



Education Paradigm in Islamic Boarding Schools: Case Study of Al-Khudlary Islamic Boarding School, KHAS Kempek Islamic Boarding School, and Husnul Khotimah Islamic Boarding School

Dede Sofyan Hadi¹, Dedi Djubaedi², Suteja Suteja³, Sumanta Sumanta⁴

¹ Doctoral Student, Institut Agama Islam Negeri Syekh Nurjati Cirebon, Indonesia

^{2,3,4} Professor, Institut Agama Islam Negeri Syekh Nurjati Cirebon, Indonesia

ABSTRACT

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Background: The dynamics of Islamic boarding schools are fascinating to study. Their initial history as a place for teaching the Al-Qur'an evolved into a place for producing Ulama (cleric or Islamic scholar). Society's paradigm will influence their motivation toward Indonesian religious education.

Purpose: This research aims to analyze typologies, educational paradigms, and constellations of Islamic boarding school educational paradigms.

Methods: This research uses a qualitative approach. The research steps were to collect data obtained from in-depth interviews, observation notes, activity photos, documents, curriculum data, and teacher and student data at the Al Khudlary, KHAS Kempek, and Husnul Khotimah of Islamic Boarding Schools.

Results: The research results are as follows: First, the Al Khudlary Islamic Boarding School is of the traditional type because it maintains a yellow book education system that wants to be separate from general education. Holistic education forms a *Tafaquhn Fiddin* (deepening knowledge of religion) human being. The paradigm constellation analysis is characterized by conservativeness with indicators of traditional, feudal, and preserved heritage. Second, the KHAS Kempek Islamic Boarding School is of the integration type, namely integrating the study of the *Kitab Kuning* (yellow book: the traditional set of the Islamic texts) with general education. Holistic education forms human beings who are *Tafaquhn Fiddin* and experts in the field of science. The paradigm constellation analysis is characterized by conservative-liberal with traditional indicators, a person's right to education, the right of institutions to develop education and social and innovative rights. Third, the Husnul Khotimah Islamic Boarding School is of the Modern type. Holistic education shapes people to have the character of Islamic values and prepares them to face the international world. Liberal-critical characterizes the paradigm constellation analysis with innovative, dynamic, and responsive indicators to community needs.

Conclusion: Through this research, Islamic boarding schools can be differentiated according to their classification, making it easier for people to refer to this theory when choosing an Islamic boarding school so that they have a comprehensive paradigm.

KEYWORDS:

Education, Paradigm, Islamic Boarding Schools, Traditional Education, Modern Education

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1. INTRODUCTION

The term paradigm is simply a way of looking at something (Sabda, 2018). In theory, paradigms consist of three types, namely conservative paradigm, liberal paradigm, and critical paradigm (Oneil, 2001; Saihu, 2022).

The conservative paradigm is a perspective, in this case, education, namely, the view that education is a ritual of changing someone to become educated (Apple, 2014; Putri & Nurhuda, 2023). From a conservative point of view,

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education can be implemented if educators, students, and the material are presented.

In Indonesia, the educational paradigm in Islamic boarding schools is very unique (Madakir et al., 2022; Noorhayati, 2017). This can be seen from the beginning of its historicity until now. Initially, the existence of Islamic boarding schools was closely identified with the religious traditions of rural communities, especially those on the island of Java. The existence of Islamic boarding schools as relatively cheap Islamic education institutions is one of the reasons why this Wali Songo legacy institution is so closely connected with the lives of rural communities (Lukens-Bull, 2019; Usman, 2013). The relationship between rural communities and the Islamic boarding school tradition is harmonious; logically, the community can accept the education system (Wijaya et al., 2021). These conditions make Islamic boarding schools essential in fostering traditional religious values in society's various social and moral behaviors (Pohl, 2006; Rochmat et al., 2022).

As typical Indonesian Islamic educational institutions, Islamic boarding schools are not free from various problems (Hefner, 2009; Hidayat et al., 2022; Rochmat et al., 2022; Thahir, 2014). In the beginning, as Madjid said, Islamic boarding schools only had an identity as an educational institution, broadcasting Islamic religion, reproducing ulama, and maintaining traditional Islam (Madjid, 1985). However, along with the changing times and the orientation of society's needs, Islamic boarding schools experience dynamics due to these changes. Even amidst the rapid flow of change, Islamic boarding schools always find strategies to maintain their original function.

