 2016). Khawaja Zaheer Ahmed, Member of Asian Development Bank's Madrasah Education Development Project (2002) apprised that the syllabus of Pesantrens and Sekola Islam is in line with the needs and demands of Indonesian Chamber of Commerce and Industry (ICCI). Graduates of Pesantrens and Sekola Islam are readily employed by the industry because they possess great personality traits. Graduates of Pesantrens and Sekola Islam are highly competent and well regarded in the job market (Khawaja Zaheer Ahmed, Special Assistant to Prime Minister; Former Civil Servant; Member of Asian Development Bank's Madrasah Education Development Project 2002).

Pesantrens and Sekola Islam aims to develop quality behaviour among students to enable them to survive in pluralistic society. Pesantrens and Sekola Islam taught respecting different ethnic, religion, and cultures, openness, respecting other people belonging to different sociological backgrounds. Both systems take education as a strategy to develop glorious attitude, for being the most respected citizen in the world. The quality of Pesantrens and Sekola Islam has been developed by improving the capacity of teachers through short term and long term training programmes. Pesantrens and Sekola Islam completely prepares students for better future prospects with emphasis on honesty and sincerity for work (Pildat, 2015; Jeffery, 2015).

All teachers working in *Pesantrens, Pandok and Sekola Islam* are required to fulfill four requirements; capability to understand content, structure of knowledge, controlling learning process and exploring learning materials. "Madrasah Development Plans" (MDPs) for Development of Pesantrens and Sekola Islam in Indonesia. The project aimed to improve teacher professionalism, upgrade teaching and learning resources and facilities and strengthen governance, management and sustainability to keep up with national standards in Pesantrens and Sekola Islam. Project also provided teaching learning resources to the teachers and principals working at Pesantrens and Sekola Islam for their capacity building. Pesantrens accentuate the self-sufficiency of students to think for themselves and to interpret scripture and modern knowledge in a way that is consistent with the teachings of Islam. Students are taught the importance of following the wisdom of their elders, including teachings of science, religion, and family life (Jeffery, 2015). Students are also taught to observe tolerance. Students play their role in shaping the public discourse and democracy in such a way that is infused with modern Islamic values (Zakaria & Mahalle, 2012; Woodward, 2015).

Research Objectives:

This paper aims to achieve the following objectives:

1. To study the opinion of Alumni about role played by Pesantrens and Sekola Islam in the nation building of Indonesia.
2. To investigate the experiences of Alumni of Pesantrens and Sekola Islam about the role of Islamic religious institutions in national development of Indonesia.

Method

Study was qualitative in nature, population of the study comprised of male and female alumni of *Pesantrans, Pandok and Sekola Islam*. Convenient sampling technique was applied to select the sample of the study. Data about Indonesians residing in Pakistan was collected through embassy. All the selected students were graduated from *Pesantrans, Sekola Islam*. Identified students were interviewed in person. Female students were interviewed by female colleague. Prior permission and consent was taken, participants of the study were ensured that all the information provided by them will be kept confidential and their names will not be mentioned. Open ended questions were formulated in the light of previous research literature and experience of researchers. Expert opinion of educationists was taken to validate the Interview questions. Question items were drafted and redrafted to make them eligible to have a proper response from the respondents. Likewise respondents were well informed about the purpose of interview. Respondents were reluctant to provide consent to record their interviews therefore, field notes were recorded.

Researchers also read out previous literature on the role of *Pesantrans and Sekola Islam*. Research papers published by Indonesian, Malaysian, Singaporean and Pakistani scholars were selected to study the contribution made by *Pesantrans and Sekola Islam* were also studied. Similarly, reports published by United Nations Organization, United States of America Development Agency and United Nations Scientific and Cultural Organization were studied. Recorded responses were converted into themes and sub-themes and analyzed.