Thus, Islamic boarding schools experience different orientation dynamics between Islamic boarding schools and internal to the Islamic boarding school itself. This is usually marked by leadership regeneration in Islamic boarding schools. Quite a few Islamic boarding schools still firmly maintain their old identity and paradigm even though they have experienced changes in generations and have been around for centuries. Islamic boarding schools have a distinctive character, which can usually be seen from the scientific disciplinary background of the founder or Kiai, thereby enriching Islamic boarding schools' diverse styles and orientations (Supriyanto et al., 2022). In other words, since its inception, Islamic boarding schools have had their paradigm (Das et al., 2016). This paradigm will then influence Islamic boarding schools' styles, models, and learning methods.

Regional Office of the Ministry of Religion, West Java Province, Indonesia. In 2018, Islamic boarding schools in Region III Cirebon almost reached thousands; the distribution can be seen in Table 1.

Table 1. Data on the number of Islamic boarding schools in Region III Cirebon

No	Region	Number of Islamic Boarding Schools
1.	Cirebon Regency	624
2.	Cirebon City	42
3.	Majalengka Regency	214
4.	Kuningan Regency	169
5.	Indramayu Regency	176

Source: Indonesian Ministry of Religion, 2018

Based on thousands of Islamic boarding schools in Table 1, the author found that Islamic boarding schools provide at least three types of education. Firstly, Islamic boarding schools are still traditional, only studying the Yellow Book (*Kitab Kuning*), and there are no formal schools in their Islamic boarding schools. None of the students have formal schooling. The Al-Khudlary Majalengka Islamic Boarding School is one of the Islamic boarding schools that still adhere to this traditional system. The students only focus on studying the yellow books (*Kitab Kuning*), even though many Islamic boarding schools in the surrounding area already have schools, and the students learn in formal schools. Second, the KHAS Kempek Islamic Boarding School combines yellow book recitation in the morning and formal school from afternoon to evening. Third, in another place, namely in Kuningan, the Husnul Khotimah Islamic Boarding School integrates learning in schools with Islamic boarding schools. The emphasis is on mastering international languages, academic development, and Islamic practice in daily life.

The three Islamic boarding schools have different policies and characteristics from each other, as well as perspectives on formal education (Djubaedi et al., 2023; Ihsan et al., 2021). So, the author is interested in tracing the paradigm of each Islamic boarding school and analyzing each.

II. METHOD

This research used a qualitative approach (Retnasari et al., 2023; Rizqi et al., 2022) with subjects carried out at Al Khudlary Islamic Boarding School Majalengka, KHAS Kempek Cirebon Islamic Boarding School and Husnul Khotimah Kuningan Islamic Boarding School, namely the Caregivers, Teaching Council, Santri (students) and all components of human resources in the environment. The author considers using this qualitative research to explore and understand the meaning ascribed to social or humanitarian problems (Creswell, 2013) This research will analyze Islamic boarding school paradigms.

The data sources used in this research consist of two things: theoretical data, which focuses on the literature study, and In this case, the literature review is the scope of discussing paradigm constellations with the analysis of

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Frjtjop Capra (Capra, 1996) which emphasizes the holistic system (Webster) of education in Islamic boarding schools. Second, empirical data, namely by collecting data from research objects, which in this case are human resources or *Kiai/Ustadz*, students, parents, alumni associations, and community leaders.

Data collection techniques are carried out in natural settings (Rosmalina et al., 2023) and primary data sources, and the techniques are more about participation, in-depth interviews, and documentation (Anditasari et al., 2023; Sugiono, 2016). Meanwhile, non-human data sources are documents relevant to the research focus, such as symbols, images, photos, buildings, environments, meeting notes, or documents related to the focus of this research.

The data analysis technique is by comparing the findings obtained from each case, as well as a process of combining cases. Initially, the findings obtained from the Al-Khudlary Cigasong Majalengka Islamic boarding school were organized into categories and themes, analyzed conceptually inductively, and a narrative explanation was made, which was structured into certain propositions which were then developed into substantive theory I. Continuing to the KHAS Kempek Cirebon and Husnul Khotimah Islamic boarding schools, the categories were arranged themes, analyzed conceptually inductively, and a narrative explanation was created, structured into certain propositions that were then developed into substantive theory II.

The disaggregated data is then interpreted to build an explanatory concept. In this research, the author will interpret based on data collected in the field to explain the concept of the educational paradigm at Al Khudlary Islamic Boarding School Majalengka, KHAS Kempek Cirebon Islamic Boarding School, and Husnul Khotimah Kuningan Islamic Boarding School.

III. RESULTS

A. Typology of Islamic Boarding Schools

Three Islamic boarding schools have become research sites to reveal the paradigm constellation in Islamic boarding schools: **First**, the Al-Khudlary Cigasong Majalengka Islamic boarding school. The emergence of the Al-Khudlary Islamic Boarding School began with the concerns of Ahmad Umar Khudory, who saw the development of social interactions in society, especially children and teenagers, which was very worrying. Apart from that, according to him, educational institutions that specifically focus on teaching Islam (*Kitab Kuning*) are still minimal. With the two concerns above, Ahmad Umar Khudory began pioneering the establishment of the Al-Khudlary Islamic Boarding School.

The existence of this Islamic boarding school amid modernity and globalization is unique because it tends to go against the mainstream of Islamic boarding schools, which are trying to modernize themselves by adopting a formal

educational institution system and integrating it with the Islamic boarding school curriculum. Al Khudlary rejects the formal education system and prohibits all his students from attending formal school and focusing on the Salaf Islamic boarding school curriculum. Therefore, this Islamic boarding school accurately represents Islamic boarding schools with traditional characters. Thus, the Al Khudlary Islamic Boarding School is included in the traditional or Salafiyah type category. Recitation or learning at the Al Khudlary Majalengka Islamic Boarding School divides students into several classes, namely SP Class, 1-3 Class MTs, and 1-3 Class Aliyah. The names of the books used include Syabrowi, Jurumiyah, Jawahirul Kalamiyah, Alfiyah, Fathul Mu'in, and Tafsirul Ahkam.

Second, the KHAS Kempek Cirebon Islamic boarding school. This Islamic boarding school is located at Kempek village, Gempol District, Cirebon Regency, West Java, and was founded by KH. Harun in 1908. Kempek is one of the famous Islamic boarding schools in Cirebon, with a long history and a specialty in reading the Kempekan Qur'an. Apart from holding yellow book learning, the Kempek Islamic Boarding School has various formal educational institutions ranging from Madrasah Tsanawiyah to universities. The vision of the KHAS Kempek Islamic Boarding School is "*Almuhafadzatu 'ala Qodiimissholih wa alkhazu bil Jadidil Ashlah*". Learning and recitation are divided into two times. Night, morning until noon, is used for recitation, while afternoon to evening is used for formal school. Santri recitation is divided into several classes: Tamhidiah, Awamil, Jurumiyah, Imriti, and Mutammimah. The books taught include Aqidatul Awam, Safinnatunnajah, Fathul Qorib, and TAFSIR Jalalin. Based on this information, the KHAS Kempek Islamic Boarding School is included in the convergence type category.

Third, the Husnul Khotimah Islamic boarding school is located in Maniskidul Village, Jalaksana District, Kuningan Regency, West Java, and was established on May 2, 1994. From a managerial and curriculum perspective, this Islamic boarding school is utterly modern because Islamic boarding school leadership is no longer based on heredity but on capability in leading and a curriculum that is not again using the yellow book as teaching material for students. The Husnul Khotimah Islamic Boarding School stands on six hectares of waqf land. The land waqf came from the extended family of H. Ibrahim Sukanta and H. Sahal Suhana SH, which was handed over on June 14, 1997, with Nadzir KH. Ade Syabbul Huda, Lc. At first, only 100 students studied the Al-Qur'an at K.H.'s Sahal house in Cibulan. There is no charge for students who recite the Koran by K.H. Sahal. All the students were moved after owning the land and buildings resulting from the waqf. Currently, the number of students is around 4,000 people, and there are 4,500 alums.

The vision of the Husnul Khotimah Islamic Boarding School is "To become a quality Islamic Education Institution

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as a leading contributor in producing preachers." The study of the yellow book is abolished at this Islamic boarding school. The learning system uses the Muallimin Pattern; students who attend school are boarded by following the boarding school regulations. Based on this information, Islamic boarding schools are included in the Modern or Integrated Type category. The curriculum used is the Al-Qur'an, Aqidah, Hadith, Fiqh, Sirah, Tazkiyah, Stories of the Prophet, Islamic Figures, Muslim Households, and Kaifa Ihtadaitu. Learning groupings are based on classes in formal schools consisting of MTs, MA, and colleges.