Results

Data collected from the respondents was categorized in different themes. Views of the respondents are presented below:

Role of Pesantrans and Sekola Islam in National Development of Indonesia

Pesantrans and Madrasahs have their intellectual but primarily religious and moral goals. *Pesantrans* and other Madrasahs situated in Indonesia served as an alternative educate and play a significant role in nation building of Indonesia. This success of *Pesantrans* is in preparing young Muslim generation to face the complex global challenges, produce leader of Muslim Ummah and leaders of the nation. Failure of *Pesantrans* in preparing their students to face future challenges will make graduates frustrated, isolated and marginalized. Such graduates will become a burden for the nation. *Pesantrans* have noble mission to impart religious knowledge and creating spiritual environment in society. *Pesantrans* and *Sekola Islam* are producing well informed Ulamas who are experts in Islamic studies and Arabic. *Pesantrans & Sekola Islam* are increasingly producing professionals e.g teachers, social activists, politicians, journalists, writers, governmental officials and businessmen etc. *Pesantrans* and *Sekola Islam* have great impact on all aspects of social life by inculcating faith of Islam and various branches of Islam. Both systems provide economical contribution. Both systems are disseminating Islamic knowledge to bring global tolerance and peace. "The best known Pesantren is Langitan, former president of Indonesia Abdurrahman Wahid was its alumni. Similarly, Gontor is prestigious Pesantren and called the Harvard of Indonesia. Saudi Arabia financed some *Pesantrans* and Saudi teachers taught Arabic to students. Education is free, buildings are new and students are promised that all expenses of their education will be paid if they continued their higher studies in Saudi Arabia. Joining students associations and wearing jeans is forbidden along with many other things, usually students prefer to wear out long Arabic clothes". Foundation subjects taught at Madrasah include; Quran, Hadith, Theology, Ethics, Civics Education and Physical Education. Core subjects include; Islamic law, history of Islamic Civilization, Indonesian Language,

Arabic Language, English Language, History, Mathematics, Science, Sociology and Geography. Likewise, Skills related subjects include Art, Music, Calligraphy, other foreign languages, scouts and public speaking. Pesantrens are run by individual religious teachers. During stay at Pesantrens and Sekola Islam students develop a personal bond with their teachers. Many Pesantrens provide Islamic education and modern national education together. English computer science and vocational training e.g driving, automobile repairing, sewing, small business management, and welding are taught at Pesantrens to improve human resource in the country. Mostly Pesantrens students did not pay their fee for education or hostels but provide their services in exchange for their expenses.

Challenges & Problems faced by Pesantrens and Sekola Islam and strategies to overcome

Like mainstream system, Pesantrens and Sekola Islam are facing various challenges related to curriculum, teaching methodology, management and leadership. Pesantrens still maintained (salafiyah curriculum) which is partially subject matter oriented, disintegrated and teacher oriented. Pesantrens curriculum is confined to the knowledge and understanding of kiyai (spiritual leader of Pesantrens), courses are affiliated with one school of thought and thinking. There is a little scope for empowering competency, creativity and potential on the part of santri (student or pupil of Pesantrens). Indonesian Madrasahs have been noted for teaching a moderate form of Islam, one that encompasses Islamic mysticism or Sufism. Currently, the popularity of madrasah is rising in parts of Southeast Asia. For example in Indonesia, largest number of Muslims in the world, almost 20-25% of primary and secondary school children attend Pesantrens and Sekola Islam (Ronald & Luckens 2001). Pesantrens and Madrasahs have their intellectual but primarily religious and moral goals. Pesantrens and Madrasahs served as an alternative educate and play a significant role in nation building. This success of Pesantrens is in preparing young Muslim generation to face the complex global challenges, produce leader of Muslim Ummah and leaders of the nation. The Curriculum of Pesantrens includes religious studies, modern subjects, vocational subjects, languages & literature, Philosophy, Islamic law, history and civilization

Teaching methodology

The teaching of holy Quran controls the life of students studying at Pesantrens and Sekola Islam. Pesantrens have been using a methodology which stress on memorizing. Teaching methodologies should be in accordance with needs of modern community. Teaching at Pesantrens and Sekola Islam is monologic, classic and static not dialogic or emancipator. Students of Pesantrens and Sekola Islam literally read books word by word.

Management and leadership

Kiyai is mostly dominated in Pesantrens. All educational activities of institutions revolve around the decisions taken by authorities of kiyai. It reflects an autocratic type of administration. Kiyai administration is a kind of family system of leadership. Pesantrens and Sekola Islam are regarded as a minor kingdom with its solitary tradition where kiyai is the complete leader and influence the management and leadership. Decentralization versus autonomy by the central and provincial government has somewhat resulted in the dualism in managing the education system of Pesantrens.