B. Typology of Islamic Boarding Schools

1. Community Paradigm towards Islamic Boarding Schools

The "*place to educate morals*," as intended by parents, says that morals are essential so that their children do not engage in negative behavior that deviates from Sharia law and the norms that exist in society. The parents of the students felt they were not optimal in providing religious and moral education to their children because of their work and educational backgrounds, so the parents sent their children to Islamic boarding schools.

The "*place to have good religious qualities*" is meant by the community's view that Islamic boarding schools are good places for religious training. Parents who send their children to Islamic boarding schools want their children to have adequate spiritual knowledge and qualities.

The "*place for studying religious knowledge and general knowledge*," meant by the public's view of Islamic boarding schools, is a place for studying science, both religious knowledge and general knowledge. Spiritual knowledge comes directly from books in Arabic, so the substance is more absorbing, while general knowledge comes from the curriculum determined by National Education at affordable costs. Motivated parents of students who send their children to Islamic boarding schools are considering reasonable costs and maximum results.

The "*place for disciplining children*," which is meant by the public's view of Islamic boarding schools, is a place for disciplining students. This can also be seen from the neatly organized activity schedule, from when the child opens their eyes or wakes up in the morning until the child falls asleep again. Walisantri (parents) send their children to Islamic boarding schools so that the children will have a disciplined nature and have provisions for life in this world and the afterlife.

The "*place for children to learn so they can read and understand the Al-Qur'an and Hadith*" is meant by the guardians of parents who send their children to Islamic boarding schools so that children can read and understand the Al-Qur'an and Hadith. This means that parents or the community consider Islamic boarding schools a place to

learn to read and deepen their knowledge of the Al-Qur'an and Hadith.

The "*Islamic boarding school facilitates the process of education and development of good morals*," which is meant by the motivation of parents who send their children to Islamic boarding schools because the programs and activities in Islamic boarding schools teach and develop children's good morals.

The "*Islamic boarding school is a place to make children better in terms of knowledge and morals so that they can benefit themselves, their families and society*," which meant the motivation of parents who send their children to Islamic boarding schools because parents hope that their children will have knowledge and morals. In addition, they do good things to benefit themselves, their families, and society.

2. Views of the Al Khudlary, KHAS Kempek, and Husnul Khotimah Islamic Boarding Schools on Education

The education carried out at the Al Khudlary Islamic Boarding School is not only aimed at producing students who master science. But it also gives birth to pious people who can benefit themselves, their families, and society. The reflection of the ban on attending formal schools focuses on studying the yellow book (Kitab Kuning) as the primary reference for knowledge.

The KHAS Kempek Islamic Boarding School's view of education is to implement an integrative curriculum between Islamic boarding schools and schools to produce students capable of religion and morals and good at science and innovative technology.

Husnul Khotimah Islamic Boarding School's view of education is that Islamic boarding schools must have a global vision with the spirit of international relations Islamiyah. Therefore, learning is applied to a worldview while remaining based on Islamic values.

3. Community views towards Al Khudlary Islamic Boarding School, KHAS Kempek, and Husnul Khotimah

The community's view of the Al Khudlary Islamic Boarding School is that the community is often helped as a place to ask for help in solving religious problems; it provides the influence of positive values or Islamic values such as encouraging local children to recite the Koran, there is a symbiotic mutualism, namely the mutual need between the Islamic boarding school and the community, for example when PHBI or development activities, improve the community's economy, organize the community to be religious and the administrators really care about the students.

The public's view of the KHAS Islamic Boarding School is that it is credible, which has been proven by the term "Ngaji Kempekan", which has been popular since the 90s, as a centre for deepening religious knowledge, a centre for Islamic preaching institutions, has formal and non-formal

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integrative institutions, and as a reference model for life in society.

The public's view of the Husnul Khotimah Islamic Boarding School is that it is a place to develop students through an integrative curriculum and character development through boarding or dormitory activities. This boarding school requires academic achievement, a place to become Islamic preachers, language development integrating Arabic and English and a place to produce Hafidz (memorizer of the Al-Qur'an).

4. Ideology of the Al Khudlary Islamic Boarding School, KHAS Kempek, and Husnul Khotimah

The ideology instilled at the Al Khudlary Islamic Boarding School is to instil the Ahlussunnah Wal Jama'ah creed, which has the Asy'ariyyah principle, get used to the Syafi'iyah sect of worship, galvanize an independent attitude, instil modesty behaviour, apply high values of discipline and be ready to enter society.

The ideology of the KHAS Kempek Cirebon Islamic Boarding School is to instill Ahlussunnah Wal Jama'ah Annahdliyah beliefs, integrate religious and general knowledge, prepare students with the knowledge and innovative technology with a social perspective, instil a love for the land and stem foreign influences and the boarding school community must unite with the public.

The ideology of the Husnul Khotimah Islamic Boarding School is to uphold morals, systematic and integrated integration of the Islamic curriculum, producing cadres who are full of achievements, character development of students through Halaqoh Tarbawiyah, targeting students to memorize the Al-Qur'an according to their class, familiarization with international languages. , the teaching board or Asatidzh is selected and maintained in quality and produces political cadres with certain party affiliations.

C. Analysis

The analysis of this research uses the Capra concept, which outlines that the indicators that must exist in educational institutions are holistic and systemic (Capra, 1996). Several aspects included in this indicator are philosophical or value aspects, attitude or behavioural aspects, theoretical or intellectual aspects, expertise aspects, spiritual aspects and social aspects.

Al Khudlary Islamic Boarding School explores and establishes philosophical aspects based on the Al-Qur'an and Hadith as the main guidelines for carrying out educational activities. From the Al-Qur'an and Hadith, it is explained again through the scientific views of the scholars found in Ijma and Qiyas. The behavioural aspect that is applied is through coaching and daily programs that are used in Islamic boarding schools; it is hoped that students will have a respectful attitude. The theoretical or intellectual aspect taught is using the classic yellow book written by the previous Ulama. The aspect of expertise is to study the

yellow book. The spiritual aspect that is instilled is getting used to the discipline of congregational prayer, wiridan, dhikran, fasting sunnah, recitations of the Koran, and other forms of worship. The social aspect is to instill that they come from society, so they must return to society to take part.

The KHAS Kempek Cirebon Islamic Boarding School explores and establishes philosophical aspects based on the Al-Qur'an and Sunnah as the main guidelines for carrying out educational activities. Theoretical aspects taught in the yellow book study include fiqh, Arabic, Nahwu, Sorof, Hadith, Tafsir, Aqidah, history and morals. The skill aspect requires senior students to work in the rice fields. The spiritual aspect that is instilled is getting used to the recitations of the Qur'an, the discipline of congregational prayer, Wiridan, Dhikran, Sunnah fasting, and other forms of worship. The social aspect is to instil that society is a field for practising one's knowledge. After returning home, the students will definitely be required to be able to guide the community to worship Allah SWT.

The philosophical aspect at the Husnul Khotimah Kuningan Islamic Boarding School explores and determines the philosophical aspect based on the Al-Qur'an, Sunnah and Muhammadiyah. The behavioural aspects implemented through coaching and daily programs in the dormitory are expected to ensure that students have commendable behaviour. The theoretical aspect is Dirosah Islamiah, which uses the Muallimin concept. The skill aspects applied to students are language skills, a tenacious spirit to achieve achievements and consistency in maintaining memorization of the Al-Qur'an. The spiritual aspect is getting used to reciting the Qur'an, disciplined congregational prayers, fasting the Sunnah, reading Al-Ma'tsurat and other forms of worship. Social aspect with a special program to serve the community for one month

1. Al-Khudlary, KHAS Kempek, Husnul Khotimah Islamic Boarding School Education Concept based on Zamakhsyari Dhofier's Theory and the Constitution on Islamic Boarding Schools

Al-Khudlary, KHAS Kempek, Husnul Khotimah Islamic Boarding School Education Concept based on Zamakhsyari Dhofier's theory and the Constitution on Islamic Boarding Schools. The analysis of the Husnul Khotimah Islamic Boarding School is only in accordance with the UUD (Constitution) theory because it does not hold yellow book recitations but uses Dirosah Islamiah. The teaching board at the Husnul Khotimah Islamic Boarding School requires them to create modules as learning materials. The module is prepared by referring to classical books such as *Arbain Nawawi*, *Mustolah Hadith*, *Khulasho Nurul Yakin*, and others.