Economic challenges

The main reason of high number of drop out cases of students from Madrasahs due to economical constrain on the part of the parents of the students. This phenomenon has impacted negatively on the image of Madrasahs that Madrasahs is the educational institution of the poor. The government has allocated very limited fund for Madrasahs while the number of Madrasahs is manifold. Any school has to have the capability of managing and properly allocating its educational fund so as the school can use it efficiently and optimally. Analysis have shown that the quality of budget management, stake holders participation in the management of the educational fund and the supervision of the management of educational fund by the school committee can influenced significantly on the quality of education whereas the quality of auditory of fund does not significantly influence the quality of education. In 1975, the Indonesian ministries of interior, education and religion have issued a decree that stated that the graduates of Pesantrens and Madrasahs has the same accreditation with the general school and thus they can continue their study in the government school or can transmit their education to the government or general schools. Overtime 70% of Pesantrens and Madrasahs curriculum contain general knowledge. In 1994, Pesantrens and Madrasahs have to cover 100% of its curriculum with general knowledge. In 1975, the same ministries has issued another decree which include the enhancement of curriculum in Pesantrens and Madrasahs and the same ministries bore the total responsibility in implementing the decree.

Characteristics of Pesantrens and Sekola Islam

Major characteristics of Pesantrens and Sekola Islam include; volunteerism, community participation, simplicity and controlled freedom. Similarly, other dominant qualities of both systems include; practicing knowledge, halaqoh (sitting in a semi-circle around the teacher) and memorizing of the Holy Quran, Hadith, Arabic Grammar and guided conversations, questions and answers. Both systems are evolving as an Islamic educational institution over time. These institutions started to introduce vocational subjects e.g agriculture, business, tailoring etc. Similarly, these institutions have adopted general knowledge or science which is later known as modern Madrasahs with more emphasis on the teaching of Arabic and English languages. Currently, many Islamic institutions have adopted the National curriculum with a ratio of 70% for general subjects and 30% for religious knowledge. The requirements of educational system and globalization in Indonesia have compelled Islamic institutions to follow or adjust its own curriculum with the national educational curriculum of the government. Similarly, the bodies or departments with which the Islamic institutions have an affiliation have endorsed some positive initiatives and reservations which have proved helpful for the development and progress of education of Islamic institutions in Indonesia. The Curriculum of these Islamic educational institutions can be classified as such:

- Religious knowledge: Quran, Hadith, Morality, Islamic Law and Jurisprudence (Shariah and Fiqh), Arabic Grammar, Islamic History, Sufism and Logic.
- Modern or general knowledge; Natural Sciences (Biology, Physics, Chemistry), Social Sciences (history, sociology, geography etc), under the department of national education.
- Vocational/skills: Foreign Languages, Computer, Agriculture and Crafts.
- The current curriculum issued by the department of religious affair of Indonesia on 1982 to be implemented by the Islamic educational institutions in Indonesia:
 - The Quran and the Hadith,
 - Islamic Thought: Theology, Philosophy and Sufism
 - Fiqh (Islamic law) and Social Institution
 - Islamic History and Civilization
 - Language: Arabic Grammar, Arabic Literature

- Islamic Education (Tarbiyah)
- Islamic Mission (Da'wah)
- Modern Thought in the Islamic World

Facilities

The government provides scholarships to teachers of Pesantrens and Sekola Islam with the objective to help those teachers not having bachelor degrees to continue their education. Government bureau of public welfare provides grants to Islamic educational institutions so that the students who do not attend regular school or Madrasahs classes can participate in the government's basic education equivalency programmes in completing the compulsory elementary education program. 50% of the operational costs at Pesantrens and Sekola Islam are provided by the government. Similarly, government treasury allocates a big amount of subsidy to Pesantrens and Sekola Islam. The government also provides rehabilitation support in addition of operational support.