2. Indicators of Al Khudlary, KHAS Kempek, and Husnul Khotimah Islamic Boarding School Educational Paradigms

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a. Indicators of the Conservative Paradigm of Al Khudlary Islamic Boarding School, Majalengka

First, Traditional. Al Khudlary Islamic Boarding School still adheres to the norms and habits of the past Islamic boarding school education system, namely, teaching only the yellow book (*Kitab Kuning*) as the core of its education. What is most striking about this traditional paradigm is that Kyai has great authority to determine its curriculum policies, which are separate from administration, bureaucracy or structuralization.

Second, Feudal. Al Khudlary Islamic Boarding School, namely students who are very reverent, respectful, and very obedient to the Kyai. The central role of the Kyai is very decisive here because it will greatly influence the daily lives and habits of the students. Religious studies still use the Sorogan and Bendongan methods as teaching methods. The administrators believe that this method is very effective in making students understand and memorize the material in the Islamic classical books.

Third, Maintaining Heritage. The existence of the Al Khudlary Majalengka Islamic Boarding School, which still uses the education system of the past, is a testament to that. The next conservative paradigm indicator is preserving heritage. The Al Khudlary, Islamic Boarding School, still adheres to the Islamic boarding school's main tasks and functions of studying religious knowledge and getting used to worship, as was the beginning of the history of the Islamic boarding school's establishment during the Walisongo era.

b. Indicators of the Liberal Paradigm of KHAS Kempek Islamic Boarding Schools

First, Individual Rights. Everyone has the right to receive an education of their choice. Students who choose to enter the KHAS Kempek Islamic Boarding School are based on their wishes, without coercion or threats. Institutionally, Islamic boarding schools have MTs, MA and universities as complementary education.

Second, Institutional Rights. The development of education at the KHAS Kempek Islamic Boarding School is the sole responsibility of the Foundation and other institutional administrators. By adding educational institutions to the Islamic boarding school environment, students will be richer scientifically because there will be additional branches of general knowledge obtained from the school. Apart from gaining a breadth of knowledge, students will also receive a formal diploma as a preparation for their future lives. Students who enter the KHAS Kempek Islamic Boarding School are also required to enter the formal school.

Third, Social Rights. The social community around the KHAS Kempek Islamic Boarding School participated in monitoring. The supervision portion here is limited to keeping the students at the Islamic boarding school and carrying out the Islamic boarding school regulations as well as possible. The social community has the right to get good

results from the educational process carried out by the KHAS Kempek Islamic Boarding School.

c. Critical Paradigm Indicators for Husnul Khotimah Islamic Boarding School

First, Innovative. Husnul Khotimah Islamic Boarding School carries out many innovations to renew and improve itself so that it becomes a community partner in educating Indonesian children better. The educational system implemented combines the Islamic boarding school system with formal schools using the Muallimin concept.

Second, Dynamic. The dynamic attitude reflected by the Husnul Khotimah Kuningan Islamic Boarding School is through the motto, curriculum, facilities and infrastructure, which are the basis for the spirit of Islamic boarding school education, namely based on Da'wah and Tarbiyah - building the Robbani generation. The term for building a Robbani generation is a generation that always obeys and obeys Allah SWT through the treatise brought by the Prophet Muhammad SAW.

Third, according to community needs. The final indicator in the critical paradigm carried out by the Husnul Khotimah Kuningan Islamic Boarding School is that the education applied at this Islamic boarding school is in accordance with what society needs. The progress of the times has made many people choose to enrol their children in modern educational institutions which still prioritize religion.

IV. DISCUSSION

A. Educational Values and Integration of Al-Khudlary Islamic Boarding Schools, KHAS Kempek, and Husnul Khotimah

The educational values instilled at the Al-Khudlary Islamic boarding school are religious, sincerity values, obedience values to kiai, blessing values, and modesty values. The educational values applied at the KHAS Kempek Cirebon Islamic Boarding School are the value of sincerity, the value of responsibility, the value of simplicity, the value of independence, the value of example, the value of cleanliness, the value of togetherness, the value of patience, the value of enthusiasm for reciting the Koran and memorizing the book, and value of maintaining the Aqidah Ahli Sunnah Wal Jama'ah An-Nahdhiyah. The educational values at the Husnul Khotimah Islamic boarding school are the values of sincerity and responsibility, the values of exemplary behaviour, Akhlaqul Karimah and quality, the values of simplicity and awareness, the values of discipline and hard work, the values of liking reading, being diligent. Worship and recitations of the Qur'an, the values of the 10 Muslim Muwassofat, and the values of leadership and organizing.

This integration was carried out to analyze the differences and similarities in educational values instilled by Islamic boarding schools in Table 2.

Table 2. Integration of Educational Values

	Islamic Boarding School		
	Al Khudraly	KHAS Kempek	Husnul Khotimah
Educational Value	Religious values	Sincerity values	The value of sincerity and responsibility
	Sincerity values	Responsibility values	Exemplary values, morals, and quality
	Obedience values to the Kyai	Simplicity values	Value simplicity and awareness
	Blessing values	Independence values	The value of discipline and hard work
	Simplicity values	Exemplary values	The value of being fond of reading, diligent in worship, and reciting Al-Qur'an
		Cleanliness values	Muslim Muwasshofat values
		Togetherness values	The value of leadership and organizing
		Patience values	
		The value of enthusiasm for reciting the Al-Qur'an and memorizing the Kitab	
		The value of maintaining the Aqidah of Ahlissunnah Wal Jamaah An Nahdliyah	
The Meeting Point of Educational Values (Integration)	Sincerity value Responsibility values Exemplary values The value of awareness The value of the spirit of worship The value of enthusiasm for reciting the Koran Simplicity values Exemplary values Moral values		

B. Educational Practices at the Al-Khudlary, KHAS Kempek, and Husnul Khotimah Islamic Boarding Schools

Some of the educational practices carried out by the Al-Khudlary Islamic boarding school are deliberation. This deliberation activity aims to understand the Yellow Book and, at the same time, deepen the material in the book. Khitobahan is a form of practice in conveying something to the general public. This sermon also trains students to have the courage to preach in forums. Marhabanan, Marhabanan, Berzanzi or Debaan activities are forms of Sholawat reading activities that are chanted using a certain system. Grave pilgrimage, this activity is routinely carried out every Friday. This pilgrimage aims to ensure that students always remember death.

Practical educational activities at the KHAS Kempek Cirebon Islamic Boarding School include student deliberations and mass discussions to develop and practice

abilities and train students to think scientifically, namely, deliberation. Deliberation activities are carried out by the students every evening after the Isha prayer. Bahsul Masail is held on Saturday and Sunday nights once a month. Marhabanan and Khitobah read Al-Barzanji, which is held on Friday evenings after evening prayers in the congregation. Grave Pilgrimage activities are carried out at the grave of the founder of the lodge, namely KH. Aqiel Siroj, KH. Aaron and others. Reciting the Al-Qur'an, a student activity that shows students manners to teachers or Kiai, is the activity of reciting the Koran. Reciting the Sorogan, this activity trains a lot of students' characteristics, starting from being patient in queues, being disciplined during Sorogan, being good at dividing time, having good manners, and so on.

Educational practices at the Husnul Khotimah Islamic boarding school are as follows: Deliberation, this activity aims to strengthen and deepen the subject matter. Through this activity, the students are formed into human learners and continue to add to the treasures of knowledge. Khitobah,

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giving a speech or Khitobah, is one of the superior activities at this Islamic boarding school. This sermon or speech is made using a foreign language, Arabic or English. Becoming an Imam in mosques, Islamic boarding schools are sending their students to become imams in mosques.

C. Implications of the Al-Khudlary, KHAS Kempek, and Husnul Khotimah Islamic Boarding Schools on Education

"*Kyai as role models for Santri (students)*". Kyai is a role model for the students. People who are used as role models, role models and examples of behaviour and all their daily activities. For 24 hours, Kyai will continue to be scrutinized by his Santri students. This is what differentiates Islamic boarding school educational institutions from educational institutions such as schools. Formal school activities are limited to face-to-face hours, only approximately 7 to 9 hours of continuous education. In contrast to Islamic boarding schools, the Kyai and Ustadz remain with the students for a full day or 24 hours.

"*Kiyai Leadership as Manager of Educational Institutions*". As heads of Islamic boarding schools and madrasas, Kyai can manage educational facilities and infrastructure in Islamic boarding schools and madrasas effectively. Managerial activities carried out include: 1) Providing adequate and representative learning facilities and infrastructure. 2) Utilizing objectively all the material potential of existing facilities and infrastructure to achieve institutional goals. 3) Increasing the quantity and quality of educational facilities and infrastructure through procurement, repair and maintenance.