Findings

1. All respondents replied that civic education has been taught in Pesantrens, *Pandok and Sekola Islam* which were exalted by westerns philosophers with specific Islamic interpretations that have changed the meaning of pluralism. Moreover, students are taught to observe tolerance and manners. Students play their role in shaping the public discourse and democracy in such a way that is infused with modern Islamic values.
2. Almost fifty thousand Madrasahs are functioning in Indonesia, 16015 are Pesantrens whereas, 37,000 exist in the category of Sekola Islam. Since 1980s enrolment trend in Islamic schools have been increasing almost 5.7 million (13%) out of 44 million students are enrolled in *Pesantrens, Pandok and Sekola Islam*.
3. Pesantrens and Sekola Islam works under the umbrella of department of National education. Religious knowledge including Quran, Hadith, Morality, Islamic Law and Jurisprudence (Shariah and Fiqh), Arabic Grammar, Islamic History, Sufism and Logic, Natural Sciences (Biology, Physics, Chemistry), Social Sciences (History, Sociology, Geography etc) are taught to the students in Pesantrens and Sekola Islam since 1982..
4. Vocational skills taught to the students of Sekola Islam and Pesantrens include Computer, Agriculture, Crafts and Islamic Thought along with teaching of Theology, Philosophy Sufism, Islamic Education (Tarbiyah) Islamic Mission (Da'wah) and modern thought in the Islamic World.
5. *Pesantrens, Pandok and Sekola Islam* completely prepare their students for better future prospects, like for commerce and industry, for philosophical degrees and for vocational learning, with emphasis on honesty and sincerity for work. It would be reasonable to follow the system of *Pesantrens, Pandok and Sekola Islam* by other Islamic countries.
6. Syllabus of *Pesantrens and Sekola Islam* in line with the needs and demands of Indonesian commerce industry and societal needs. Graduates of Indonesian *Pesantrens, Pandok and Sekola Islam* are readily employed by the industry because they possess good personality traits. Graduates of *Pesantrens, Pandok and Sekola Islam* are considered competent and well regarded in the job market.
7. Pesantrens and Sekola Islam have been noted for teaching a moderate form of Islam, one that encompasses Islamic mysticism or Sufism. Currently, the popularity of Islamic Schools is rising almost 20-25% of primary and secondary school children attend Pesantrens, Pandok and Sekola Islam.

8. Asian Development Bank significantly contributed to improve governance of Pesantrans and Sekola Islam by increasing teacher's salary structure, reduced dropout rate and improved academic performance of graduates. Similarly, project provided teaching resources to Madrasahs teachers but the same report highlighted that decentralized local governments also need to pay significantly more attention to Madrasahs in remote areas. Project also contributed towards capacity building of Madrasahs teachers and principals.

9. Participants believed that Pesantrans and Sekola Islam served as an alternative education system and play a significant role in nation building and national development of Republic of Indonesia. Pesantrans, Pandok and Sekola Islam are producing young Muslim generation ready to face the complex global challenges and producing leader of the nation.

Conclusions

Civic education has been taught in Pesantrans, Pandok and Sekola Islam which were exalted by westerns philosophers with specific Islamic interpretations that have changed the meaning of pluralism. Moreover, students are taught to observe tolerance and manners. Students play their role in shaping the public discourse and democracy in such a way that is infused with modern Islamic values.

Madrasah system of Education is root of education in Indonesia, Pesantrans, Pandok and Sekola Islam have played a significant role in development of the nation character among Indonesians.

Pesantrans, Pandok and Sekola Islam have contributed for the societal, economic and technological development and produced renowned leaders in the field of politics, religion and education. Indonesia Madrasah (Pesantrans and Sekola Islam) education is not only dealing with the teaching of religious subjects but also the teaching conventional and scientific subjects together.

Pesantrans and Sekola Islam serves the community to acquire academic goals and focused on religious education and moral development of the students. Pesantrans and Sekola Islam system served as an alternative education system and play a significant role in nation building and national development of Indonesia. Pesantrans and Sekola Islam are preparing young Muslim generation ready to face the complex global challenges, produce leader of the nation.

Indonesian system of Pesantrans, Pandok and Sekola Islam is grounded on emerging needs of 21st century education and it should be followed by other Islamic countries for holistic national development and strengthening human resource potential to cope with the challenges of 21st century.

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