"*The role of Kyai in shaping the personality of Santri (students)*". Kyai is the most important part of the boarding school, whose role is to shape the personality of the students. Kyai leadership is very influential in the life of an Islamic boarding school. Kyai is the leader and the person in control

of carrying out all activities in the cottage. Kyai, as a leader, is a strong figure and is highly respected by both Ustadz and students.

"*Emphasis on Independent Character for Santri (students)*". The independent character of students is to train them to be responsible for carrying out their obligations, students to be independent in managing their finances, and students to be independent in taking care of themselves and all their daily activities.

"*Class Leveling to Form the Maturity of Santri (Students)*". The grading of Islamic boarding school curricula is entirely based on the ability to read and understand the heritage of classical Islamic traditions or those usually written in the Yellow Book (Kitab Kuning). The curriculum studied is all about reciting the Turats or Yellow Book. A book that discusses almost all scientific knowledge in the Islamic religion. Books that discuss Fiqh, Tauhid, Al-Quran, Hadith, Arabic grammar and others. This is done to shape students to climb the ladder of maturity according to their abilities and age.

The contribution of the Al-Khudlary Majalengka Islamic Boarding School, the KHAS Kempek Islamic Boarding School, and the Husnul Khotimah Kuningan Islamic Boarding School to society is as a guardian of the community's creed, as a motivator of worship, as a centre of attention or model of morals, as a religious leader in the community, as a producer of good cadres, as a religious and educated society and gave birth to national development figures.

D. Findings or Development of Islamic Boarding School Education Paradigm Theory

The findings or developments in Islamic boarding school paradigm theory can be seen in table 3 below.

Table 3. Identification and Categorization of Islamic Boarding School Paradigms

Islamic Boarding School	Indicators	Educational Value	Educational Perspective	Educational Practice	Paradigms
Al Khudlary	Traditional, feudal and preserving heritage	Religious Values, Sincerity, Respect, Blessings, Modesty	Reading the yellow book (Kitab Kuning), a pious human being, useful	Deliberation, Khitobah, Marhabanan, Grave pilgrimage	Conservative
KHAS Kempek	Individual rights, institutions, social, innovative and responsive	Values of Sincerity, Independence, responsibility, simplicity, role model, togetherness, patience	Reciting the Al-Qur'an and the yellow book (Kitab Kuning), studying at formal schools, reciting the Al-Qur'an as a provision in society	Deliberation, Bahtsul Masail, Marhabanan, Khitobah, Grave Pilgrimage, Recitation of the Qur'an and Sorogan	Liberal and Critical

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Husnul Khotimah	Innovative, Dynamic, responding to community needs	Values of sincerity and responsibility, exemplary and good morals, quality, simplicity, awareness, discipline and hard work, love of reading, worship and reciting the Al-Qur'an	General education, religion, quality of institutions, competition in the international arena	Deliberations, sermons, speeches, training to become Imams	Liberal and Critical
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V. CONCLUSION

The typology of Islamic boarding schools at the Al-Khudlary Islamic boarding school is traditional. The KHAS Kempek Islamic boarding school has a combination typology combining yellow book studies with formal schooling. The Husnul Khotimah Islamic boarding school has a modern typology. Al Khudlary Islamic boarding school's holistic education is to form the Fafaqquhn Fiddin people. The holistic education of the KHAS Kempek Islamic boarding school is to form Tafaqquhn Fiddin people and experts in the field of science. The holistic education of the Husnul Khotimah Islamic boarding school is to shape people to have the character of Islamic values and prepare them to face the international world. The paradigm constellation analysis at the Al Khudlary Islamic boarding school is characterized by a conservative paradigm with indicators of traditional, feudal and preserving heritage. Analysis of the paradigm constellation at KHAS Islamic boarding schools is characterized by conservative and liberal paradigms with traditional indicators, a person's educational rights, the institution's right to develop education and social and innovative rights. A liberal-critical paradigm with innovative, dynamic indicators and responses to community needs characterizes the paradigm constellation analysis at the Husnul Khotimah Islamic boarding school. Through this research, Islamic boarding schools can be differentiated according to their classification, making it easier for people to refer to this theory when choosing an Islamic boarding school so that they have a comprehensive paradigm.

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